

THE
KŪRMA PURĀṆA
(WITH ENGLISH TRANSLATION)



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ALL-INDIA KASHI RAJ TRUST
FORT RAMNAGAR, VARANASI (INDIA)

1972

Published with the Financial Assistance from the
Ministry of Education, Government of India

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PUBLISHED BY SRI RAMPSH CHANDRA DE, GENERAL SECRETARY,
ALL-INDIA YASHI PAJ TRUST, FORT RAMNAGAR AND PRINTED BY
SRI RAMASITANAR AT THE YASHI PRINTING WORKS, VAMANASI

FOREWORD

After India regained her freedom from the last foreign domination and became a sovereign independent State the work of national integration and of achieving alround progress in every sphere of our national life was taken up by the Government and our national leaders. In conformity with the needs of the time and keeping in view the greater interest of Mother India the princes also bustled themselves in the work of national integration and tried to contribute their mite in this sacred work of nation building. I, for myself, took up the work of reorienting the Sanskrit learning and culture in the loyal adherence to the long established tradition of my House.

The Government of India helped me in setting up the All India Kashiraj Trust with the specific object of promoting Sanskrit learning and reorienting our ancient culture as expounded in the Sanskrit Śāstras—Śruti, Smṛti, and the Purāṇas. I am grateful to the late Sardar Patel, the then Home Minister of India and late Śrī K. M. Munshi the then Law Minister for their kind help and guidance.

After prolonged thinking and consultations with scholars I decided to take up the work of promoting the study and research of the Purāṇas for in the whole field of Sanskrit literature the Purāṇas occupy a unique place owing to their bulk and richness of their contents so much so that they cover almost all the fields of human interest. Their importance for the study of the ancient religious, social, political and cultural history of India has been fully recognised by scholars all over the world.

The present printed editions of the Purāṇas are in general based on insufficient data and have not been prepared in accordance with any sound principles of textual criticism. These editions therefore, are not much helpful in any scientific study of the Purāṇas. The All India Kashiraj Trust, therefore, took upon itself the onerous task of bringing out the critical editions of all the Mahapurāṇas. The project is a long term one and involves a heavy expenditure yet we have taken up this venture in order to promote the cause of the long neglected Purāṇas. The International Congress of Orientalists in its Michigan Session as well as the All India Oriental Conference in its Varanasi Session has appreciated and approved our Purāṇa project.

The first Critical Edition of a Purāṇa viz the Vāmana Purāṇa was published by the Kashiraj Trust in 1967 along with its Hindi and English Translations in separate Volumes. The Critical Edition of the Vāmana Purāṇa was presented at the 27th Session of the International Congress of Orientalists held in Michigan (U.S.A.) which passed the following resolution:—

‘The Congress commends to the Government of India at the Centre and in the States as well as to all the scholars interested in Indian studies the very useful work being done by the Kashiraj Trust under the able guidance of His Highness the

Maharaja of Banaras in bringing out *Critical Editions of the Purānas*. Of this series the Vāmana Purāṇa ably edited by Sri Anand Swarup Gupta is being presented today by the Trustee Dr. Sunati Kumar Chatterjee, which has been specially brought by Dr. Rai Govind Chandra, a Member of the Trust, from Varanasi."

We are grateful to the Congress of Orientalists and the Oriental Conference for their kind appreciation of our project and Purāṇa-editions, and also to the Indian and foreign journals which have reviewed these editions.

The next Purāṇa we took up for its critical edition was the Kūrma Purāṇa. The Critical Edition of the Kūrma Purāṇa and its two translation volumes (Hindi and English) are now being published under the same project. The appendices which are being added to these volumes will be helpful, I hope, to the scholars in their study of the Purāṇa and cultural study in general.

These Critical Editions and the Translation Volumes of the two Purāṇas—Vāmana and the Kūrma—have been published with the financial assistance from the Ministry of Education and Social Welfare, Government of India, for which we express our sincere gratitude.

We hope these editions, like those of the Vāmana-Purāṇa, will also be appreciated by scholars and general readers alike.

Vibhuti Narain Singh

(Maharaja Benares)

Chairman, All India Kashiraj Trust

Fort Ramnagar,

Varanasi

24th December, 1971.

INTRODUCTION

I.

General Review

(a) Title

There are four Mahāpurāṇas, viz. Kūrma, Matsya, Varāha and Vāmana, which are named after an *Avatāra* of Viṣṇu. As the Matsya-Purāṇa is said to have been narrated by Matsya (the Fish-incarnation of Viṣṇu) to Manu-Vaivasvata in the Ocean at the time of the Deluge and the Varāha-Purāṇa is mentioned as narrated by God Varāha to the Earth at the end of the *Pralaya*, the Kūrma-Purāṇa is also mentioned as narrated by Kūrma (the Tortoise-incarnation of Viṣṇu) first to Indradyumna in his previous birth when he was a king and the knowledge was again imparted to him by Viṣṇu when he was born as a Brāhmaṇa and worshipped Viṣṇu by means of *samādhi* to attain *mokṣa*. The same Kūrma-Purāṇa was again narrated by Kūrma to the sages, Nārada and others, and to Śakra (Indra) and other gods at their request at the time of the churning of the Milk-ocean by the demons and the gods, when Kūrma supported the Mandara-Mountain which was serving at that time as the churning-stick. Thus, this Purāṇa is called the Kūrma-Purāṇa because it was narrated by Kūrma first to Indradyumna and then to the sages and the gods in the form of his previous interlocution with Indradyumna (Kūrma-P. I. 127-46 119-123).

The Matsya-Purāṇa (53-46-47) describes the Kūrma-Purāṇa as follows :—

यद् धर्मिकामना मोक्षाय च रसातले ।
ब्राह्मण्य कथयामास दूर्गन्धी जनार्दन ॥

इन्द्रद्युम्नप्रसङ्गेन ऋषिभ्यः श्रुतमिदं ।
अष्टादशसहस्राणि¹ लक्ष्मीरहस्यानुयजिवन् ॥

The Nāradya-Purāṇa (I 106.2-3) also says almost the same thing. Thus, according to both these Purāṇas the Kūrma-Purāṇa was narrated by Viṣṇu in the form of his *Kūrma-avatāra* to the sages in the *rasātala* (the region under the earth) and in the proximity of Śakra through the story of Indradyumna. The Kūrma-Purāṇa itself corroborates this statement of the two Purāṇas :—

1. The reading 'अष्टादशसहस्राणि' is contained in the printed editions of the Matsya-Purāṇa. But the Nibandha-s, such as Vaitāsena's *Dānasaṅgama* and Hemādri's *Āgama-saṅgama* have given here the reading 'अष्टादशसहस्रं' in these śloka-s of the Matsya-P. quoted by them. Wilson in the preface to his translation of the Viṣṇu-Purāṇa also gives the reading 'अष्टादशसहस्रं' in these śloka-s.

देवदेव हृषीकेश भ्रातृ नारायणात्मन । तद वदामि त्वं त्वं यदुक्तं भवता पुरा ॥
 दन्दचुम्भाय विनाय ज्ञान वर्मादिगोचरम् । शुश्रूषस्वाध्याय शत्रु सतां त्वं जगन्मय ॥
 ततः स भगवान् विष्णुः कूर्मस्यो जनादेन । रसातलगतो देवो नारदाद्यैर्महर्षिभिः ॥
 गृष्टं प्रोवाच सकलं पुराणं कौर्ममुत्तमम् । सन्निधौ देवराजस्य तद्वक्ष्ये भवतामहम् ॥

—(KP 1 | 120 123)

As the story of Indradyumna and Kūrma has a vital connection with the Kūrma Purāna which was first imparted by Kūrma to Indradyumna and again narrated in the same form to the sages, the portion of the Kūrma Purāna which is in the form of the interlocution between the sages and Kūrma as reported by Śūta Romaharṣana to the sages of the Narmada forest seems to be original or older, other portions, such as the chapters on *yuga dharma* and *tirthas*, might have been added later on.

(b) *The Kūrma Purāna—A Mahāpurāna*

The Kūrma (or Kaurma) Purāna is mentioned in the lists of the Maha Purāna (i.e. the major or the principal Purānas) as well as in some of the lists of the Upa Purānas (minor or the secondary Purānas). Unlike some of the Maha Purāna which are found omitted in several lists of the eighteen Maha Purānas the Kūrma P. is invariably found mentioned in all the lists of the Mahapurānas given in the 'Purānas', and also in the two lists noted by Alberuni in his book '*Alberuni's India*'

2. Eg the Nārādīya P. and the Brahma vaivarta see omitted in the Bhagvata Purāna list (III 328 10 14), the Vāmana is omitted in the Garuḍa Purāna list (I 215 15-16) the Āgneya and Loka are omitted in the Vāyu P. (Venk. edn. I. 42 1-11), the Nārādīya and Garuḍa are omitted in the Ekāmra Purāna (130 23). Alberuni omits the names of six Mahāpurānas in his second list and Kavindrīāry omits Bhāgavata (i.e. the Viṣṇu Bhāgavata) and Nārādīya in his *Śaṅkharāma*. In place of these omitted Mahāpurānas these lists insert the names of the Upapurānas which had become prominent in their times, thus keeping the number of the Mahāpurānas uniformly as eighteen. (For details see my Introduction to the *English Translation of the Vāmana Purāna* pp. XLIX XXX)

3. The lists of the Mahāpurānas are given in the following Purānas

- I. *Vijaya Purāna* (III 621 24) and *Mārkaṇḍeya P.* (Venk. edn. 134 8 15) *Varāha Purāna* (Bib. Ind., 112 69 72), *Bhāgavata* (I, Brahma Parva, 1 61 64), *Padma P.* (Ān. edn. I. 42 1-11), *Brahma vaivarta* (IV 133 11 21) *Bhāg.* VII 13 4 8), *Matsya* (53 12 56) *Nārādīya* (I 19 21 28), *Skanda* (Venk., VII, Prabhāsa kh. 228 77) *Agni* (272 1 23)—All these lists follow the order of the names of the Purānas as given in the *Vijaya Purāna*
- II. *Kūrma Purāna* (I 1 13 15) and *Padma P.* (Ān. edn. VI, Uttara kh., 2 19 25 27, *Skanda P.* (VII 2 5 7), *Saṁkṣepa P.* (9 6 12)—These lists follow the *Kūrma Purāna* order
- III. *Loka Purāna* (I 39 61 64) and *Śiva P.* (Venk. edn., V, Uṇā Samh. 12, 41 120 122) which follow the *Loka P.* order
- IV. *Padma Purāna* (Ān. edn., IV, Prabhāsa kh., 111 90-94), *Padma P.* (Ān. edn., VI 263 7 81)

(translated by E. C. Sachau, Vol I, pp 131 f) as well as in the list (*Sūtrasatram*) of Kavīndracārya (Gaekwad's Oriental series, No XVII, 1921) on No 1345

The Naradiya Purāṇa (I 106) has mentioned the contents of the Kūrma-Purāṇa out of which the contents of the Brahmi Samhitā of the Kūrma-P almost tally with the contents of the extant Kūrma Purāṇa. The Kūrma-Purāṇa of which the contents are given by the Naradiya Purāṇa is included by it in its list of the Purāṇas (i.e. of the Mahāpurāṇas⁴). The extant Kūrma Purāṇa, therefore, is to be regarded as a Mahāpurāṇa. Moreover, most of the quotations from the Kūrma-Purāṇa found in the Nibandhas and the Smṛti-śāstras are also traceable in the extant Kūrma Purāṇa. The Kūrma Mahāpurāṇa therefore now exists in the form of the extant Kūrma purāṇa.

The Purāṇas mention five characteristics or main topics of a Purāṇa (specially of a Mahāpurāṇa) viz *sarga* (creation), *pratisarga* (dissolution and re-creation), *vanśa* (dynastic lists or genealogy of kings, sages and gods), *Manvantara*s (periods of Manus each being equal to 71 Mahāyuga's) and the *vaṁśānucarita* (accounts of individual kings, sages, and gods mentioned in the genealogical lists)⁵. The Viṣṇu Purāṇa says that it has fully dealt with the five topics—*sarga*, *pratisarga*, *vanśa*, *Manvantara*s and *vaṁśānucarita*—

सर्गश्च प्रतिसर्गश्च वंशमन्वन्तराणि च । वसानुषष्टि इत्थं यथाग्रं त्वं वीक्षितम् ॥

—(Viṣ P, VI 8 13)

The Viṣṇu Purāṇa is recognised as a Mahāpurāṇa and has not been mentioned as an Upa purāṇa in any of the lists of the Upa purāṇas. The Kūrma Purāṇa,

Bhāgavata (XII 7 23 24) Devī Bhāg (XII 2 2 12) Vāyu P (Venk, II 42 1 11, An end 104 2 10)—these lists differ in their order of the names of the Purāṇas from each other and also from Groups I, II, III

The order of the Purāṇas as given in the Viṣṇu Purāṇa list has been accepted as the standard one. The number of a particular Purāṇa given in this order, is often corroborated by that Purāṇa itself (cf my article Purāṇas and their Referencing in 'Purāṇa' VII 2 (July, 1955), p 340)

- 4 It may be mentioned here that in these lists of the Purāṇas the word 'Purāṇa' has generally been used for *mahāpurāṇa*. The word *mahāpurāṇa* is used in the Bhāgavata P as महा [पुराण] (XII 7 10) and as महा [पुराणि] (XII 7 22) in the Brahmi var P (IV 133 7) as महा पुराणम् and in the Vāyu P (I 42 11) as महा पुराणे. The Viṣṇu P uses both these words in the same breath—महा पुराणि and वसानुषष्टि (III 620). The other Purāṇas use in their lists the word *Purāṇa* for these Purāṇas which have been recognised as Mahāpurāṇas.

- 5 Cf. महा पुराणस्य षष्टि महा पुराणि च ।

वसानुषष्टि त्वं वृत्तं वसानुषष्टि च । (Saur P 94)

These *Pratyaśloka*s of the Purāṇas are well known. Vātsyāyana also mentions them. In the Purāṇas they are mentioned in Vam 1 14 Bhāg (Urat) I 2 18 Bhāgavata I 2 4 3 Prithivīśāstra I 1 3rd 8 Piv. IV 133 f Gāndhā I 213 14 1 Urmā I 1 12, Matsya 53 35 Varāha 24 1 Vāyu III 6 25, Śiva V 1 37 Śāstra XII 2 11 and Saur 94

like the Viṣṇu Purāṇa, also mentions these five characteristics as amongst its main topics —

यद् धर्माधिकाना मोक्षस्य च मुनीश्वरा । महात्म्यमखिलं ब्रह्म ज्ञायते परमेश्वर ॥
समस्तं प्रतिपद्यन् ब्रह्मो मन्वन्तराणि च । वक्षानुवक्षितं दिव्यां पुण्यां प्रासङ्गिकीं यथा ॥

—(I 1 24 25)

It can therefore be safely asserted that the Kurma Purāṇa which is available to us in the form of the extant Kurma Purāṇa is a Maha Purāṇa and not an Upa Purāṇa *

The Kūrma Purāṇa which is included in the two lists of the Upa Purāṇas given in the Revā khanda of the Skanda Purāṇa (V in 1 46 52) and the Revā mahātmya of the Vayu Purāṇa (Aufrecht *Bod. Cat.* p. 65) and also in the list of the Upa Purāṇas given in the *Jāti-pāṭraṃ* (at No 1365) of Haviṇḍrācārya may not be extant now nor perhaps it is drawn upon by any of the Nibandha writers or Smṛti commentators

(c) *As the fifteenth Mahāpurāṇa*

The Kurma Purāṇa is mentioned as the fifteenth Purāṇa in the list of the Mahā Purāṇas given in the Viṣṇu Purāṇa (III 6 21 24) which is generally considered as the standard list of the Purāṇas, for its order is corroborated by many of the Purāṇas mentioned in this list⁷. Moreover the order of the Mahāpurāṇas given in the list of the Viṣṇu Purāṇa is also followed in the lists given in the ten other Purāṇas (cf. Group I in footnote 3). In the lists given in the Kūrma Purāṇa and its Group also (See Group II in footnote 3 above) the Kurma Purāṇa occupies the fifteenth place. Not only this, but even the Kūrma Purāṇa itself says that it is the fifteenth Purāṇa— इव तु पञ्चदशमं पुराणं वीमनुतमम् । (I 1 21 ab)

(d) *As a Rājasa or a Tāmasa Purāṇa*

Purāṇas have been classified into the three categories—*sāttvika*, *rājasa* and *tāmasa*—from the *Vaiṣṇava* point of view. The classification in the Padma Purāṇa (An. edn. VI 263 81 85) differs from the classification given in the Bhāviṣya Purāṇa (III in 28 10 15). While the Padma Purāṇa which is mainly a *Vaiṣṇava* Purāṇa includes the Kūrma Purāṇa in the *tāmasa* Purāṇas leading to hell the Bhāviṣya Purāṇa mentions it among the *rājasa* Purāṇas mainly dealing with the *karma kāṇḍa*, i. e. the performance of religious rites ceremonies etc. —

मात्स्यं कौमं तथा वैङ्गं शैवस्कादतवच च । शाल्वे च पञ्चानि कामसानि निबोध मे ।
सात्त्विका मोक्षदा प्रोक्ता राजसा स्ववदा शुभा । तथैव कामसा दवि निरयप्रान्तिहेतवः ॥

—(Padma P)

6. A Kaurma or Mahākaurma is quoted in Ānanda tīrtha's *Bhāṣaṇa tātparyā nirṇaya* see *New Catalogue Catalogue* edited by Dr V. Raghavan Vol. V pp. 111 f. But it is not certain whether it is an Upa purāṇa or some other work.

7. See the remark at the end in fn. 3.

मस्य कूर्मो नृसिंहश्च यामनश्चि एष च । वायुरेतत्पुराणानि व्यासेन रचितानि वै ॥
राजसा यद् स्मृता बीर कर्मकाण्डमया शुवि ।

—(Bhavisya-P)

According to the Matsya Purāṇa (53.69) the *tāmasa* Puranas glorify Agni and Śiva¹. In the Śiva rahasya-Khaṇḍa (Chap 2) of the Saṃkara Saṃhita of the Skanda-Purāṇa also the Kūrma-Purāṇa is included in the ten Purāṇas (Viz Saiva, Bhavisya, Mārkaṇḍeya, Laṅga, Vārāha, Skānda, Matsya, Kaurma Vāmana and Brahmānda) which praise Śiva².

Thus, if according to the Padma-Purāṇa the Kūrma-Purana is to be classed as a *tāmasa* Purana, then it should be regarded as glorifying Śiva, as says the Śivarahasya-Khaṇḍa, and not as leading to hell as the Padma-Purana mentions out of its sectarian zeal. But if according to the Bhavisya-Purana the Kūrma-Purāṇa is to be included in the list of the *rājasa* Puranas, then it should be regarded as mainly dealing with the *karma kāṇḍa* i.e. the *karma-yoga* or the *varṇāśramācāra* so often mentioned and described in the Kūrma Purana, e.g. of Kp I 1 59 60, 95, 118, 2, 60 97, 3 24, 27, etc.

(c) Conceived as the Back of Hari

In the Padma Purāṇa (Ān. edn, I [Ādī Kh] 62.2-7) different Puranas are conceived as the various limbs of Hari or Viṣṇu who is here called, therefore, as the *Purāṇādhipāya* (पुराणाधिप). In this list of the Padma Purana the Kūrma-Purana is conceived as the back (*prsthā*) of Hari (‘प्रीतिं पृष्ठं समाख्यातम्’). This conception of the Kūrma Purāṇa as the back of Hari shows that this Purana had acquired sufficient importance at the time when the conception of Viṣṇu as the *Purāṇādhipāya* was formed.

Division and extent of the Text

(a) Division

According to the Nāradyīya Purana (Venk. edn I 106) the text of the Kurma Purāṇa was divided into two parts called the *Pārva-Vibhāga* and the *Uttara Vibhāga*. The Saura Purana (9.11) also says that the Kūrma Purana consists of two parts (‘द्वौ भागद्वयविराजितम्’). The Skanda Purana (V m 1 42) also says the same thing as the Saura. But the Nāradyīya Purana (I 106) says in addition, that the whole Kurma-Purana text consists of the four Saṃhitas (‘युचतुःसंहिता युग्मम्’) which are named as the (1) *Brāhmaṇa-Saṃhitā*, (2) *Bhāgavat Saṃhitā* consisting of the five Pāda-s and hence called as ‘*Pāṇḍu-pādī*’,

- 8 Cf. मरिचकेषु पुष्पेषु माहृत्यमधिकं हरे ।
राजसेषु च माहृत्यमधिकं कृत्वा नो भिदु ॥
तद्वदनेन माहृत्य तावेषु निवस्य च ।
परीक्षेण मरकता विवृता च निवस्ये ॥

—(Matsya 53 68 69)

9 See J. Eggeling, *Descriptive Catalogue of the Sanskrit Manuscripts in the Library of the India Office*, XI Nos 36 71 72 (referred to by Dr Hazra in fo 4 of his article ‘Studies in the Genuine Āgneya Purāṇa’ in *Our Heritage*, Vol I 1953).

(3) *Saura Saṁhitā* divided into six parts (षोडश) and (4) *Vaiṣṇavī Saṁhitā* consisting of four Pāda-s and hence called as 'Catuṣpādī'

Thus, according to the Naradiya P (I 106) the Kūrma-Purāna text has the following divisions —

<i>Vibhāga s</i>	<i>Saṁhitā s</i>	<i>Extent</i>
1 Pūrva-Vibhāga		
2 Uttara-Vibhāga, consisting of	(1) Brahmi Saṁhitā	6,000 ślo
(a) Īśvara gīta		
(b) Vyāsa gīta	(2) Bhāgavatī Saṁhitā	4 000 ślo
(c) Tīrtha mātmya	(Pañcapādī)	
(d) Prasthārga Kathana	(3) Saurī Saṁhitā	2,000 ślo
	(Śoḍha)	
Uttara-Vibhāga	(4) Vāsnavī-Saṁhitā	5,000 ślo
(Remaining)	(Catuṣpādī)	

The Kūrma Purāna also mentions these same four Saṁhitā-s of its text —

इयं तु पञ्चदशमं पुराणं कौर्मपुस्तकम् । ऋतुर्द्धां संहिता पुण्य संहितानां प्रमेदः ॥
ब्राह्मी भागवती श्रीर वीरणी च प्रकीर्तिता । ऋतुस संहिता पुण्या पमकासापेक्षया ॥

—(I 1 21-22)

But the Kūrma Purāna does not give any other information except the name of these four Saṁhitā-s. In the case of the Brahmi Saṁhitā however, the Sūta says that the present Saṁhitā which he is going to narrate is the Brahmi Saṁhitā and consists of 6 000 śloka-s

इयं तु संहिता ब्राह्मी ऋतुर्वेदेस्तु सम्मिता । भवति यत् सहस्राणि श्लोकानामन सत्यया ॥ (I 1 23)

The Brahmi Saṁhitā is so called because, as says the Kūrma-Purāna in this Saṁhitā the real nature of the Supreme Brahman is explained —

ब्राह्मी वीरान्वितो येय संहिता भागवतानी । अत एव परम ब्रह्म कोत्येते हि यथायं ॥ (II 44 132)

It seems that at the time when Sūta Romaharsana narrated the Kūrma Purāna to the Naimiṣa sages only the Brahmi Saṁhitā formed the whole text of the Kūrma Purāna extant at that time for he says —

एतद् कवित्वं विद्या भोगमोक्षप्रदायकम् । कौर्म पुराणमखिलं यज्जगत् सदापरम् ॥ (II 44 67)

also—

एतत् पुराणं परमं भाषितं कूर्महस्तिना । सायानं देवादिदेवेन विष्णुना विजयोनिना । (II 44 .)

(Here for the reading 'परम' we have the variant 'सर्व' in the two oldest MSS, our ६, and in the other two MSS, ६, १०, also, cf the *Critical Apparatus* in the *Critical Edition* of the Kūrma Purāna)

(b) *Extent*

The whole text of the *Kūrma Purāṇa* consisting of the two parts and the four *Saṃhitā*s contained seventeen thousand (17,000) ślokaś ('तत् सप्तदशसहस्रं सुवचुः सहितं युग्मम्' *Nār P I* 106 3), the four *Saṃhitā*s being respectively of 6000, 4000, 2000, and 5000 ślokaś ("ता क्रमात् पटचतुर्द्वीपसहस्रा प्रकीर्तिता" *Śl* 22), as already shown above.

The extent of the *Kūrma-Purāṇa* text is also mentioned in some other *Purāṇa*s (e.g., *Bhāgavata-P XII* 13. 8, *Matsya-P*-53 47)¹⁰ = 17,000 ślokaś. The *Agni-Purāṇa*, however, says that the *Kūrma-Purāṇa* consists of 8000 ślokaś "कूर्मं चाष्टसहस्रं च" 272 19). If the reading 'अष्टसहस्रं' of the *Agni P.* is supported by its manuscripts, then it may perhaps be inferred that the *Agni-P* refers to some shorter text of the *Kūrma-Purāṇa*, probably consisting of the *Brāhmi-Saṃhitā* only, which might have been available at that time.¹¹

Evolution and Date of the *Kūrma-Purāṇa* Text

Dr R. C. Hazra in his book '*Studies in the Purāṇic Records on Hindu Rites and Customs*' (pp 57 ff) has shown, on the strength of his analysis of the contents of the *Kūrma-Purāṇa*, that the original *Kūrma Purāṇa* was Viṣṇuīte and formed like the *Viṣṇu-Purāṇa*, *Bhāgavata Purāṇa*, and *Harivaṃśa* a *Pāñcarātra* document, with the difference that these three *Purāṇa*s are free from the *Śākta* elements, while the *Kūrma-Purāṇa* was influenced by the *Śākta* cult even when it was a Viṣṇuīte *Purāṇa*.

In this *Purāṇa* Śrī has been spoken of as the *Śakti* of Viṣṇu and as the source of the universe and also as the *Māyā* of Viṣṇu deluding all the world. *Brahmā*, *Isāna* and other gods also became 'endowed with *śakti*' ('शक्तिमन्तः') by sharing this *Śakti* of Viṣṇu. Śrī or *Śakti* of Viṣṇu was produced from Viṣṇu in the *Śrī Kalpa*, no living beings, including gods, manes, men and *Vasus*, can ever cross this *Māyā* of Viṣṇu —

इयं ता परमा शक्तिर्मंगमो ब्रह्मस्वमिहो । माया मम प्रियाश्रय्या यदेदं मोहितं जगत् ॥३४॥
अस्यास्तृप्तानधिष्ठाम शक्तिमन्तोऽभवन् दिवा । ब्रह्मज्ञानादयो देवा सर्वशक्तिरियं मम ॥३५॥
संपा सर्वज्ञाःसृष्टिं प्रददित्विन्द्रमुखात्मिका । प्राणवन्तं सखाता ओक्तत्वे पद्मपाणिनो ॥३६॥
नात देवा न पित्रो मानवा नसर्वाणि च । मायामेतां समुत्तर्तुं ये चान्ये भुवि ददित ॥३७॥

—(KP I 1)

The *Jayakhya-Saṃhitā* of the *Pāñcarātra*s is free from the *Śākta*-elements, though it is replete with Tantric rites. "B. Bhattacharya in his Foreword (pp 26 34) to the *Jayakhya-Saṃhitā*, assigns it to about 350 A D on the strength of doctrinal and palaeographical viewpoints," (Hazra). So the date of the Viṣṇuīte or the original *Kūrma-Purāṇa*, according to Hazra, must be later than the date of the *Jayakhya-Saṃhitā*. Hazra assigns 550 A D as the date of the Viṣṇuīte *Kūrma Purāṇa*, taking a period of 100 years for the *Śākta* influence in *Kūrma-Purāṇa*.

10 See also *fu* 1

11 See also my article 'The Problem of the Extent of the *Kūrma Purāṇa*, in *Purāṇa*, Vol XIV, N 2 (July, 1972), in which the theory of the *Kūrma-Purāṇa* of the four *Saṃhitā*s has been examined and revised and the extent of the *Kūrma Purāṇa* text has been re-discussed.

According to Hazra the original Viṣṇu-*Kurma Purāṇa* was later on appropriated by the *Pāśupata Śaivas* and thus the *Kurma Purāṇa* became a *Pāśupata* document in place of the *Pāncarātra* one which it had been originally. The *Pāśupata*s changed many of its Viṣṇu chapters and added new myths and legends to support their *Pāśupata* views, e.g. Śrī Kṛṣṇa is made to go to the hermitage of Upamanyu to perform austerities to please God Śiva and there he is initiated into the *Pāśupata* *vidyā* by Sage Upamanyu (K.P. I 24 48). In *Kurma P.* (I 2 100 ff.) sectarian marks of the *Pāśupata Śaivas* such as the *tripundra* have been prescribed. The *Īśvara gītā* (II 1 11) which must have originally been Viṣṇuic was according to Hazra, totally revised and changed by the *Pāśupata*s, there are indications in the beginning of the *Īśvara gītā* itself to show that it was originally imparted to the sages by Viṣṇu-*Kurma* e.g. —

उत्तरं वृत्तं स्वमुद प्रणम्याह महामुनिम् । ज्ञानं तव ब्रह्मविषयं मुनीनां वक्तुमर्हसि ॥
 ज्ञानं विमुक्तिदं दिव्यं यमे साक्षात् स्वधारिणम् । मुनीनां ब्रह्मत्वं पूर्वं विष्णुना कथयिमां ॥

—(Kp. II 1 11, 13)

But Vyasa begins to report the *Īśvara gītā* as narrated by Śiva to the sages, Sanat Kumāra and others as he says

ब्रह्मे ब्रह्मो महाब्रह्मं पृथ्वी योगेश्वरं पुण । सत्यकुमारप्रमुखं स स्वयं ब्रह्मवापत ॥¹² (II 1 15)

Similarly many other chapters of the original *Kurma Purāṇa* were changed and many new chapters were added (such as the chapters on the *śikha*s full of the

- 12 According to this *loka* (II 1 15) the *Īśvara gītā* was imparted by Mahādeva or *Īśvara* (Śiva) to the sages Sanat Kumāra and other and reported by Vyāsa to the Naimiṣa sages but according to the *śloka*s II 1 11 13 it was spoken by *Kurma* to the sages Nārada etc. and was reported by Vyāsa to the Śiṣya. Hence Dr. Hazra thinks that the original *Īśvara gītā* which had been spoken by *Kurma* or Vyāsa was completely revised and changed by the *Pāśupata*s. But the question is why the *śloka*s II 1 13 escaped the notice of the *Pāśupata*s. And why they allowed these two *lokas* to remain intact in any opinion this anomaly can be explained only when we reconcile these two contrary statements by supposing that according to the *Kurma Purāṇa* *Kurma* spoke the same *Īśvara gītā* to Nārada and other sages as has previously been expounded by Mahādeva to Sanat Kumāra and other sages and which Vyāsa reported to his disciple Śiṣya Romaharṣaṇa. And now (II 15) at the request of Śiṣya Vyāsa begins to report to the Naimiṣa sages the same *Īśvara gītā* in the form of the original sermon on between *Īśvara* and the sages. We may then suppose that the extant *Īśvara gītā* must have been in original scheme of composition of the *Kurma Purāṇa*. Thus there are four sets of interlocutors of the *Īśvara gītā* in the following order—(1) *Īśvara* and the sages Sanat Kumāra etc. (2) *Kurma* and the sages Nārada etc. (3) Vyāsa and Śiṣya Romaharṣaṇa and (4) Vyāsa (and Naimiṣa sages). Dr. Haraprasad Sastri is also of opinion that there must be at least three sets of interlocutors in a *Purāṇa* (cf. H's *Descriptive Catalogue* Vol. V preface) the whole *Kurma Purāṇa* has also the three sets of interlocutors—(1) *Kurma* and Indradyumna then (2) *Kurma* and the sages and lastly (3) Śiṣya Romaharṣaṇa and the Naimiṣa sages.

praise of Śiva, in the second part of the Kūrma-Purāṇa) Thus the final text of the Kūrma Purāṇa became thoroughly a Pāsupata one

The Kūrma Purāṇa as redacted by the Pāsupata-s mentions only the Vāma division of the Śākta-s. But Aparārka a commentator on the Yajñavalkya is quite familiar with both the divisions, Vama and Dakṣina. The Kūrma-Purāṇa does not seem to be familiar with the Āgama-s, the Āgama-s became current about 800 A. D. (Hazra *op cit* p 70). Hence the Pāsupata Kūrma Purāṇa can be later than 800 A. D.

Thus, according to Hazra the dates of the original Visnuit Kūrma-Purāṇa and its Pāsupata recast are between 550-650 A. D. and between 700-800 A. D. respectively

But it may be mentioned here that the absence of the Śākta influence in the Jayākhya Samhitā, and the absence of mention of the Dakṣina division of the Śākta cult in Kūrma-Purāṇa may be accidental and they are therefore merely negative evidences, and so they may not be taken to lead to any definite and positive conclusions as regards its date

Dr Hazra has also discussed the chronological order of the Smṛti-chapters of the Kūrma-Purāṇa with which he is mainly concerned. In his opinion nothing intervened between the Īśvara-gītā (II 1-11) and II 43 and therefore the Vyāsa-gītā (II 12-33) and the following chapters on the Tīrtha-s are the interpolations made by the Pāsupata-s at the time of recasting the Kūrma Purāṇa. To corroborate this statement he quotes the opening verses of II 43 which run as follows —

वर्षितो भवता धर्मो मोक्षमार्गः शान्तिरम् । लोकनाम सर्वविस्तारो वक्षो मन्वन्तराणि च ॥

इदानीं देवदेवेश प्रलयं वचनमुद्दिशि । भूतानां सूतभन्वेश यथा पूर्वं त्यदेतितम् ॥

—(II 43 23)

According to him the word 'dharma' (italics mine) in the first verse quoted above points not to the Vyāsa-gītā but to the Smṛti-sections which occur at the very beginning (*viz* Kūr I 2-3) and which belonged to the Visnuit Kūrma Purāṇa. But perhaps there is nothing to exclude the Vyāsa-gītā which contains purely the Dharma-sāstra topics, such as the ācāra, āśauca, dāna, varṇāśrama-dharma and prāyascitta (II 12-33) and the Tīrtha-s (II 34-42) from the scope of dharma. So it may be possible that these chapters (containing the Vyāsa-gītā and the Tīrtha-s) might also have belonged to the original Kūrma-Purāṇa but may have been revised later on by the Pāsupata-s. The first two chapters of the Pūrva-bhāga of the Kūrma Purāṇa are taken by Hazra as belonging to the original (Visnuit) Kūrma-Purāṇa. In the first chapter Indra-dyumnā requests Kūrma to tell him about the ācāra-s of the Varna-s and the Āśrama-s, the knowledge depending on the three bhavāna-s, the mode of creation and dissolution, the kinds of creation, vamsa-s, Manvantara-s and their durations, the sacred vrata-s, tīrtha-s and the bhuvana-kośa —

इन्द्रद्युम्न उवाच

ने ते वर्णाश्रमाचारं ये समाराध्यन्ते परं । ज्ञानं च बौद्धं दिव्यं शिवनाथस्तस्मिन् ॥

यच्च गृह्यमिदं पूष ऋषेः संहितयते पुन । निबल्य गृह्यं चोले वक्ता यवन्तराणि च ॥
 गानि तेषां प्रमाणानि पावसानि श्रुतानि च । सीर्णान्यदिशस्वामि पृथिव्यायामविस्तरे ॥
 वति द्वापरा समुदासि पवनपत्र नदीनदा । ब्रूहि मे पुण्डरीकाक्ष यथानन्दधुना विभ्रम ॥

—(I 196 98)

These ślohas mention in a nutshell the contents of the Kūrma Purāṇa and the *varṇāstamācāra*s and *śrīrāsa*s are also referred to here as the contents of this Purāṇa. Though the *tīrthas* are also described in chapters 29-39 of the Pūrva bhāga but therein only the *mūhātmya* of Vārīnaśi and Prayāga and their *tīrthas* are described. The rest of the *tīrthas* therefore have been described in the Uttara bhāga after the Vyākhyāna. So it is not improbable that the chapters of the Vyākhyāna and *tīrthas* might also have belonged to the original Kūrma Purāṇa.

The Purāṇas were the best media for the expansion and propagation of one's sectarian views. We, therefore find some sectarian traces in Purāṇas. But even the extant Purāṇas are not mainly sectarian. In fact the Purāṇas contain not much that can be labelled as purely sectarian. By taking a complete view of a Purāṇic text, specially of the recognised Mahāpurāṇas, we can easily discern in them the highest conception of the Trinity free from any sectarian bias. The Supreme Brahman the Ultimate Conscious Reality is termed sometime as Viṣṇu sometime as Śiva and sometime as Brahman. Even the three Gods of the Trinity are sometimes separately identified with the Supreme Brahman and sometimes, according to the context with each also. But sometimes according to the context and not with any sectarian bias one God is described as superior to the other. In fact according to the Purāṇas there is no real difference between the Supreme Brahman and its manifestations into the three Gods of the Trinity nor between one God and the other. Kalidasa clearly expresses this truth in his Kumara saṁhita (744) —

एवमस्तिविभक्तं त्रिधा सा सामान्यदेया प्रथमावलम्ब ।
 त्रिजगद्दत्तस्त्वहं हि ब्रह्मविता देवास्तयोस्तथापि पावुरादो ॥

The Kūrma Purāṇa also conforms to this broad view in many portions of its text. Sometimes the three Gods are mentioned by the same names or epithets such as *Parameṣṭhin Mahāyoga Isāna* etc. In the legend of Kṛṣṇas performing *tapas* and adopting *Pāśupata* way of life in the hermitage of Upamanyu Śrīkṛṣṇa is spoken of as the creator, destroyer and the preserver formless and also assuming form —

अयमेवायम स्रष्टा सहर्ता च रक्षक । अमूर्तो मूर्तिमान् भूत्वा मुनीन् द्रष्टुमिहागत ॥

—(KP I 24 17)

In the legend of Jayadhvaja (I 21) the four brothers of Jayadhvaja who were the staunch worshippers of Śiva were defeated by the demon Videha but Jayadhvaja a devotee of Viṣṇu killed Videha with the help of Viṣṇu's *caitra*.

Thus Purāṇas being popular literature came to have in them popular elements of various religious sects either at the time of their composition or at the time of their revision without any sectarian bias and motive. It may be probable that the different

trends of thoughts found in the Purāṇas may have formed the part of the original work, for, the Purāṇas generally see no conflict between the views of the different sects. They have rather harmonised them. The Kūrma Purāṇa in the legend of Jayadhvaja remarks —

या यस्याभिमतं पुनः सा हि तस्यैव देवता । विन्दुं ब्रह्मविशेषेण पूजिता चेष्टता नृणाम् ॥ (I 21 39-40)

Such catholic statements are found in the Kūrma-Purāṇa even in those portions which look to be sectarian interpolations. Hence it may not be improbable that the long chapters or legends containing Pāsupata views also formed the part of the scheme of the original Kūrma Purāṇa.

But some lines are found here and there in the Kūrma Purāṇa, which seem to be later interpolations made by the sectarians. In the Jayadhvaja-legend referred to above, Jayadhvaja, who was a sole worshipper of Viṣṇu, is said to worship Viṣṇu as the highest form of Rudra —

जयध्वजोऽपि तु विष्णुं शस्त्रस्य परमा तनुम् । इत्येव सर्वदा बुद्ध्वा यज्ञेनायजन्नुत्तमम् ॥ (Cr. Edn. *2, p. 201)

These lines seem to be interpolated by some Rudra-worshipper later on, for they do not occur a number of MSS., specially the South Indian MSS. Hence it cannot be said that there are no sectarian interpolations in the Kūrma-Purāṇa; but they are not many, and they are only in the form of a few lines here and there, and they can easily be traced out on the evidence of the Manuscripts and the Nibandha-quotations, the two main sources for arriving at an authentic text.

II

THE EXTANT KŪRMA PURĀṆA

Vulgate Text

(a) *Printed Editions*

The vulgate text of the Kūrma-Purāṇa is available in the following printed editions of the Kūrma Purāṇa —

- 1 Madras 1875 A D Telugu characters. Printed by the Vaitamāna taranginī Press, Madras.
- 2 Calcutta, 1890, Devanāgarī characters. Bibliotheca Indica Series, No CXL. Edited by Nilmani Mukhopadhyaya. Published by the Asiatic Society of Bengal.
- 3 Calcutta, 1905 Bengali characters. Edited by Pañcānana Tarkaratna, with Bengali translation. Printed by the Bāṅgābāṅg Press, Calcutta.
- 4 Bombay, 1906 and 1926 Devanāgarī characters. Oblong shape. Printed by the Venkateshvara, Press Bombay.
- 5 Calcutta, 1962 Devanāgarī characters. Gurumangalā Series No XXII (Mansukhrai Mor, 5 Clive Row, Calcutta 1).

- 6 Varanasi, 1968 Devanagari characters Edited with word index by Ramashankara Bhattacharya

Out of these six printed editions No 5 (Gurumandala Series edition) follows No 4 (Venkatesvara Press edition) and No 6 (Varanasi edition) follows the Bengali edition of the Bangabasi Press Calcutta The remaining four editions differ from each other in the number of their Adhyayas and in some places in their readings also A brief description of these four editions may be given here

- 1 Telugu edition (Madras, 1875)-

A copy of this edition is deposited in the India Office Library London, No 987, [1], 6, 8, 272 47 size 25 × 17cm We have procured a photo stat copy of this edition from there The Royal Asiatic Society London has supplied us the additional information in the entry of MS No 39 of the Kurma Purana from its *Ted Catalogue*, about the numbers of the Adhyayas of this edition in two parts as 50 + 46 A detailed note on this Telugu edition is given in an appendix in the Critical Edition of the Kurma Purana

- 2 *Bibliotheca Indica Devanagari edition* (Calcutta 1890)-

This edition has been prepared on the basis of the eight MSS described therein and named as A B C D E F G and H Of these MSS the MS B is written in the Bengali characters and the remaining seven MSS are in the Devanagari characters MSS D and F are incomplete and contain about the first 50 chapters of Part I only MSS G and H belong to the Government Collections deposited at that time in the Deccan College Poona (but now in the Bhandarkar Oriental Research Institute, Poona) and are the oldest manuscripts among these eight MSS (These are the same as our 3, and 2, respectively described in the Critical Apparatus of the critical Edition) (Introduction) This edition seems to be prepared mostly on the basis of these two MSS -G and H, which also generally agree with each other, but sometimes it also differs from their readings In this edition the numbers on the slokas are not given It contains pp xxxvii [1] 800 Size 23 × 15 cm

- 3 *Bangabasi Press Bengali edition* (Calcutta, 1905)-

This edition is generally based on some Bengali manuscripts of the Kurma Purana for it generally agrees with the Bengali MSS, collated by us But this edition does not mention the manuscripts on which its text is based Its size is 22 × 14 cm, and its pp are [3] 2, 422 A Bengali translation is also given along with the Sanskrit text

- 4 *Venkatesvara Press Devanagari edition* (Bombay, 1906 1926)

Its preface denotes that this edition has been prepared on the basis of the three MSS, one procured from Bombay and two from Amritsar (Punjab) The 1906 edition contains 3 135 folios and the 1926 edition 2 163 folios, both of oblong shape of about 26 × 18 cm The text of this edition generally agrees with that of the *Bibliotheca Indica* edition, except in its Adhyaya number in Part II as is shown below

(b) *Brief concordance of the Adhyāya s of the Printed Editions*

The text of the Kūrma Purāna in all these editions is divided into two Parts—*Pūrva* and *Uttara* (or *Upari*). The numbers of the Adhyāya s of the four printed editions described above are as follows—

	Part I	Part II
1. Telugu edition	50	46
2. Bib Ind edition	50	45
3. Bangabasi Press-edition	52	44
4. Venkat-Press edition	53	46

A brief concordance of the Adhyāyas of the last three editions is given below—

	Part I	
Bib Ind edn	Banga-basi edn	Venk edn
1—10	1—10	1—10
11—12	11—12	11—12
13—14	13—14	13—14
15—27	15—27	15—27
28—29	28	28—29
30—53	29—52	30—33
	Part II	
1—31	1—31	1—31
32—33	32	32—33
34—37	33—36	34—37
38	37	38—39
39—45	38—44	40—46

(*N B* A concordance of the the Adhyāyas and slokas of the Venk edn with those of the Critical Edition is given separately in this volume)

Extent of the Vulgate Text

The extent of the text contained in the Venkaṭesvara-edition, by counting, is 5897 slokas—3195 slokas in Part I and 2702 slokas in Part II. The Bib Ind edition has not given the numbers on its slokas, but the extent of its text may most probably be the same as that of the Venk-edn. The extent of the text contained in other editions may also be approximately the same.

This extent of the vulgate text as well as of the constituted text as contained in the Critical Edition approximately tallies with the extent of the *Brahmi Samhitā* (600 Ślokas) as mentioned in the *Naradiya-Purāna* (I. 106. 22) and in the *Kūrma-Purāna* (I. 1. 23).

Analysis of the Contents of Kūrma-Purāna

The contents of the extant Kūrma Purāna almost tally with the contents of the

Kūrma Purāna mentioned in the Nāradiya-Purāna (I 106) A list of the contents is also mentioned in the *Anukramanika* given at the end of the Kūrma-Purāna. The two oldest available MSS of the Kūrma Purāna (our 383), procured from the Bhandarkar Oriental Research Institute, Poona, have their own *Anukramanika* also added to them after the end of their colophons, but this *Anukramanika* is incomplete in both these MSS and is almost the same.

There is another list of the contents of the Kūrma Purāna included in the *Purāna śūtri* MS D 2334 deposited in the Government Oriental Manuscripts Library, Madras, a transcribed copy of which in Devanagari has been procured by us through Dr V Raghavan. This *Śūtri* of the Kūrma Purāna contents also divides the Kūrma-Purāna text into two parts called here as the *Pūrva bhāga* and *Uttara bhāga*, the numbers of the Adhyayas of the two Parts are continuous and not separate in each part which is the case in all the printed editions and also in almost all the collated Manuscripts of the Kūrma Purāna. The *Pūrva bhāga* of this *Śūtri* ends after its Adh 50 and the *Uttara bhāga* after its Adh 93.

According to the Nāradiya Purāna (I 106 1) and the Matsya Purāṇa (53 47) the Kūrma Purāna deals with the accounts of the *Lakṣmī kalpa* ('लक्ष्मीकल्पानुवर्ति' N P, 'लक्ष्मीकल्पानु विवम्' MP). But in the extant Kūrma-Purāna we have no such explicit mention of this fact. However, in the beginning of the Kūrma Purāna it is stated that Śrī or Lakṣmī was formerly born in the *Śrīkalpa* also ("प्रत्येव मत् सजाता श्रीरूपे पद्मवासिनी" I 1.38), and in the concluding Adhyaya also it is mentioned that 'in this Purāna the birth of Lakṣmī has been mentioned first' ('अस्मिन् पुराणे लक्ष्म्यास्तु सप्तमं कथितं पुरम्' II.44). And the Kalpa in which Lakṣmī (Śrī) is stated to be born is called the *Lakṣmī kalpa*.

The Nāradiya Purāna, I 106 is the oldest record, belonging to the 9th or the 10th century A D which has given the contents of the whole Kūrma Purāṇa as follows —

॥ ब्रह्मोवाच ॥

शृणु वरत मरीचे त्वं पुराणं ब्रह्मसंज्ञकम् । सप्तमीकल्पानुवर्ति यत्र ब्रह्मवैवर्ति ॥१॥
 धर्मार्थरागमोदोक्षाया माहृतस्य च पृथक् पृथक् । इन्द्रमुष्मप्रमग्नं ब्रह्मविष्णो द्यानि ॥२॥
 सत्यमजदशसादय शुक्लु महिम्नं युग्मम् । वनराज्ञा पुरा प्रोक्ता धर्मनागादिषा मुने ॥३॥
 नानाप्रमाप्रमग्नं गृणा सद्गतिनिधयम् । तत्र पूर्वदिग्गमं तु पुराणोपमम् पुरा ॥४॥
 सप्तमीन्द्रमुष्मसंज्ञाया ब्रह्मविष्णोः समाया । रक्षाधर्माचारतया ब्रह्मवैवर्तिपौर्तनम् ॥५॥
 नागगणा समन्तेन त्वयाने सत्यं विमो । तत्र मनोरतं यत्नं भास्वरं वरितं तथा ॥६॥
 मनुष्यनाम पाण्ड्याया वारस्य च निम्नराजम् । मनुष्यवत्समाप्तयानं यत्नं सत्यमनुवर्ति च ॥७॥
 देवादीनां समुत्पत्तिः सप्तमीकल्पनिम्नम् । इन्द्रमुष्मिन्नायं परवत् ब्रह्मवैवर्तिपौर्तनम् ॥८॥
 आदिपवनसंज्ञकं सप्तमीकल्पं वरितं युग्मम् । मानेनैव सप्तमीकल्पसंज्ञकं व्याप्य सप्तमसंज्ञा ॥९॥
 युग्मप्रमापुत्रयत्नं सप्तमीकल्पनिम्नम् । बाराहसंज्ञकं माहृतस्य प्रयासस्य सप्त परम् ॥१०॥
 सप्तमीकल्पसंज्ञकं च सप्तमीकल्पनिम्नम् । उत्तरेत्यादि विमोऽयं तु पुराणं गीर्णं धर्मो सत् ॥११॥
 सप्तमीकल्पसंज्ञकं प्रोक्ता नानावर्णप्रवाणिनां । नागादिपाना दीर्घात्त माहृतस्य च पृथक् सत् ॥१२॥

प्रतिपदं प्रकथनं ब्राह्मीयं संहिता स्मृता । अत एव आगवकीमहिलावर्णिताम् ॥१३
 कथिता यत्र वर्णान्नं पूज्यं वृत्तिप्रदाहता । पादेप्रस्था प्रथमे प्रोक्ता ब्राह्मणानां व्यवस्थिति ॥१४
 सदाचारात्मिका वत्स भोगसीम्यादिवर्द्धनी । द्वितीये क्षत्रियाणां तु वृत्ति सम्पन्नप्रोदिता ॥१५
 यथा स्वाधितया पाप विषयेह वनेदिदम् । तृतीये वैश्यब्राह्मणेना वृत्तिगता चतुर्थिया ॥१६
 यथा चरितया साम्यं समते गतिमुत्तमां । चतुर्थेऽस्यास्तथा पादे ब्रह्मवृत्तिप्रदाहता ॥१७
 यथा सतुष्यति श्रीमो नृणां श्रेयोविवर्द्धन । पञ्चमेऽस्यास्ततः पादे वृत्ति मररजोदिता ॥१८
 यथा चरितयान्तेति भाविनी गतिमुत्तमां । इत्येषा पञ्चपञ्चका द्वितीया संहिता मुने ॥१९
 तृतीयाऽप्रोदिता सोरो नृणां नार्कपिवायिनो । षोडशकर्ममिदं बोधयन्ते च वाणिज्याम् ॥२०
 चतुर्थी वेण्वरी नाम भोज्यता परिकीर्तिता । चतुष्पदी द्विजलोका सायाद् ब्रह्मचर्यनिषि ॥२१
 ता यवान् पट्यतुर्द्विपुताह्या चरिर्वीरिता ॥२२
 एतत्समंपुराणं शु चतुर्वर्णेन ब्रह्म । पञ्चा गृणन्ता नृणां सर्वोत्पृष्टगतिप्रदम् ॥२३

—[NP I 106]

A concordance of the contents of the *Brahmi Samhitā* of Kūrma-Purāṇa, as mentioned by the Nār-P, (I 106 4cd-13ab, quoted above), with the contents of the extant Kūrma-Purāṇa may show that the extant Kūrma-Purāṇa represents the same *Brahmi Samhitā* of the Kūrma-Purāṇa as noticed by the Nārādīya-Purāṇa

Part I

	<i>Nārādīya Purāṇa</i> (Venk. edn)	<i>Kūrma Purāṇa</i> (critical Edition)
1	पुराणोपक्रम (Commencement of the Purāṇa)	I 1 1-26,
2	कर्णोपनिषत्पत्र (Interlocution of Kūrma and the sages introduced)	I 1. 31 ff, 119ff
3	लक्ष्मीन्द्रद्युम्नसंवाद (Interlocution between Lakṣmī and Indradjyumnā)	I 1 35-64 (65-81 Indradjyumnā's worship of Viṣṇu, Viṣṇu appears, <i>Aditi</i> of Viṣṇu by Indradjyumnā, Indra- djyumnā requests Viṣṇu to instruct him about his duties which may also be conducive to the welfare of the world)
4	चर्याप्रमाणसंग्रह (Account of the four <i>Varṇas</i> and <i>Āśramas</i> and their duties)	I 1 85-100, 2 11-20 29-108, 3

[It also includes a brief description of the nature of the highest *Rechts* called *Para Brahman*, of Viṣṇu

of the three *bhāvanā*s and of the worship of Maheśvara with *jñāna*, *bhakti yoga* and *karma yoga* to attain the *mokṣa*]

5 जगदुत्पत्तिकौत्सनम्

I 2 3-10, 21-27, 4

(Account of the creation of the univers)

[It is an account of the creation of Brahma, of Rudra, of Śrī who is also called here as Narayana; Mabā maya and Mūla-Prakṛti, of the nine sages called nine Brahmā s, of the birth of the four Varnas and their duties, establishment of the four Āsrama s and their duties, then we have an account of the *Prakṛti-sarga*, i.e. of the creation from Prakṛti mainly based on the *Saṃkhyā* theory of creation]

6 बालसप्त्या

I 5

(Division of *Ākāśa* or Time and their durations Yuga s, Manvantara s, Kalpa-s, Parardha s, etc.)

7 सवान्ते स्ववर्ण विगो

I 6 11-21

(Brahmā Narāyaṇa in the form of Varaha and his *stuti* by the Siddha-s of the Jana-loka at the end of the *Pralaya*)

[I 10 *Ekānata* state of the world, assuming of the Varaha form by Brahmā-Nārāyaṇa for rescuing the Earth from the waters of the *Pralaya*, Earth rescued]

8 सप्तवत् सर्ववर्णनम्

I 7, 8, 10 12-30, 74-88

(Brief account of the creation of the world)

[10 1-11 Killing of the two Asura-s Madhu and Kaiṭabha by Viṣṇu at the request of Brahmā, the account of how Brahmā became one with Nārāyaṇa and as such slept in the waters of the *Pralaya*, 39-71 Account of how Śaṃkara became *Sihāṇa*, his ten permanent qualities, his *stuti* by Brahmā]

[Account of the creation of the nine *Sarga*-s, creation of the mind born sons of Brahmā creation of

Rudra from Brahmā's forehead creations by Rudra and by Brahma and the progeny of Dharma from the thirteen daughters of Svāyambhuva Dakṣa]

- 9 शाकर चरितम्
(The *carita* of Śiva)
[I 9 includes also the account of *Padmodbhava prādurbhāva*, i.e. The appearance of Brahma as sprung from the lotus on Viṣṇu's navel]
I 9, 10 2/84, 11 1-6
[11 7ff birth of Pārvatī]
- 10 सहस्रनाम पार्वत्या
(The thousand names of Pārvatī)
I 11 75 210,
[11 1 ff the *mahātmya* of the Goddess Pārvatī, 11 203 ff praise of Pārvatī by Himavān as Supreme *Śakti*, description of her *vibhūti-s* her *stuti*, etc]
11. योगस्य निरूपणम्
(Exposition of the *Isvara yoga* by Pārvatī to Himavān)
I 11 258 313
- 12 भृगुवत्समाप्त्याम्
(Account of the Vamśa of Bhṛgu)
I 12 1-3, 10 17

[In fact, the Kūrma P gives here (in Adh 12) not only the account of Bhṛgu's *vamśa* from Dakṣa's daughter Khyatī but also of the *vamśa-s* of the other seven sages—Marici Pulaha, Atri, Angiras Pulastya, Kratu and Vasiṣṭha—and of Vahnī (Fire) and of the Pitr̥s (Manes) from the other daughters of Svāyambhuva Dakṣa as the last Śloka of the previous Adh (11 336) mentions—“अथ वर प्रवासय भूवादीनां निबोधत ।” But the mention of this incomplete content भृगुवत्समाप्त्याम् in the Naradīya P is perhaps based on the śloka—“भृगोः क्वात्वा समुत्पन्ना ” with which this Adh begins. There is an account of the *vamśa-s* of the sages in the Svāyambhuva-Mānvantara, whereas Adh 13 gives an account of the *vamśa-s* of these very sages (or of the sages of these same names) from their other wives in the Varasata-Mānvantara, cf 16—“अनपत्यं जनुलस्मिन् समुतो येनस्वयेज्जरे ।”]

- 13 स्वायम्भुवशक्तनम्
(Account of the *varṇa* of
Svāyambhuva-Manu)

[This account also includes the legend of Pṛthu-Vainya, of the birth of Sūta Romaharṣana, of Pṛthu's grandson Susīla and his invitation into the Paśupati-cult by Sage Śvetāśvatara, and of the birth of *Prācetaso* Dakṣa owing to the curse pronounced by Śiva (cf 54-63)]

- 14 देवादीनां समुत्पत्तिः
(Birth of gods and others such
as Asura's, Gandharva's, Nāga's,
etc)

I 14 1, 15 8-18

[15 8 II Birth of the *Viśvedevā's*, *Sādhyā's*, *Maruṭat's* *Vasū's* etc from Dharma and the ten daughters of Dakṣa, birth of *Adityā's* (*Dāś's*), and *Daityā's* from Kasyapa and the daughters of Dakṣa—*Aditi* and *Diti* respectively. The account of the *Daityā's* here includes the legends of *Hiranyakāśipu* *Nṛsinha* *Hiranyakṣa* and *Varāha* *Prahlāda's* fight with *Harī*, *Gautama's* curse to the *Brāhmaṇa* sages and their rebirth as heretics, and the battle of *Andhaka* and *Śiva*. Adh 16 the progeny of *Prahlāda* and the legend of *Bali* *Vāmana*, Adh 17 the progeny of *Bali* and the legend of *Bana* and the burning of his city by *Śiva*, birth of *Dānavā's*, *Gandharvā's* *Nāga's* *Yakṣā's*, *Rakṣas's*, *Rjū's*, *Garuḍa* and *Aruṇa* and *Devā praharāṇā's* (Divine weapons) etc from the other daughters of Dakṣa, Adh III the progeny of the sages—*Kasyapa*, *Pulastya*, *Pulaha* *Mārīci*, *Atri* and others.]

- 15 दक्षसन्निधौ सनम्
(Destruction of Dakṣa's sacrifice
by Rudra)

I 14 2 79

[This account also includes the story of *Dadhīci's* curse to the sages present in Dakṣa's sacrifice, (§ts 25 33)]

- 16 दक्षसृष्टिनम्
(Account of the creation created by Dakṣa)

I 15 1 7

[It also includes the account of the creation of the *maruṭant* *sṛṣṭi* by Dakṣa—his thousand sons from

the daughter of Priyapati Virapa and his sixty daughters]

- 17 कश्यपात्म्यकीर्तनम् I 19 23 85, 26 1-4, 20-22
 (The account of the Solar and the Lunar dynasties as originated from Kaśyapa and Aditi)
- 18 आनन्दवचनम् I 12 7-8, 18 18ff
 The account of the *ananda* of Atri)
 [In 12 7 8 is mentioned Atri's progeny from Dākṣa's daughter Anasūya, while III 18-19 mention the progeny of Atri from his other wives. But 18 20 26ab mention the names of Vaiṣṭha. 19 27cd in Venk. edn (Cr. Edn 18 27ab), however reads 'एवेन्द्रिवशा कविता प्रहृष्टा बहुवादिताम्', so this reading is clearly wrong, the mention of this content 'आनन्दवचन' in the Nār.-P seems to be based on this wrong text as given in the Venk.-edn of the Kūrma P, but cf. here the critical text I 18 27.]
- 29 कृष्णस्य चरितं कृतम् I 23 02-26 1, 3 20
 (The auspicious *carita* of Śrī Kṛṣṇa)
 [It includes the story of Kṛṣṇa's penance in the hermitage of Upamanyu to propitiate Śiva for obtaining a son and Kṛṣṇa's initiation by Upamanyu in the *Pāṇḍava śrāta*. In 26 4ff is mentioned Kṛṣṇa's leaving this world and departure to his *Vijaya loka*.]
- 20 मार्कण्डेयवृत्तान्तम् I 25 52-170
 Interlocution of Mārkaṇḍeya and Śrī Kṛṣṇa, wherein Kṛṣṇa relates to Mārkaṇḍeya the merits of worshipping Śiva-linga's)

[The Adh. I 25 containing this interlocution is, therefore, named *Līlādhya* of "य इमं आश्वमेधाय निद्विष्णोःप्रायश्चित्तम् । गृन्थुवाङ्मापदेऽपि सर्वपापं प्रमुच्यते ॥ 25 1111)]

- 21 व्यस्यपाश्वरवचसा
Interlocution between Vyāsa
and Arjuna, about the *Yuga-
rabbhāsa* introduced). I. 27 1-7
22. गुणधर्मानुबन्धनम्
(Account of the
nature of the
Yugas, narrated
by Vyāsa to
Arjuna) I. 27. 15-57 (Account of the three
Yugas)
28. 1-10 (Account of the evils
of Kaliyuga)
28. 41ff. (The importance of
Śiva's worship in Kaliyuga)
23. व्यासजैमिनिरीक्षणम्
(Interlocution between Vyāsa
and his disciple Jaimini about
the best means of attaining
salvation) I. 29. 6-80
[Here Vyāsa reports to Jaimini the interlocution
between Goddess Pārvatī and Śiva relating to
the *māhātmya* of Vārāṇasī or *Arumati* (16 ff)
Vyāsa says to Jaimini that Vārāṇasī is the best
of the *sthānas* where one should live and die
to attain *mokṣa*.]
24. वाराणस्या माहात्म्यम्
(The *māhātmya* or glorification
of Vārāṇasī as narrated by
Vyāsa to his disciples—Jaimini,
Paila, Sumantu and others—
who had accompanied him
to Vārāṇasī) I. 29-34

his skin (*Kṛttī*) as his upper garment (*māsa*) (30), (3) *Kapardisvara-līṅga* situated near the *Pīṣācamoṣana* tank, where sage Śankukarna had made a *Pīṣāca* get rid of his *Pīṣāca* birth by making him bathe in that tank (31), and (4) *Madhyameśvara-līṅga*, where the *Paśupata*s attained salvation after hearing a discourse from Vyāsa and where Śrī Kṛṣṇa also had resided for a year and observed the *Paśupata-vrata*-(32), then Vyasa made a pilgrimage to the other *gūhya* (sacred, mystical) *tīrthas* and *āyatana*s and returned again to the *Vīṇesvara-līṅga* to reside there permanently, but on account of the curse from Goddess Pārvatī he had to leave Varāṇasī and reside near it (33)]

25 प्रयागमाहात्म्यम्

I. 34 37 13

(The glorification of Prayāga related
by Sage Markaṇḍeya to king
Yudhiṣṭhira)

[This is an account of the *māhātmya* of Prayāga and its several *tīrthas*, the *māhātmya* of bathing in the confluence, residing there and giving up one's life there by various means—such as by fire or by water or by cutting one's own body into pieces and offering it to the birds. It also narrates the *māhātmya* of the two rivers—Ganga (35 29 ff) and Yamuna (37). Here lives Mahēśvara with Madhava or Viṣṇu, and it is known as the *tapovana* and the *siddha-kṣētra*]

26 त्रैलोक्यवर्णनम्

I 30-48

(The account of the three worlds, or
the *Bhavana-vinyāsa*)

[Suta reports this account to the sages of the Naimiṣa forest as it was related by Kurma to the sages—
उत्सवे देवादिदेवाय विष्णवे प्रवक्ष्यामि । नमस्तुत्यामदेवाय यदुक्तं तेन धीमता ॥ (38 5) The contents of this account are referred to in the query with the Naimiṣa-sages put to Suta—
“इदानीं श्रोतुमिच्छामहे नैवोत्तरत्वात् न भयं न च ।
यावन्तं सत्त्वं द्वीपारतया वर्षाणि पर्वताः । यन्मणिं स्रजिं सूर्यो ब्रह्माणां स्थितिरेव च ।
यदाज्ञातमिदं सर्वं मेधा पृथ्वी पुरा तिमिरम् । नृपाणां तत्समासेन तत्तद्वस्तुमिहार्हम् । (38 2-4).

Thus, Adhs. 38, 42-48 describe the seven Mahādvīpa-s seven Oceans, Varṇa-s, mountains, rivers Vana-s, Loka-s, Pātāla-s Śeṣa who upholds the Earth, the various Purī-s of gods, etc Adh 38 contains also the names of kings in Bharata's dynasty who formerly ruled the Earth Adhs. 39-41 describe the *gyotih saṁvṛta* or the situation movement etc of the Sun and other heavenly bodies and their connection with the Dhruva or the Pole-star]

I. 50

27 वेदगाथादिपञ्चम्

[Mithun Veda-Vyāsa is mentioned in an *astāttha* of Hari at the end of Adh. 49, which contains the description of the first seven Manvantara-s with their particular gods sages and incarnations or forms of Viṣṇu Adh 50 mentions 28 Vyāsas of 28 Dvāpara-s of the Varivata Manvantara, who arranged or divided the Veda in their respective Dvāpara-s In the 20th or the last Dvāpara Kṛpā-Draupadyana was the Vyāsa who divided the Veda into four *śākhā*-s and taught each of them to each of his four disciples—R̥veda to Paila, Yajurveda to Vāśiṣṭha, Sāmaveda to Jaimini and Atharvaveda to Sumantu Then he divided each Veda into various *śākhā*-s, the number of *śākhā*-s of each Veda is mentioned in 50 16-19]

Here ends the analysis of the contents of Part I (Pūrva-1-1250) of the 1251-1361 of the Kīrma Purāṇa as compared with and based on the Nāradiya P'

Part II

The list of contents of Part II (Uttara-11250) mentioned in the Nāradiya P' is rather brief An analysis of the contents as based on the Nāradiya P. 1125 is now given.

II 1-11

("ईश्वरगीता" or "ईश्वरगीतासुनिपत्य") The Kūrma-P also mentions these chapters in its *Āmṛtamālikā* as :—
 "गीताश्च विविधा गुह्या ईश्वरस्याथ कीर्तिता । (II. 44 113)

THE *Īśvaragītā* of the Kūrma-Purāṇa has acquired almost the same religious and philosophical importance as the *Bhagavadgītā* of the *Maim-bhārata* and has a number of commentaries on it by such eminent scholars as *Vijñāna-bhikṣu*, *Yajñ-svara śrī* and *Bhaṣarānanda*]

29 धर्मांगीता

II 12 33

(*Dharma-s* sung or expounded
 by Mahatṣ Vyāsa to the sages of
 the Naimiṣa-forest)

[The chapters II 12 33 forming the *Vyāsa gītā* contain the *Dharmasūtra* or *Smṛti*—matters known as *वर्णप्रमाचार* or duties of the four *Varna-s* and *Āśrama-s*, which are as follows —

- 1 ब्रह्मचारीधर्म (Duties of a Vedic student)—
 (12-14);
- 2 स्नातकगृहस्थधर्म (Duties of a *Śrāṭaka* householder)—(15-26), which include
 - (a) सदाचार (Prescribed conduct) —(15-16),
 - (b) भक्ष्याभक्ष्यनिर्णय (Decision about edibles and non edibles) —(17)
 - (c) आहिमक (Rules for performing daily duties) —(18)
 - (d) भोजनविधि (Rules for taking food)—(19),
 - (e) श्राद्धकर्म (*Śrāddha* ceremonies in honour and for the benefit of dead parents and other relatives)—(20-22),
 - (f) वधोन्निरुद्ध (Ascertainment of *Impurities* owing to the birth or death of a relative) —(23),
 - (g) अग्निहोत्रादिवृत्य (*Agnihotra* and other sacrifices)—(24),
 - (h) गृहस्थवृत्तयुगल (Means of livelihood of a householder)—(25),
 - (i) दानधर्म (Religious duty of giving charities and gifts)—(26),

- 3 वानप्रस्थधर्म (Duties of a hermit)—(27),
 4 यतिधर्म (Duties of an ascetic)—(28-29),
 5 प्रायश्चित्तविधान (Rules for atonement or expiation of sins)—(30-33)

These chapters on *Prāyas citta* include also the story of कपालमोचन (getting rid of the skull of Brahmā by Śiva at Varanasi)—(Adh 31) and पतिव्रता माहात्म्य or the glorification of *Pativratā* women illustrated by the story of Sita (सीताप्यान)—(33 110 141)

It is on account of these religious chapters in the Vyāsa gītā that the Nar P speaks of the Vyasa gītā as नानाधर्मप्रबोधिनी'

The Kūrma Purāna, however, does not mention the name of the Vyasa gītā in its *Anukramapāṭha* in II 44, but it simply names the topics of these chapters as— 'वर्णप्रमाणमाचारः प्रायश्चित्तविमर्शः । कपालमोचनं च सूरस्य भिक्षाचरुखण्डेन च । पतिव्रतानामाख्यानं ' (II 44 114 ff) More over, many of the MSS also, in their colophons do not mention these chapters as forming the Vyasa-gītā.]

II 34 42

30. तीर्थमाहात्म्यम्

(Glorification of the *tirtha*s)

[The *māhātmya* of the *tirtha*s other than Varanasi and Prayaga has been narrated here, for the *māhātmya* of both Varanasi and Prayaga has already been narrated in I 29-37. Besides the *māhātmya* of the various *tirtha*s (among which the Narinada occupies a most important place) these chapters also include several important episodes relating to the *māhātmya* of a few particular *tirtha*s. The Kūrma P mentions these episodes as— 'तीर्थानां च विनिर्णयः । तथा मद्भुजकस्याय निग्रहं कीर्तितो द्विजाः ॥ दधन्व कथितो जिज्ञासाय च समागतः । देवदाहवनं शम्भो ब्रह्मेण माधवस्व च ॥ दग्धेन पट्मङ्गलीयानां देवदेवस्य धीमताः । बरदानं च देवस्य नदिने तु प्रकीर्तितम् ॥'

II 44 115 117)

- (1) The story of Mankanaka = connected with the *māhātmya* of the Sapta sārasvatī *tirtha* (II 34 45 76)
 (2) the story of the killing of Kala or the Death by

Śiva is connected with the *māhātmya* of Kalam jācā-tīrtha (II 36 11 37), (3) the story of the entry of Śiva with Viṣṇu into the Devadāru forest is narrated in connection with the *māhātmya* of the Devadāru forest itself and also mentions the imparting of the knowledge of *jñāna yoga* by Śiva to the sages of the Devadāru forest by means of which they should worship Śiva (II 37) (4) the episode of appearing of Mahadevi before the Śalkūḍiya-sages is related to the *māhātmya* of the Naimiṣa tīrtha (II 41 2 12 and (5) the story of granting boon to Nandin, the *gṛanta* son of Sage Śulāda, by Śiva is related to the *māhātmya* of the Japyesvarī tīrtha (II 41 16 41)

This description of the *māhātmya* of the tīrthas in these Adhyayas (34-42) is in fact in continuation of and related to the topic of the *prāyas-citta* dealt with in the previous Adhyayas (30-33) as says the Kūrma P.—“प्रवृत्तिप्रसङ्गेन तेषामाहृत्यमीदृशम्” (42 24), the *tīrtha* *seva* (pilgrimage) has been mentioned as a good *prāyas-citta* to expiate even a *mahāpātaka* (cf II 33 106-107, 143-144)]

31 प्रलयापचयम्

II 43-44 25

(Description of the *pralaya* or Dissolution)

[The four kinds of *Pratisargas* are described here, viz.—

- 1 *Atiya*—constant occurring of the death of mortals (44 6),
- 2 *Naimittika*—due to the *nimitta* or occasion of Brahmā's sleep at the end of his day known as *Kalpa* (45 7, 11-46),
- 3 *Prākṛta*—when every created object and the *maheś* etc are made to be dissolved in the *Prākṛti*, the original Material Cause of the universe (46 1-24),
- 4 *Ajantaka*—Final dissolution or absorption into *Brahman*, of one who has acquired the highest knowledge of *Brahman*, and has realised his true Self (44 25F)

After this (in sls 26 ff) the Kūrma P describes the nature of the Highest Reality (called here as the *Paramātman*, *Maheśvara* and *Rudra*), and its manifestations into various forms. The means (*śāra*) to realise this Reality are also mentioned here. All this may be said to be related to the *Aṅgastika* *Prāśa* or *Āśa* and therefore the Nār P might not have mentioned it separately in its list of the contents of the Kūrma P.

Thus we see that all the contents of the Brāhmi Samhitā of the Kūrma-Purāṇa mentioned by the Nāradya Purāṇa are contained in the extant Kūrma P. The contents mentioned by the Nāradya P do not seem to be exhaustive and so there are many other topics in the extant Kūrma P not mentioned by the Nāradya P, as shown above. It is clear, however, that the text of the extant Kūrma-P is the same as noticed by the Nāradya P under the name of the Brāhmi Samhitā.

The extant Kūrma Purāṇa ends with an *Anukramanika* or a Table of Contents (II 44 69 119) and *Phalashruti* (44 122 ff) both of which might not have been mentioned by the Nāradya-P simply because these topics are common to many other Purāṇas also, or they might have been later additions and then traditionally accepted as part of the Kūrma Purāṇa.

Interlocutors in the Extant Kūrma-Purāṇa

Unlike the extant Vāmana and a few other Purāṇas such as the Bhaviṣya, Brāhmi and Līṅga which have changed their interlocutors, the Kūrma-Purāṇa is one of those Mahāpurāṇas which have preserved their original character as regards their interlocutors. According to the information contained in the Matsya Purāṇa (53 46-47, already quoted above) the Kūrma Purāṇa was narrated by Kūrma to the Sages (Nārada and others) through the story of Indradyumna. The extant Kūrma Purāṇa has also *Ādharma* and the sages as its primary or the first interlocutors, and the story of Indradyumna is also related in the opening chapter.

Below are mentioned the various sets of interlocutors in the extant Kūrma-Purāṇa —

1. *Kūrma* and the *Rṣis* (*Nārada* etc) (I 1 31 11; II 43-44 67)

These are the first interlocutors of the entire Kūrma-Purāṇa as is mentioned in the Kūrma Purāṇa itself—

कूर्म उवाच ॥ इति श्रीमद्भगवद्गीतायां कूर्मोवाचो नाम प्रथमोऽध्यायः ॥ (I 1 44 68)

It is interesting to note that the story of Indradyumna is reported by Śrī Rāmānjanāya to the sages of the Naimiṣa forest in the form of the extant Kūrma Purāṇa. But the actual portions of the Kūrma Purāṇa text where Kūrma and the Rṣis are explicitly mentioned as the interlocutors are

I 1 31—II (Karma yoga and Sarga, cosmology and cosmogony), and also the *māhātmya* of Goddess Parvatī)

II 43 44 67 (*Pratisarga* or Dissolution of four kinds)

2 *Sūta Romaharṣana* and the *Naimiṣa sage* (I 1 1-30, 12 26, 27 17, 38 48, 49 51, II 34 37 41 42, 44 68 ff)

Though *Sūta Romaharṣana* is the reporter of the interlocution of Kūrma and the Rṣi's, yet in the chapters mentioned above *Sūta* seems to be the actual narrator and not a mere reporter. The topics of these chapters are as follows —

I 1 1 30—*Sūta* introduces the Kūrma Purāṇa,

I 12 26—*Varuṇa* (genealogy) and *vamsānucarita*,

I 27 1-7 *Sūta* introduces the interlocution of Vyāsa and Arjuna about the *Yuga dharma* or the characteristics of the four Yuga's

I 38-48—The *Bhuvaneśvara* and *Jyotiṣa samitosept* i.e. the description of the terrestrial and the heavenly spheres

I 49-51—Description of the fourteen *Manvantaras*, the *Asatārā*s of Veda Vyāsa and Śiva and the Vedic *Śakha*s,

II 34 37—Description of the *Itihāsa*,

II 41-42—Description of the *Itihāsa*s continued and concluded

II 44 67 ff—*Anukramanikā* and *Phala śruti* of the Kūrma-Purāṇa

In fact, these are the main topics which are generally related by the *Sūta* in the Purāṇas

3 *Vyāsa* and *Arjuna* (I 27 28)

Vyāsa here describes to *Arjuna* the *Yuga-dharma*s or the characteristics of the four Yuga's, specially of the *Kaliyuga* and recommends the worship of Śiva to remedy the evils of *Kaliyuga*

4. *Vyāsa* and *Jaimini*—(I 29)

Vyāsa relates here the *māhātmya* of *Vārāṇasī* to his disciple *Jaimini* and reports in this connection the interlocution between *Mahādeva* and *Devī* held on the *Meru*

5 *Vyāsa* and his disciples, *Sumanta* etc (I 30 33)

Vyāsa here visits the various *Śiṅga*śāla's and the *Itihāsa*s of *Vārāṇasī*, and relates their *māhātmya* to his disciples

6 *Mārkaṇḍeya* and *Yudhiṣṭhira*—(I 34 37, II 38-40)

I 34 37—*Mārkaṇḍeya* relates the *māhātmya* of *Prayāga* to king *Yudhiṣṭhira* when he was being overwhelmed with grief consequent upon the slaughter of his kiths and kin in the great *Mahābhārata*-War

II 38 40—The *māhātmya* of the *Narmadā* is related by *Mārkaṇḍeya* to *Yudhiṣṭhira*

After this (in śls. 26 ff) the Kūrma-P describes the nature of the Highest Reality (called here as the *Paramātmā*, *Mahesvara* and *Rudra*), and its manifestations into various forms. The means (*Yoga*) to realise this Reality are also mentioned here. All this may be said to be related to the *Ājyanika Pralaya* or *Mokṣa*, and therefore the Nār P might not have mentioned it separately in its list of the contents of the Kūrma-P.]

Thus we see that all the contents of the Brāhmī Samhitā of the Kūrma-Purāṇa mentioned by the Nāradiya Purāṇa are contained in the extant Kūrma-P. The contents mentioned by the Nāradiya P do not seem to be exhaustive and so there are many other topics in the extant Kūrma-P not mentioned by the Nāradiya-P as shown above. It is clear, however, that the text of the extant Kūrma-P is the same as noticed by the Nāradiya P under the name of the Brāhmī-Samhitā.

The extant Kūrma Purāṇa ends with an *Amṣakramapīṭhā* or a Table of Contents (II 44 69 119) and *Phalāsruti* (44 122 ff), both of which might not have been mentioned by the Nāradiya-P simply because these topics are common to many other Purāṇas also, or they might have been later additions and then traditionally accepted as part of the Kūrma Purāṇa.

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Below are mentioned the various sets of interlocutors in the extant Kūrma-Purāṇa —

1. *Āśrma* and the *Rṣis* (*Nārada* etc.) (I 1 31 11, II 43-44 67)

These are the first interlocutors of the entire Kūrma-Purāṇa as is mentioned in the Kūrma Purāṇa itself—

एतद् व नित्यं विप्रं भोगयोगप्रदायकम् । कोये पुराणमस्मिन् यज्जगत्तदापह ॥ (II 44 68)

This interlocution between Kūrma and Rṣis is reported by Śūta Romaharsana to the sages of the Naimiṣa forest in the form of the extant Kūrma Purāṇa. But the actual portions of the Kūrma Purāṇa text where Kūrma and the Rṣis are explicitly mentioned as the interlocutors are

I. 1. 31—11 (*Karma-yoga* and *Sarga*, cosmology and cosmogony), and also the *mahātmya* of Goddess Pārvatī).

II. 43-44. 67 (*Pratisarga* or Dissolution of four kinds).

2. *Sūta Romaharṣaṇa* and the *Naimiṣa* sages (I. I. 1-30; 12-26; 27. 1-7; 38-48; 49-51; II. 34-37; 41-42; 44. III ff.

Though *Sūta Romaharṣaṇa* is the reporter of the interlocation of Kūrma and the Ṛṣi-s, yet in the chapters mentioned above *Sūta* seems to be the actual narrator and not a mere reporter. The topics of these chapters are as follows :—

I. 1. 1-30—*Sūta* introduces the Kūrma-Purāṇa;

I. 12-26—*Vamśa* (genealogy) and *vamśānucarita*;

I. 27. 1-7 *Sūta* introduces the interlocation of Vyāsa and Arjuna about the *Yuga-dharma* or the characteristics of the four Yuga-s;

I. 38-48—The *Bhuvanakṛts* and *Jyotiḥ-samśruteśa*, i.e. the description of the terrestrial and the heavenly spheres;

I. 49-51—Description of the fourteen *Atavantara*-s, the *Asatārā*-s of Veda-Vyāsa and Śiva and the Vedic Śākhā-s;

II. 34-37—Description of the *śrīṭha*-s;

II. 41-42—Description of the *śrīṭha*-s continued and concluded.

II. 44. 67 ff—*Anukramyikā* and *Phala-śruti* of the Kūrma-Purāṇa.

In fact, these are the main topics which are generally related by the *Sūta* in the Purāṇas.

3. Vyāsa and Arjuna (I. 27-28).

Vyāsa here describes to Arjuna the *Yuga-dharma*-s or the characteristics of the four Yuga-s, specially of the Kaliyuga and recommends the worship of Śiva to remedy the evils of Kaliyuga.

4. Vyāsa and Jaimini—(I. 29).

Vyāsa relates here the *mahātmya* of Vārāṇasī to his disciple Jaimini and reports in this connection the interlocation between Mahādeva and Devī held on the Meru.

5. Vyāsa and his disciples; Samantu etc. (I. 30-33).

Vyāsa here visits the various Śiva-linga-s and the *śrīṭha*-s of Vārāṇasī, and relates their *mahātmya* to his disciples.

6. Mārkaṇḍeya and Yudhiṣṭhira—(I. 34-37; II. 38-40).

I. 34-37—Mārkaṇḍeya relates the *mahātmya* of Prayāga to king Yudhiṣṭhira when he was being overwhelmed with grief consequent upon the slaughter of his kiths and kins in the great Mahābhārata-War.

II. 38-40—The *mahātmya* of the Narmadā is related by Mārkaṇḍeya to Yudhiṣṭhira.

7 *Īsvara (Śiva) and Sanatkumāra etc —(II 1-11)*

The Adhyāyas (II 1-11) form the *Īsvara gītā* of the Kūrma Purāṇa, which is narrated by Īsvara or Śiva to the twelve Sages, viz. Sanatkumāra, Saṇaka, Sanandana, (Sanātana), Angirā, Rudra Bhṛgu, Kanada Kapila, Vamadeva, Śukra and Vasiṣṭha

This interlocution in the form of the Īsvara gītā is reported by Vyāsa to the Naimiṣa sages, Śaunaka and others, at the request of his disciple Śrīta Romaharṣana

8 *Vyāsa and the Naimiṣa sages (Śaunaka etc) —(II 12-33)*

These Adhyāyas form what is known as the *Vyāsa-gītā* as already mentioned In this *Gītā* Vyāsa relates the *Karma yoga* or the *dharma-saṃgraha* (i.e. the topics of *dharma* or religious duties) Vyāsa is requested by the sages of the Naimiṣa forest to relate to them the *dharma-saṃgraha* which had been expounded by Kūrma to the Sages and Indra at the time of the churning of the Ocean (cf II 11 139-142) Vyāsa is, thus, made here the reporter of the interlocution of Kūrma and the Sages about the topics of *dharma* According to Dr. Hazra however "the Uśanas Samhita was incorporated into the Kurma Purāṇa to form the Vyāsa gītā" (*Puranic Records*, p. 72)

Adhyāyas in the Constituted Text of the Kurma-Purāṇa and their Concordance with those of the Venkāt-Edn

The Present Constituted text of the Kurma Purāṇa is contained in its Critical Edition, consists of 51 Adhyāyas in Part I (*Pūroṣa-vibhāga*) and 44 Adhyāyas in Part II (*Upari-vibhāga*), while in the text of the Venkāteśvara Press Edn the numbers of the Adhyāyas in Part I and Part II are 53 and 46 respectively

In the Constituted Text, in its *Pūroṣa-vibhāga* Adhs 11-12 and 28-29 of the Venkatesvara-Edn have been combined and in the *Upari-vibhāga* Adhs 32-33 and 38-39 of the Venk. Edn have also been combined on the evidence of the Manuscripts which have been collated and consulted details of which are given in the Introduction of the Critical Edn

The following is a brief Concordance of the Adhyāyas of the editions of the

Kurma Purāṇa —

Critical Edn

Venk. Press Edn

I 1-10

I 1-10

11 1-15

11

11 16-336

12

12-26

13-27

27 1-7

28

27 8-57

29

28-51

30-53

II 1-31

32 1-23

32 24 59

33 36

37 1 85

37 86 164

38-41

II 1-31

32

33

34 37

38

39

40 46

The detailed Concordance both of the Adhyāyas and the Ślokas of these two editions has been given in the Cr. Edn. Volume.

Importance of the Kūrma-Purāṇa

Among the eighteen Mahapurāṇas the Kūrma Purāṇa occupies an important place, for it fully deals with the five main characteristics of a Mahāpurāṇa viz. *śarga* (creation), *pratisarga* (re-creation and dissolution), *kaṇṇa* (genealogy of Kings, sages and gods), *manvantaras* (Periods of Manus) and *vaṃśānucarita* (accounts of the dynasties) which form the distinctive and special topics of a Mahapurāṇa.¹² It synthesises in a most commendable way the three main sects of Hinduism known as Vaiṣṇavism, Śaivism and Śāktism.¹³ It deals in details with all the important aspects of *dharma* which it equates with the *varṇāśrama dharma* (duties of the four Varna) and four *Āśrama*s.¹⁴ It has great regard for the Veda and regards it as the source of all *dharma*s and so it favours only the Vedic form of these three sects and denounces their non-Vedic forms such as Pañcārātras, Kāpālikas, non-Vedic Pāsupatas, Yāmala, Vāma, Ābhata, etc.¹⁵ Moreover, its *Īśvaragīta* (the text of the first eleven Chapters of the Second Part of the Kūrma Purāṇa) has acquired the same religious and philosophical status as the Bhāgavadgītā (text continued in the Bhāgma Purāṇa of the Mahābhārata) and therefore, it has been commented upon by such great scholars as Vyāṣa, bhikṣa, Bhīṣmaśrī and Jayadevaśrī.

The Kūrma Purāṇa is one of those Mahāpurāṇas which are uniformly included in all the lists of the Mahapurāṇas, both older and later given in some of the Mahāpurāṇas and the Upapurāṇas and also by Alberuni. But there are some of the

12 cf. कर्मपुराणे कर्मो नाम पञ्चविंशतिः ।

कर्मजुः कर्मो यं पुराणं पञ्चविंशतम् ॥

[Kūrma P. I. 1. 12, also Vṛkṣ. P. III. 6. 25]

[Vaiṣṇ. P. 53. 65 etc.]

14 The Kūrma Purāṇa repeatedly advocates the unity and identity of the three gods of Purāṇic Trinity, and enjoins on the Vaiṣṇavas worship of Śiva and on the Śaivas the worship of Viṣṇu, and thus erases the limits of the narrow sectarianism. It also regards the *Self* and the *Śakti* as identical cf. I. 2. 81, 9. 85-86, 10. 75-88, 11. 43, 14. 25-29, II. 11. 11, 117, 18. 93-100 etc.

15 cf. I. 1. 85, II. 263 and the Vyāsa gītā (II. 12. 33)

16 cf. I. 2. 26, 11. 266, 268, II. 14. 82, 11. 271, 273, II. 37. 146 etc.

Mahapuranas which are mentioned only in the older lists of the Mahapuranas as given in the Visnu Purana (III 6 21 24) Matsya Purana (53 12 56), Kūrma Purāna (I 1 13 15), Langa Purana (I 39 61 64) and others¹⁷, but are omitted in one or more of the later lists and in their places the then prominent Upapuranas have been inserted in order to make up the number of the Mahapuranas as eighteen e.g. the *Agar* (or *Agneya*) Purana is omitted in the list given in the Bhavisya Purāna (III 3 28 10 14) and also in the second list given by Alberuni in *Alberuni's India*, (translated by E C Sachau Vol I pp 131 f), *Bhāgavata* is omitted in Alberuni's second list *Brahma saivarta* is omitted in the lists of the Bhavisya P and Alberuni's, *Garuḍa* is omitted in the list given in the Ekāmra Upapurana (I 20 23) *Litga* is omitted in the lists of the *Vaṣu Purāna* (Venk edn II 42 1 11) and Alberuni's, *Naradiya* is omitted in the lists of the Bhavisya P Ekāmra P and Alberuni's and also in the Kavindracharya's List (G O S Basode 1921) *Padma* is omitted in Alberuni's list and *Vamana* is omitted in the lists of the Garuḍa Purāna (I 215 15 16) and Bṛhad dharma [Upa]purāna (I 25 20 22) and in their places names of several Upapuranas, which had gained prominence in the times of their respective lists were inserted¹⁸. The Mahapurānas omitted in the above later lists lost their prominence and importance at the time of the compilation of these lists but the Kūrma Mahapurana along with some other Mahapurānas never lost its importance and therefore it invariably found its place in all the lists of the Mahapurānas.

TRANSLATION OF THE PURĀNAS

It is on account of the popularity and reputation, and also on account of the importance of their study, both for the religious and the academic purposes that the two Epics and several of the more popular Purānas have been translated in many of the Indian and foreign languages. Besides the free and the literal translations of the whole text of the Epics and the Purānas, several of their episodes and didactic and philosophical sections have also been separately translated into Indian and European languages. As a general rule, the more popular and reputed a text has been, the more frequently and extensively it has been translated.

(a) Tradition of Purāṇic Translations and adaptations in India

As the Purānas including the two great national Epics have been in India the media of mass education through their recitations on the religious social and cultural

17 For details see may see *Purānas and their references in Purāna* VII 2 (July 1953) pp 337 f.

18 For the names of the Upapurānas inserted in place of the Mahapurānas in these lists see my Introduction to the translation volume of the *Vamana Purāna* published by the All India Kashiraj Trust pp xix xx.

functions, a desire on the part of the Purāṇic scholars to translate them into the various regional languages of India for propagating the Purāṇic teachings among the masses on a wider scale was quite natural and the tradition of the translations of the Purāṇas and Epics in India owes its origin mainly to this desire. The Sanskrit commentaries on the Epics and the Purāṇas could be utilised only by the learned persons; the masses needed some easier literature on the Purāṇas and that too in their own languages.

Translation in Regional Languages

So, a large number of translations, adaptations and epitomes of the Purāṇas and of their important episodes: didactical portions and chapters on *mūhūrtas* and *brahas* were made in almost all the regional languages of India, both of the North and of the South, a continuous tradition of such regional translations and adaptations is still continuing. The number of these regional translations and adaptations of the Purāṇas is so large that it is not possible to give their full accounts in this limited space. But it may be mentioned here in brief that most of the editions of the Purāṇas published in the Bengali characters by the Bangabasi Press of Calcutta contain Bengali translations also along with the Sanskrit text, similarly Purāṇic texts have been published in Kannada script along with the Kannada translations under the series 'Śrī Jayacamarajendra Grantharatnamālā', in Mysore. For the Tamil, Telugu and Kannada versions of the Purāṇas see also *Purāṇa*, Vols II (1960), IV 2 (July, 1962) and VI. 1 (Jan., 1964) respectively.

Persian Translations

Besides the translations and adaptations in the regional languages of India—such as Hindi, Bengali, Oriya, Gujarati, Marathi, Telugu, Tamil, Malayalam, Kannada etc.—Persian translations of the two Epics¹⁹ and some of the Purāṇas were also made in India. Some Persian translations of the Purāṇas are noted below—

Harivamśa—A Persian version of the Harivamśa, dated 1680 A.D., is available in the British Museum (OR 5747).

Matya Purāṇa—The *Matya-Purāṇa* was also translated into Persian by *Goswami Anandaghana* at Banaras in 9 Volumes. This translation was commenced in V.S. 1848 (A.D. 1792). A MS of this translation is deposited in the Italian Institute of Rome, and a microfilm copy of Volume I was procured by the All India Kashiraj Trust a few years ago. It is a free translation of the Sanskrit text of the Purāṇa and some details from the other Purāṇas have also been inserted into it.

Bhāgavata Purāṇa—I remember to have seen a few manuscripts of the Persian translation of the *Bhāgavata Purāṇa* (and the *Harivamśa*?) in the Aligarh Muslim University on the occasion of the Aligarh Session of the All India Oriental Conference in 1965.

19 For details of the Persian translations of the two Epics—*Rāmīyaṇa* and the *Mahābhārata* see my Introduction to the English Translation Volume of the *Vaṃśa, Purāṇa*, pp. vi-xii.

(b) Epic and Purāṇic Translations or Adaptations in other Asian Countries

The two Hindu religions—Śaivism and Vaiṣṇavism—with Sanskrit travelled beyond the boundaries of India into Tibet, China, Japan, Indo China and Indonesia, where Sanskrit is still used in the performance of Śaiva and Vaiṣṇava rituals, e.g. in the island of Bali during *Sarga-sevana* and *Śivarātri*; the language used in rituals is Sanskrit²⁰. The two Epics, the Rāmāyana and the Mahābhārata and some of the Purāṇas, especially the Brahmāṇḍa Purāṇa, became popular in these countries. A Brahmāṇḍa Purāṇa is the only sacred work of Śiva worshippers on the island of Bali.²¹ A great number of Old Javanese adaptations of some original Sanskrit texts were preserved in that last refuge of Hindu civilization in the Indian Archipelago. R. Friedrich first drew the attention of the scholarly world to the Old Javanese Brahmāṇḍa-Purāṇa in 1847. The Dutch scholar Dr H. van der Tunk collected many manuscripts of this Purāṇa which were, after his death in 1894, sent to the Netherlands. This Old Javanese Brahmāṇḍa-Purāṇa was edited and translated into Dutch by Dr J. Gonda, (Utrecht, Netherlands). The Javanese Brahmāṇḍa Purāṇa is an abridged prose translation of the original Sanskrit work or a translation of an abridged form of the original Sanskrit work. What is specially interesting is that many śloka, double or single padas were literally borrowed and interspersed in the Javanese Text. Most of them are followed by a literal translation or by an interpretation of the words and phrases which they contain.²²

Several versions of the Rāmāyana and its legends were available in Tibet, China, Indochina and Indonesia. The old Javanese Rāmāyana, and the old Javanese adaptation of the Mahābhārata are mentioned respectively by M. Ghosh (JGIS, III 1) and Sukthankar (*Prolegomena to the Aṅgī Purāṇa*).

(c) European Translations of the Purāṇas

(1) Introduction

The immediate influence which the literature of India has exercised over the European literature is worth studying. The narrative literature of Europe is mostly dependent on the Indian fable literature. Western thinking, specially the German literature and philosophy, since the beginning of the 19th century, has been greatly influenced by Indian ideas. The influence of Indian literature over European thoughts could be traced even to the Middle Ages. Some of the ancient Indian works passed to Europe through the Arabic and Persian translations.²³

20 cf. C. Hooykants 'Hinduism of Bali', *Adyar Library Bulletin*, Vols. 31-32, 1967-68, p. 275.

21 Mentioned by R. Friedrich JRAS 1876 p. 171 cf. Winternitz, *History of Indian Literature*, I p. 578, fn. 2.

22 cf. J. Gonda, 'The old Javanese Brahmāṇḍa Purāṇa' *Purāṇa* II (July 1960) pp. 252-267.

23 For details see my Introduction to the English Translation Volume of the Vāmana Purāṇa, pp. xxi ff. and Winternitz's *History of Indian Literature*, Vol. I.

Sanskrit was first introduced into Europe by an Englishman, Alexander Hamilton who, like William Jones and Colebrooke, learnt Sanskrit in India and returned to Europe via France in 1802, but owing to the outbreak of hostilities between France and England he had to stay at Paris during this period, where the German scholar Friedrich Schlegel had also just come to stay till 1807. F. Schlegel made acquaintance with Hamilton learnt Sanskrit from him and became the founder of Indian Philology in Germany. The enthusiasm for learning Sanskrit and studying Sanskrit works was now awakened in Europe and Sanskrit works began to be studied, edited and translated from the original Sanskrit texts. The chief event in the history of Sanskrit study and research in Europe was, however, the appearance of the '*Sanskrit Wörterbuch*' (Sanskrit Dictionary) in seven volumes in 1852-1875, which was compiled by Otto Bhtlingk and Rudolf Roth and published in St. Petersburg by the Academy of Arts and Sciences.

But for a long time Sanskrit study in Europe was connected with the Science of Comparative Philology newly founded by the German scholar, Franz Bopp, by means of his book *Conjugations system* published in 1816, and classical Sanskrit literature—the *Pāṇiniantra*, the *Bhagavad gita*, the *Manusmṛiti*, the *Śakuntala* etc.—almost entirely occupied the attention of the European scholars till the year 1830. The most ancient and sacred literature of India the *Veda*, was however, almost unknown in Europe.

The actual philological investigation of the *Veda* began in 1838 when the first *Aṣṭaka* of the *Rgveda* was published in London by Friedrich Roster. Max Müller published the complete text of the *Rgveda* with the commentary of Sāyana in 1849-1877. Since then a good number of European scholars have devoted themselves to the study of the *Veda* and many good translations of the complete texts of the *Veda-Samhitās* and also *Vedic studies* and selections of *Vedic mantras* with their translations have appeared.²⁴

The study of the *Vedas* prepared the ground for the study of the *Purāṇas*. In the *Veda* we find a mythology in the making. The *Veda* also contains the germs of many *Puranic legends* and the *Purāṇas* amplify or elaborate the mythological and cosmological statements of the *Vedas*.

(ii) *Epic and Purāṇic Studies in Europe*

Europeans were first acquainted with the *Purāṇas* by the French translation of the Tamil version of the *Bhagavata Purāṇa* made in 1788 at Paris, a German translation from this French translation was also made, which appeared in Zurich in 1791. Later on translations of the several *Purāṇas* and of the great national Epics of India were also made in various European languages which facilitated the further study of

²⁴ For details of the important translations of the *Vedic Samhitās* and of the *Vedic studies* see my Introduction referred to in the preceding footnote.

the Epics and the Puranas in Europe. This led to the realisation of the importance of the Epics and the Puranas for constructing the cultural, religious and political history of ancient India.

(iii) *Translation of the Purāṇas in European Languages*⁴⁵

Latin Translation

Devī mahātmya of the Markandeya Purana (Ch 81-93)—was edited and translated into Latin with annotations by Ludovicus Polcy (Ludwig Polcy), a German scholar and a student of Franz Bopp which was published at Berlin (Berlin) in MDCCXXXI (1831 A D)

French Translations

Bhāgavata Purāṇa—The great French Orientalist Eugene Burnouf who 'had stood by the cradle of Veda study' and was the teacher of such eminent Vedic scholars as R. Roth and F Max Müller translated this Purana into French, Paris 1840-47

As already mentioned a French translation of the Tamil version of the Bhagavata-Purāṇa was published as early as 1788 at Paris

—A few legends from the Bhāgavata Purana have also been translated into French by A Roussel, Paris 1900

Brahma Purāṇa—Legend of Kāṇḍa (Ch 178) was translated into French by A L Chezy in JAI 1822

Markandeya Purāṇa—Extracts from the Devī Mahātmya have been rendered into French by Burnouf (JA 1824, p 24 ff)

German Translations

Bhāgavata Purāṇa—The French translation of the Tamil version of the Bhāgavata Purana was rendered into German Zurich, 1791

Friedrich Rückert used the original Purāṇa translation of 1791 and composed a poetic version which was published forty five years after his death. It gave a congenial introduction to the Indian Pantheon and the world of mythical heroes — (Wilfried Noelle)

Brahma Purāṇa—Legend of Kāṇḍa (Ch 178) translated into German by A W Von Schlegel (Indische Bibliothek I, 1822)

Garuḍa-Purāṇa—A detailed analysis of the contents of the 'Preta Kalpa' (Śāroddhāra) is given by E Abegg (*Der Preta kalpa des Garuḍa Purāṇa*) Berlin and Leipzig, 1921. Chapters I-XII translated. There is also a good German translation by E Abegg, 'Preta Kalpa' etc

⁴⁵ For a detailed account of the translations of the two Epics and of the various important episodes and philosophical sections made in many European languages (Latin Greek, Italian French German English etc) see my Introduction to the translation Volume of the Vāmana Purāṇa, pp xvii ff

Linga Purāṇa—The legend of the origin of the Linga cult (Śiva's visit to Devadaru forest, etc etc) was translated into German by W John in 'ZDMG', 64 1915, pp 39 ff

Mārkaṇḍeya Purāṇa—The legend of Hariscandra² was translated into German by F Ruckert in 'ZDMG' 13, 1854, pp 163 ff

Vīṇa Purāṇa—'Legend of Pururavas and Urvasī (in Book IV) translated by Gelstner in 'Vedische Studien' I

Book V (containing a detailed biography of Kṛṣṇa) translated by A Paul, Munich, 1915

Heinrich Zimmer 'Der Indische Mythos' (The Indian Myths) appeared in Stuttgart in 1936. The second edition appeared in 1952 in Zurich

A few legends from the Purāṇas have been translated by poets. A F von Schack drew from the abundant treasures of the Purāṇas in his book 'Stimmen von Ganges' (Voices from the Ganges) published in Berlin in 1857. Twenty years later a more comprehensive edition of the same book was published. Ever since this book is considered an integral part of the Indian literature translated into German.

English Translations

Agni Purāṇa—Translated into English by M N Dutta, Calcutta, 1901

Bhāgavata Purāṇa—English translations (i) by M N Dutta, Calcutta, 1895 (ii) by Svāmī Vīṇānanda, Allahabad 1921-23 (iii) by S Subla Rao, 'Trupeti', 1928 (iv) by J M Sanyal, Calcutta 1930-34

Devī Bhāgavata—English translation by Svāmī Vīṇānanda, 1922, SBH Series,

Brahma vaivarta Purāṇa—Translated into English by Rajendra Nath Sen, 2 Vols, SBH Series (Allahabad)

Garuḍa Purāṇa—English translation by M V Dutt, Calcutta, 1908 ('Wealth of India' Vol III)

Preta Kalpa—An English translation of the 'Śāradādhara' of the Preta kalpa³ published by E Wood and S V Subrahmanyam in SBH Series, Vol IX, 1911

Mārkaṇḍeya Purāṇa—Translated into English by F E Pargiter with good Botanical and Zoological Footnote, Bib Ind 1888-1905

—Legend of Hariscandra² has been translated into English (i) by J Muir. Original Sanskrit texts, and (ii) by B H Wortham JRAS 1881 p 353 ff

'Devī Mahatmya (Ch 81-93)—Translated into English by (i) C Venkat Rama Swami, Pundit, Calcutta 1823, and by (ii) Dr V S Agrawala published by the All India Kashnraj Trust 1963

Mātṛya Purāṇa—Translated into English in two Vols (Vol I—Ch 1-128 with Appendices, Vol II—Ch 129-221) SBH Vol 17

Padma Purāṇa—'Svarga Khanda' English translation by Pāṇicanana Tarkaratna, Calcutta, 1905

Skanda Purāṇa—The Rājāsringa legend⁴ of the Sahyādrī-khanda has been translated by V N Narasimhaswenger. Ind Ant 2, 1873, pp 140 ff

—'The Venkṭa mahatmya' of the Sahyādri khanda has been translated by G K Betham, Ind Ant 24, 1893, pp 231 ff

Viṣṇu Purāṇa—Translated (i) by H H Wilson, London 1840, re-published with an Introduction by Dr. R. C Hazra, Punthi Pustak, Calcutta, 1961, (ii) by M N Dutta, Calcutta, 1894

Translations of the Kūrma Purāṇa

Hindi Translations

- (1) Kūrma Mahapurāṇa with Hindi Tīka (कूर्ममहापुराण—हिन्दी-टीका सहित), Published by the Venkṭesvara Press, Bombay
- (2) MS No 7703 (Sanskrit-Hindi) in Ranbir Sanskrit Library, Jammu (Vide *New Catalogue Catalogorum*, Vol IV)
- (3) MS No 7749 (Sanskrit Hindi) in the same Library, (*Ibid*)

Bengali Translation

- (4) Sanskrit Text in Bengali letters with Bengali translation Published by the Bangabasi Press, Calcutta, 1905

Telugu Translation

- (5) Text in Telugu-script with a condensed Telugu Translation added after the text Madras, 1875

Tamil Translation

- (6) An old Tamil version by Ativirarāma Pandyan (1564-96 A D) Pīḍ Ādikalanīdhi Press, Madras 1898 and Sarasvatī Mahal Library, Tanjore, 1961 (Purva h h)

Kannada Translation

- (7) Pīḍ in 4 parts in Śrī Jayacāmarājendra Grantharatnamālā 40 Mysore, 1946, 1947

English Translation

- (8) For Eng Trans by Wilson, see Oxf II 1213 (Vide *New Catalogue Catalogorum*, Vol IV, p 267)

Translations of the Īśvara gītā of the Kūrma-Purāṇa

English Translation

- (1) English Translation by Kanno Māl, Lahore, 1924

French Translation

- (2) Text in roman script mostly based on the Bibliotheca Indica edition of the Kūrma purāṇa and Translation into French, with Notes and Appendix *d'Īśvaragītā* by P. E. Dumont, Paris, 1933

Some Problems regarding the Translation of the Purāṇas

The common problem for translations is to make them representative of the original and to keep them close to the original text, consistently of course, with the idiom and sense of the language of the translations, for, as Pargiter says in the Introduction of his translation of the Mārkaṇḍeya Purāṇa, "a translation loses some of

its interest and much of its trustworthiness when the reader can never know whether it reproduces the original accurately'

But the translations of the Purāṇas have their own special problems too which may be briefly stated as follows —

1 In the first place, the Purāṇa is an encyclopaedic literature. It contains every thing which is of human interest. Every branch of human knowledge may be subject matter of a Purāṇa²⁶. Besides the religious philosophical and didactical matters Purāṇas contain matters on cosmology and cosmogony astronomy ethnology bhuvana kośa, dynastic genealogies politics architecture grammar rhetorics etc. Hence a Purāṇa translator needs to have sufficient knowledge of the various branches of knowledge dealt with in the Purāṇa which he has to translate.

2 The Purāṇa is a distinct branch of learning. It is counted as one of the fourteen *vidyās*²⁷. Like the Sāṃkhya and the Vedānta, it has its distinct theory of cosmology. Moreover besides the five themes (*Sarga pratisarga* etc.) mythology is also a special theme of Purāṇa. Cosmology, mythology, genealogy, bhuvana kośa etc. are the main subjects of the *Purāṇa Vidyā*. Just as the Purāṇic cosmology can best be understood in the light of the knowledge of the cosmology of the various philosophical systems of India, in the same way the Purāṇic mythology can best be understood in the light of the knowledge of the comparative mythology. Often the germ of a Purāṇic myth may be traced in the Vedic texts—both *Saṃhitās* and the *Brāhmaṇas*. Many of the legends narrated in the different Purāṇas Epics and the Buddhist Jātakas are inter-related. Not only this but there are also similarities as pointed out by William Jones between the ancient Indian and Graeco Roman mythology²⁸. The full import of a Purāṇic myth therefore, can better be grasped by the study of the comparative mythology. In fact the translator of a Purāṇa needs himself be a Paurāṇika, having a proper knowledge of Purāṇic cosmology and mythology. In the absence of such knowledge mistakes and confusion may result in the course of the translation.

3 In the Purāṇic texts we sometimes find obscure statements and allusions. The translator has to clear such obscure statements in the body of the translation or in the form of the footnotes. Sometimes an obscure statement or allusion in a Purāṇa is cleared by the details given in some other Purāṇa or Purāṇas, or in some allied works in which case such details have to be searched and studied and the allusions are then explained.

There are good Sanskrit commentaries on the two Epics and on some of the Purāṇas, which explain the obscurity of the text. If a śloka containing an obscure

26 cf. दुरावृत्तसिद्धिः सप्ततन्त्रसंग्रहः पृ. ५५ । (Sk. P. VII. 1. 2. 4)

27 cf. दुरावृत्तसिद्धिः सप्ततन्त्रसंग्रहः पृ. ५५ । नरकः सप्ततन्त्रसिद्धिः विद्यायां सप्ततन्त्रसिद्धिः । (Yā. Smṛ. 1. 53 also cf. Vis. P. III. 6. 20)

28 cf. Winternitz op. cit. p. 12

allusion has its parallel in the Epics or in some other Purāṇic texts which have Sanskrit commentaries then that parallel śloka with its Sanskrit commentary may clear the obscurity of the passage to be translated. E.g. the Vāmana Purāṇa Śloka—
 'चतुर्भिश्च चतुर्भिश्च द्वाभ्यां पञ्चभिरेव च । हृयते च पुनर्द्वाभ्यां तुम्ब होनात्मने वप ॥' (Cr. Edn, सं. मा. 51) has its exact parallel in the Mbh. Śānti Parvan, 47-43 (Chitrashala-Press, Poona, edn.), which the Commentator Nilakantha has explained as—चतुर्भिरिति । आधावयेति चतुर्भिरम् । अस्तु द्योषदिति चतुर्भिरम् । यदेति द्व्यक्षरम् । ये यवामहे इति पञ्चाक्षरम् । द्व्यक्षरो वषट्कार इति सप्तदशनिश्चरैर्हो हृयते तस्मै होनात्मने वप ॥" Similarly, the Kūrma Purāṇa Śl.—“अट्टमूला जगत्पदा त्रिविक्रान्तचतुष्पदा । प्रमदा केयशूलिन्यो न विव्यन्ति न चो युगे ॥” (I 28 12) has also its parallel in the Mbh. III 188-42, and its sense is not very clear, as is evident from its somewhat vague translation given in the Bengali edn. of the Kūrma Purāṇa of the Bangabani Press Calcutta, but Nilakantha has clearly explained it in the Mbh.¹⁹

For the translation of such passages of obscure sense, therefore, it is desirable that the translator should depend on the Commentaries of those or of their parallel passages. A word by word translation of such passages will not be of much use. But if there are such obscure passages in a Purāṇa on which or on their parallels no commentary is available, then such passages should be noted separately for further study by scholars.

In the Kūrma Purāṇa itself there are a number of passages and expressions, e.g. Śloka I 19-37, I 50-23cd 24ab etc., and such expressions as पटभ्रपरिवर्जिता (I 11 161c), शक्तिचक्रवर्जिता (187b), पट्टभ्रपरिवर्जिता (187d) etc. which require elucidation preferably in separate footnotes.

4. The language of the Purāṇa, which is invariably Sanskrit, sometime becomes a problem for the translation. The following aspects of this problem may be noted—

(a) Sanskrit is a very compact language. A short sentence or a compound in Sanskrit may require the use of two or more sentences in translation, and even then the charm of the style and even the real import of the original may be difficult to be reproduced in the translation. Regarding the translation of the *Saṁskṛtupākhyāna* of the Mahābhārata (III 2 3 299), Winternitz remarks: "The poem has frequently been translated into European languages including German. But all translations, and adaptations and imitations can only give a feeble idea of the incomparable charm of the Indian poem" (History of Indian Literature, Vol. I, p. 399).

(b) The Purāṇas abound in the poetical descriptions written in the ornate style of the classical Sanskrit Kavyas, using such Alamkāras as *Śloka* and *Parasamāhāya* which lose their charm as soon as they are translated in another language, and sometimes it becomes difficult to bring out their full import in translation.

(c) There are certain Sanskrit words which have no exact equivalents or synonyms in any other language of the world. Such words are, e.g. *dharma*, *brahma*

carya, yajna, stuti etc. which abound in the Purāṇas. In the Indian literature and in the mind of an Indian such words have very wide connotations which cannot be brought out in translation. No single synonym in any other language can ever fully bring out their full import. Winternitz also has felt this difficulty when he writes "There is no word in any European language which is quite synonymous with the Sanskrit word *dharma*" (op cit p 352, fn 2). In the translation of such words therefore these very Sanskrit words have to be used for it may not be possible to connote their full import by single words of the language of the translation or at the most they may be imperfectly explained.

(d) The Sanskrit of the Purāṇas has been influenced by Prakṛta and so it often contains grammatical aberrations which, though, are sometimes also caused by the exigencies of metre. The translator of a Purāṇa has to be acquainted with these grammatical aberrations of the Purāṇa, other wise mistakes may occur in the translation. For instance like Prakṛta, Purāṇas also sometimes use *prathamā* (nominative) for *dvitīyā* (accusative), e g *समोश्चनः शरीरं करोति ये पापरो दनुः* (Vam P 31 91ab). In this sloka of the Vāmana Purāṇa the word *ममरो* is in fact accusative though the form is of the nominative. The misunderstanding about the correct case (*Vibhakti*) of this word has given rise to wrong variants such as *ममरो* for *ममे* in a number of manuscripts which are not warranted by the context. So the translator of a Purāṇa has to be cautious about such aberrations.

(e) The Purāṇas are not unified works they have grown from time to time and from province to province. So some of the later portions of the earlier Purāṇas and some of the later Purāṇas contain words which are similar both in form and sense to the colloquial words of the time and the region of their composition. In the translation of such portions this fact should also be borne in mind for their sense may differ from that which is generally connoted in literary Sanskrit. For instance the *Kṛiya yogasāra* which is regarded to be a Khaṇḍa of the Padma-Purāṇa and which is a work of the ninth or tenth century A D and most probably was composed in the Eastern parts of Bengal contains the word *prastāva* (8 124) in the sense of a story and the word *kailoia* (10 21 and 20 90) in the sense of 'running'. Similarly the Bṛhad-dharma Purāṇa which is also a work of Bengal and was composed in the 13th century A D uses the word *mā* (II 30 30) in the sense of mother and the Sanskrit root *vas* (II 14 16f etc) in the sense of 'sitting', the word *śalākṣṇa* has also been used in a peculiar sense of sufficient (II 14 50) in which it is still found used in the Eastern Bengal.³¹

(f) The Purāṇas in their poetic style generally use various adjectives or epithets for a person specially for a deity. In the Purāṇas we find the epithets *शिव*,

30 cf R C Hazra, 'Studies in the Upanishads' vol I pp 275 f

31 In the Bengali language this root is still used in the sense of to sit

32 cf R C Hazra 'Studies in the Upanishads' Vol II pp 449 f

निष्कृतिर् देवेभ्यः, सत्तादुःखिदुःखारणोवि etc. used for Śaṁkara (Śambhu Śiva Hara, Rudra) Should we, then, literally translate such epithets and adjectives, or merely Śaṁkara or Hara etc. for them? Opinions may differ on this point but it may be considered better to translate all such epithets also and not merely give the name of the person or deity for whom these epithets have been used.

(g) On account of the floating text of the Purāṇas there may be some passages in them which may not yield to any correct or definite translation. In translating the Purāṇa all such doubtful passages of its text should better be noted separately by the translator besides giving his own probable translation of them, that may help the scholars to work on them.

In translating the Kūrma-Purāṇa its chapters on the Īśvara-gītā require sufficient knowledge of Yoga and its philosophy as propounded in the Yoga-sūtra, Bhagavad-gītā and the Upaniṣads specially the Kāṭha and Śvetāśvatara where the statements of the Īśvara-gītā find their parallels which are fully explained by commentators.³³ Similarly the translation of the chapter on the Vyāsa-gītā (Kūrma II 12-33) requires a knowledge of the Smṛiti and the Dharma-sāstra Nibandha where the *saṁskāra-dharma* is treated in details. Many of the śloka-s of the Vyāsa-gītā have their parallels in the Manu-smṛiti and are quoted in the Nibandha-s where they are explained by the commentators and the *Nibandha-Kāra*s or supplemented by similar quotations from other sources and thus help in clear understanding such śloka-s.³⁴ Then again there are a number of śloka-s in the Kūrma-Purāṇa where the *dārṣṇeya* (or *avyavahāricārya*) of their words presents a difficulty. The translator has to be specially careful in translating such śloka-s.³⁵

The Present Translation of the Kūrma Purāṇa

The present English translation of the Kūrma-Purāṇa has been done by several scholars, namely by Śrī Alubhushan Bhattacharya, M. A., retired Principal, C. M. College, Varanasi (I Part), by Śrī Satkari Mukerji, M. A. (II 1-28), by Gangā Sagar Rai, Research Asstt. of Our Purāṇa Department (II 29) and by Virendra Kumar Verma, Reader in Sanskrit, B. H. U. Varanasi (II 30-44). The Hindi translation has been done by Ch. Śrinārāyaṇ Singh, M. A. Dr. Gangā Sagar Rai while reading the proofs of these translations has also kindly revised both of the translations, and has suggested certain corrections and emendations. It is due to the hard and sincere labours of these scholars that the present constituted text of the Kūrma-Purāṇa has been translated in English and Hindi. It is for the scholars to judge the merits of the work.

—Anand Swarup Gupt

33-34 See *Critical Notes* in the Critical Edition of the Kūrma Purāṇa.

35 All such cases of the *dārṣṇeya* (i.e. cases requiring construing of words with their words in a śloka) will be dealt with in a separate article to be published in the *Purāṇa Journal*.

ACKNOWLEDGEMENT

The appendices and indexes which have been added will prove we hope, quite useful for the cultural study of this Purāṇa. Almost the entire staff of our Purāṇa Department has co-operated in their preparation and compilation.

- 1 *Name Index*—Prepared by Dr. Ramachandra Pandey, Pt. Hiramani Misra, Ch. Vijayasankar Singh and Sri Kripasindhu Sharma also helped in this work.
- 2 *Flora and Fauna*—Prepared by Dr. Ramachandra Pandey.
- 3 *List of Adhyāyas, Vratas and Ślokas*—Prepared by Pt. Hiramani Misra.
- 4 *Subject concordance*—Prepared by Dr. Ramachandra Pandey and Shri. Sudhakar Malaviya, M. A. Sahityacharya.
- 5 *Concordance of Adhyāyas and Ślokas with the Veikṭ edition*—Prepared by Dr. Gangasagar Rai, M. A., Ph. D.
- 6 *Verses Index*—Prepared by Sarva Shri Bhaskar Bhatta, Surya Narain Jha, Ch. Vijay Shankar Singh, Kripa Sindhu Sharma, and Sudhakar Malaviya.

All these scholars deserve our sincere thanks. Dr. Gangasagar Rai has taken great pains in supervising the work of the proof-reading and himself thoroughly reading the proofs. Dr. Ramachandra Pandey, Sri Kripasindhu Sharma and Ch. Vijay Shankar Singh also helped in proof-reading, for which also our thanks are due to them.

Our thanks are due to those scholars who have translated this Purāṇa in English with great ability and scholarships. The whole of the First Part has been translated by Sri Anishubhan Bhattacharya, and the second Part has been Translated by Dr. Satkari Mukerji (Adhs 1-28), Dr. Gangasagar Rai (Adh. 29) and Dr. Virendra Kumar Varma, Reader in Sanskrit, B. H. U., Varanasi (Adhs 30-44). Dr. Gangasagar Rai also revised the whole of the translation.

His Highness Maharaja Dr. Vibhuti Narain Singh has been our constant guiding light in this work, and our General Secretary, Sri Ramesh Chandra De has spared no pains in pushing up this work to its timely completion.

Sri Ramashankar Pandya of the Tara Printing Works also deserves our sincere thanks for his untiring efforts in printing this Volume in time.

Fort, Ramnagar,
August 30 1972

ANAND SWARUP GUPTA

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अथ श्रीकूर्मपुराणम्

पूर्वविभाग.

१

नारायण नमस्तुत्य नर चंय नरोत्तमम् ।

देवौ सरस्वतीं चंय ततो जयमुदीरयेत् ॥

नमस्तुत्वाद्भ्रमेयाय विष्णवे कूर्मराजिणे । इंपायनस्य भगवास्ततो वै रोमहर्षण ॥४
पुराण संप्रवक्ष्यामि यदुक्त विश्वयोनिना ॥१ भवन्तमेव भगवान् व्याजहार स्वयं प्रभु ।
सन्नाते सूतमनघ नमिषीषा महर्षयः । सुनीना सहिता वक्तुं व्यास पौराणिकौ पुरा ॥५
पुराणसहिता पुण्या षष्ठच्छू रोमहर्षणम् ॥२ स्व हि स्वयम्भुये यज्ञे सुस्थाटे वितते हरि ।
त्यया सूत महायुवं भगवान् ग्रहयित्तम । समूत सहिता वक्तुं स्वाशेन पुष्टपोत्तम ॥६
इतिहासपुराणार्थं ध्याता सम्प्रमुखाति ॥३ तस्माद् भवत पृच्छाम पुराण कीर्ममुत्तमम् ।
तस्य ते सर्वरोमाणि वचसा हृषितानि यत् । वस्तुमर्हसि चास्माक पुराणार्थपिशाद ॥७

1

Bowing to (Lord) Nārāyaṇa Para the Most Excellent Being and also to the Goddess Sarasvatī, one should recite Jaya (Purāṇa, Iuhisa)

Bowing to the immeasurable (Lord) Viṣṇu incarnated in the form of a tortoise, I shall narrate the Purāṇa as related by the Origin (Creator) of the Universe (1)

At the end of the sacrifice the great sages residing at Dvārakā (forest) asked the unseen bird Romaharṣaṇa about the sacred Purāṇa text (2)

'O thou supremely wise bird, by thee indeed that illustrious Veda text among the knowers of Brahman has been devoutly attended upon for acquiring the knowledge of Iuhisa and Purāṇa (3)

And since while listening to the words of that Divinity, all the hairs on thy body were horripilated in delight, thou hast been named as Romaharṣaṇa (4)

It was thou again Whom the Lord Vyāsa had in the past instructed to relate the Saṁhitā of the Purāṇa to the hermits (5)

At the sacrifice of Brahmin, on the day of viṣṭi when sacrificial oblations were going on thou wert born of a portion of Hari, Puruṣottama to relate the Saṁhitā of the Purāṇa (6)

Therefore do we entreat thee to relate to us the excellent Kūrma Purāṇa Proficient in the meaning of the Purāṇas as thou art it is meet that you impart it to us (7)

(1)

(7)

मुनीना वचन श्रुत्वा सूत गौराणिकोत्तम ।
प्रणम्य मनसा प्राह गुरु सत्यवतीसुतम् ॥८
रोमहर्षण उवाच ।

नमस्कृत्वा जगद्योनिं कूर्मरूपधर हरिम् ।
वक्ष्ये गौराणिको विद्या कथा पापप्रणाशिनीम् ॥९
या श्रुत्वा पापकर्माणि गच्छेत् परमा गतिम् ।
न नास्तिके कथा पुण्यामिमा घृणात् कदाचन ॥१०
श्रद्धावान् शान्ताय धार्मिकाय द्विजातये ।
इमा कथामनुश्रुयात् साक्षान्नारायणरिताम् ॥११
सर्गश्च प्रतिसर्गश्च पशो मन्त्रन्तराणि च ।
यसानुचरितं चैव पुराण पञ्चलक्षणम् ॥१२
प्राह्य पुराण प्रथम पाप वंध्यवशेष च ।
शैव भागवत चैव भविष्य नारदोपकम् ॥१३

Hearing these words of the hermits the bard (Romaharsana) the best among those proficient in the Puranas, said, after making mental obeisance to his preceptor (Vyasa) the son of Satyawati (8)

Romaharsana said Bowing to the Tortoise formed Hari, the origin of the universe, shall I narrate the divine tales of the Purana, which destroy sins (9)

(Tales) hearing which even a doer of sins would attain to the highest position and which holy tales must never be related to an unbeliever (10)

These accounts directly told by Narayana himself should be imparted to those twiceborn who have faith (in God) and are calm and pious (11)

Creation, secondary creation (or dissolution) genealogy, ages of different Manus and the accounts of the lines (of rulers)—these are the five characteristic topics of Purana (12)

मार्कण्डेयमथानेय ब्रह्मवैवर्तमेव च ।
लङ्क तथा च वाराह स्कान्द वामनमेव च ॥१४
कौर्म मात्स्य वासुद च वायव्यमनन्तरम् ।
जम्बवन् समुद्रिष्ट ब्रह्माण्डमिति सञ्चितम् ॥१५
अन्यान्युपुराणानि भुनिमि कथितानि तु ।
जम्बवन्पुराणानि श्रुत्वा सलेपतो द्विजा ॥१६
आद्य सन्तकुमारोक्त नारासिंहमत परम् ।
तृतीय स्कान्दमुद्दिष्ट कुमारेण तु भाषितम् ॥१७
चतुर्थं शिवधर्माय साक्षान्नन्दोराभाषितम् ।
दुर्वाससोक्तमाश्रयं नारदोक्तमत परम् ॥१८
कापिल मानव चैव तथैवोशनसेरितम् ।
ब्रह्माण्ड वारुण चाय कालिकाह्वयमेव च ॥१९
महेश्वर तथा साम्ब सौर सर्वार्थसचयम् ।
परशरोक्तमपर मारीच भार्गवाह्वयम् ॥२०

(Among these), the first purana is Brahma, then Padma Vaisnava, Saiva, Bhugavata Dhavisa, Naradiya Markandeya, Agneya, Brahmanavarta, Langa Varaha, Skanda, Vamana, Kaurma Matsya Garuda, and the eighteenth the excellent Vayaviya called also Brahmanda (13-15)

Hearing these eighteen Puranas O you twice born ones the sages have briefly narrated other Upapuranas (16)

The first (Adya) (among these Upapuranas) has been narrated by Sanat Kumara, the next is termed Narasimha the third is termed as Skanda narrated by Kumara, the fourth is named as Siva dharma which is narrated by Nandivara himself Next is Ascarya (Purana) told by Durvasas after which comes Naradiya then Kapila and Manava, likewise the next one is told by Usanas (Next) Brahmanda Varuna, Kalika Mahesvara Samba, Saura, the repository of all matters

इदं तु पञ्चदशमं पुराणं कौर्ममुत्तमम् ।
चतुर्धा संस्थितं पुण्यं संहिताया प्रमेदतः ॥२१॥
ग्राह्यी भागवती सौरी वैष्णवी च प्रकीर्तिताः ।
चतस्रः संहिताः पुण्या धर्मकामार्थमोक्षदाः ॥२२॥
इयं तु संहिता ग्राह्यी चतुर्वेदेस्तु सम्मिता ।
भवन्ति पदसहस्राणि श्लोकाणामत्र संख्यया ॥२३॥
यत्र धर्मार्थकामाना मोक्षस्त च सुतोऽश्वराः ।
माहात्म्यमखिलं ब्रह्म ज्ञायते परमेश्वरः ॥२४॥
सर्गाश्च प्रतिसर्गाश्च वंशो मन्वन्तराणि च ।
वंशानुचरितं दिग्माः पुण्याः प्रासङ्गिको कथा ॥२५॥
ग्राह्याद्यैरियं धार्पा धार्मिकैः ज्ञान्तमानसैः ।

तामहं वर्तयिष्यामि व्यासेन कथितां पुरा ॥२६॥
पुराऽमृतायं दंतेष्वदानवैः सह देवताः ।
मन्यान् मन्दरं कृत्वा ममन्युः क्षीरसागरम् ॥२७॥
मथ्यमाने तदा तस्मिन् कूर्मरूपी जनादनः ।
बभार मन्दरं देवो देवानां हितकाम्यया ॥२८॥
देवाश्च मुष्टबुद्धेर् नारदाद्या महर्षयः ।
कूर्मरूपधरं दृष्ट्वा साक्षिणं विष्णुमध्ययम् ॥२९॥
तत्पन्तरेऽभक्द् देवी श्रीनारायणवत्सभा ।
जग्राह भगवान् विष्णुस्तामेव पुरोद्योतमः ॥३०॥
तेजना विष्णुमव्यक्तं नारदाद्या महर्षयः ।
मोहिताः सह शक्रेण श्रियो वचनमब्रुवन् ॥३१॥

the one narrated by Parāśara, Māṛica,
and Bhārgava (17-20)

This excellent Kārma Purāṇa, fifteen
th (in the list of the Mahāpurāṇas) is
divided into four books (Saṃhitās) accord-
ing to the division of sections (21)

Brāhmi, Bhāgavati, Sauri and Vai-
ṣṇavi are the four sacred Books the secur-
ity of (the four Vargās viz.) Dharma,
Artha, Kāma and Mokṣa (22)

This Brāhmi Saṃhitā, corresponding
to the four Vedas is comprised of six
thousand verses (23)

O you chiefest among sages, through
the study of this Brāhmi Saṃhitā the
fullest importance of Dharma, Artha,
Kāma and Mokṣa, and the Supreme
Brahman, the Highest Lord is known, as
also are known the accounts of Creation
(Sarga), Secondary-Creation (pratisarga),
genealogies, ages of Manus, accounts of the
lineages (Vamśānucarita) and the pious
accounts related to celestial matters (24-25)

I shall adhere to this (Saṃhitā) which
was related by Vyāsa in olden times and

should be maintained by pious Brāhmanas
and others tranquil in mind (25)

In the past the Gods together with the
Dāityas, and Dānavas churned the Ocean
of Milk for the sake of nectar by using
the Mandara (mountain) as the churning
rod (27)

At that time lord Viṣṇu, the slayer of
of Jana in the form of a Tortoise held the
Mandara (mountain) for the purpose of
rendering benefit to the Gods. (28)

On seeing the indestructible lord Viṣṇu
in the form of a Tortoise, the Gods and
the great sages headed by Nārada were
also highly pleased (29)

In the meantime (out of the Ocean)
came out Goddess Śrī (Lakṣmī) the be-
loved of Nārāyaṇa; and lord Viṣṇu, Para-
sottama, betook her (as his spouse). (30)

Overwhelmed by the lustre of (the
Goddess) Lakṣmī, the great sages to-
gether with Indra addressed Viṣṇu, the
Unmanifest, with the following words
regarding Śrī. (31)

भगवन् देवदेवेश नारायण जगन्मय ।
 कैषा देवी विशालाक्षी यथावद् ब्रूहि पृच्छताम् ॥३२॥
 श्रुत्वा तेषां तदा वाक्यं विष्णुर्दानवमर्दन ।
 प्रोवाच देवीं तप्रेक्ष्य नारदादीनकल्मषान् ॥३३॥
 इयं सा परमा शक्तिर्मन्मथी ब्रह्मरूपिणी ।
 माया मम प्रियाऽनन्ता यथेदं मोहित जगत् ॥३४॥
 क्षणयैव जगत्सर्वं सदेवासुरमानुषम् ।
 मोहयामि द्विजश्रेष्ठां प्रसामि विसृजामि च ॥३५॥
 जल्पन्ति प्रलयं चैव भूतनामापन्ति मतिम् ।
 विज्ञायान्त्रीक्ष्य चात्मानं तरन्ति विपुलाग्निमाम् ॥३६॥
 भस्मास्त्वशानधिष्ठाया शक्तिमन्तोऽभवन् द्विजाः ।

O lord, supreme of all the Gods
 Narayana pervading the whole universe
 do tell us, the enquirers exactly who this
 wide eyed lady happens to be (32)

Hearing these words of theirs, Vishnu
 the crusher of demons looked at the
 Goddess and said to the sinless Narada
 and others (33)

This is that Supreme Power, wholly
 absorbed in me, of the nature of the
 Supreme Spirit (Brahma), my favourite
 infinite enchantment by which this uni-
 verse is deluded (34)

O excellent twice born ones, it is
 through her that do I enchant the entire
 world including the Gods demons and
 men swallow it up and again let it
 emerge (35)

(The wise people) only can pass
 through this deep illusion by (correctly)
 perceiving and knowing the mysteries of
 origin, annihilation, the births and deaths
 of creatures and the nature of Soul (36)

Depending on a part of this (Maya) all
 the Gods headed by Brahma, Shiva, and
 others have been possessed of power She
 is verily my entire might (37)

ब्रह्मेशानादयो देवा सर्वशक्तिरियं मम ॥३७॥
 संषा सर्वजगत्सृष्टिं प्रकृतिस्त्रिगुणात्मिका ।
 प्रायेण मत्तं सजाता श्रीकल्पे पद्मवासिनी ॥३८॥
 चतुर्भुजा शङ्खचक्रगद्गदहस्ता शुभान्विता ।
 कोटिसूर्यप्रतीकाया मोहिनी सर्ववैहिनाम् ॥३९॥
 नालं देवा न पितरो मानवा वसवोऽपि च ।
 मायामेतां समुत्तर्तुं ये चान्यो भुवि देहिन् ॥४०॥
 इत्युक्त्वा वासुदेवेन मुनयो विष्णुमब्रुवन् ।
 ब्रूहि त्वं पुण्डरीकाक्ष यदि कालज्योऽपि च ।
 को वा तरति तां मायां दुर्जया देवनिर्मिताम् ॥४१॥
 अयोवाच हृषीकेशो मुनीन् मुनिगणाघ्रित ।

She is that Supreme Spirit (Prakṛti)
 possessing the three qualities, source of the
 entire universe, resident of the lotus who
 had been born of myself in a previous Age
 known as Śrī Kalpa (38)

(She is) possessed of four arms, holding
 a conch, a disc, a lotus and endowed
 with auspiciousness shedding lustre like
 that of a crore of suns together, fascinating
 all the beings (39)

Neither the Gods nor the Manes nor
 the human beings, nor even Vasus nor any
 other Beings on the earth are able to pass
 through this Māya (40)

Thus addressed by Vāsudeva, the sages
 said to Vishnu, "O lotus eyed one, do you
 narrate (to us) even during the three
 Ages who again would pass through that
 unconquerable Māya created by the
 God" (41)

Then the lord of the senses (Vishnu)
 adored by the sages thus said to them
 there lived a distinguished twice born
 (Brahmana) of the name of Indrajy-
 man In his previous birth he had been a
 being unassailable even by Śankara and

अस्ति द्विजातिप्रवर इन्द्रद्युम्न इति श्रुतः ॥४२॥
पूर्वजन्मनि राजासावपृष्पः शंकरादिभिः ।
दृष्ट्वा मां कूर्मसंत्यानं ध्रुत्वा पौराणिकीं स्वयम् ।
संहिता मन्मुखाद् दिव्या पुरस्कृत्य मुनीश्वरान् ॥४३॥
ग्रह्याणं च महादेवं देवाभ्रान्यान् स्वशक्तिभिः ।
मच्छस्त्री संस्त्यतान् बुद्ध्या मामेव शरणं गतः ॥४४॥
संभाषितो मया चायं विप्रयोर्न यमिष्यसि ।
इन्द्रद्युम्न इति एकाग्रो जाति स्मरसि पौर्विकीम् ॥४५॥
तर्षेणामेव भूतानां देवानामप्यगोचरम् ।
वक्तव्यं यद् गुह्यतमं वास्ये ज्ञानं तवानघ ।
तत्त्वा तन्मात्रं ज्ञानं मामेवान्ते प्रवेशयसि ॥४६॥
अंशान्तरेण भूष्यां त्यं तत्र तिष्ठ सुनिर्मुक्तः ।
वैयस्वतोऽन्तरेऽस्तीति फार्यायं मा प्रवेशयसि ॥४७॥

others, and seeing me formed as a tortoise, and hearing personally the ancient divine accounts from my own lips, and also comprehending that the lords of the sages, Brahman, Mahadeva and all other Gods in all their might are completely founded on my power sought refuge in my self and was therefore told by me 'Thou wouldst be born as a Brāhmana Celebrated by the name of Indradymna Thou wouldst remember (the events of) your previous birth O unless one, shall I impart to you that mysterious knowledge which is beyond the apperception of all beings and even of all the Gods Acquiring that knowledge from me wouldst thou in the end enter into my own self' (42-46)

'With a portion (of my self) do thou dwell there on the earth in full happiness and at the end of the Age of Vavavata (Manu) wouldst thou merge in myself for further work.' (47)

Thus paying obeisance to me and

मा प्रणम्य पुरीं गत्वा पालयामास मेदिनोम् ।
कालधर्मं गतः कात्ताच्छ्वेतद्वीपे मया सह ॥४८॥
भुक्त्वा तान् वेष्णवान् भोगाम् योगिनामप्यगोचरान् ।
मदाज्या मुनिश्रेष्ठा जज्ञे विप्रकुले पुनः ॥४९॥
ज्ञात्वा मा वासुदेवार्यं यत्र द्वे निहितेऽक्षरे ।
विद्याविद्यो गुह्यस्ये यतद् ग्रह्य परं विदुः ॥५०॥
सौर्चयामास भूतानामाश्रयं परमेश्वरम् ।
व्रतोपवासनियमैर्हर्म्यं ग्राह्यतर्पणैः ॥५१॥
तवाशोस्तन्नमस्कारस्तत्रिष्कस्तत्पराधनः ।
आराधयन् महादेवं योगिना हवि सत्सितम् ॥५२॥
तत्सर्वं वर्तमानस्य कदाचित् परमा कला ।
स्वरूपं दर्शयामास दिव्यं विष्णुसमुद्भूयम् ॥५३॥

returning to his Capital he protected the realm, and after the lapse of due time shuffled his mortal coil in accordance with the laws of time Then in Sveta-dvipa in my company, after enjoying those pleasures appropriated to a Vaisnava which are unknown even to the yogins he was born again, O excellent sages, at my behest in a Brāhmana family. (44-49)

Knowing me as Vāsudeva where the two words Vidyā and Avidyā of mysterious nature are lodged, and as He who is described as the Supreme Brāhman (50)

He worshiped the Supreme Lord, the resort of all beings, by Vows, Fast, restraint, oblations and gifts to the Brāhmanas (51)

Thus worshipping the great Lord lodged in the heart of Yogins, by repeating His name, paying homage to Him, being devoted and attached to Him, as he was staying in this state once the supreme spirit manifested her real divine form sprung from Vēṇa (52-53)

दृष्ट्वा प्रणम्य शिरसा विष्णोर्भगवत प्रियाम् ।
सस्तूय विविधं स्तोत्रं कृताञ्जलिरभाषत ॥५४॥
इन्द्रद्युम्न उवाच ।

का त्व देवि विशालाक्षि विष्णुचिह्नाङ्किते शुभे ।
यायातथ्येन वै भाव तवेवानो ब्रवीहि मे ॥५५॥
तस्य तद् वाक्यमाकर्ण्य सुप्रसन्ना सुमङ्गला ।
हसन्ती सस्मरन् विष्णुं प्रियं ब्राह्मणमब्रवीत् ॥५६॥
न मा परयन्ति मुनयो वेषा शक्रपुरोगमा ।
नारायणात्मिका चैका यायाऽहं तन्मया परा ॥५७॥
म मे नारायणाद् भेदो विद्यते हि विचारतः ।
तन्मयाऽहं परं ब्रह्म स विष्णु परमेश्वर ॥५८॥
येऽर्चयन्तीह भूतानामाश्रय परमेश्वरम् ।

Having seen Her and bowing down to the beloved of Lord Vishnu and eulogising her with various prayers he spoke with folded hands (54)

Indradjyumn said : Who art thou wide eyed one, Virtuous and marked with the sign of Vishnu, do thou state to me your real form (55)

Hearing those words the highly gracious and highly propitious (lady) said to the dear Brāhmana smilingly and recalling lord Vishnu in mind (56)

Śrī said neither the sages nor the Gods headed by Indra can behold me I am the sole supreme spirit composed of the soul of Nārāyana engrossed in Him (57)

On deliberation (it would be revealed that) there is no difference between myself and Nārāyana since I am the supreme Brahma engrossed in him and that Vishnu is the paramount I ord (58)

I have no hold on those in the world who worship paramount lord Viṣṇu, the

ज्ञानेन कर्मयोगेन न तेषां प्रभवाम्यहम् ॥५९॥
तस्मादनादिनिधनं कर्मयोगपरायणम् ।
ज्ञानेनाराधयान्त ततो मोक्षमवाप्स्यसि ॥६०॥
इत्युक्तं स मुनिर्धेष्ठ इन्द्रद्युम्नो महामतिः ।
प्रणम्य शिरसा देवीं प्राञ्जलिं पुनरब्रवीत् ॥६१॥
कथं स भगवानोक्त शश्वतो निष्कतोऽप्युत ।
ज्ञातुं हि शक्यते देवि ब्रूहि मे परमेश्वरि ॥६२॥
एवमुक्ताऽथ विप्रेण देवी कमलवासिनी ।
साक्षात्परायणो जान दास्यतीत्याह स मुनिम् ॥६३॥
उभयभ्यामथ हस्ताभ्यां सत्पृथक् प्रणतं मुनिम् ।
स्मृत्वा परास्परं विष्णुं तत्रैवान्तरधीयत ॥६४॥
सोऽपि नारायणं द्रष्टुं परमेग समाधिना ।
वाराधयद्भूषीकेश प्रणतप्रतिभञ्जितम् ॥६५॥

resort of all beings through the acquisition of Knowledge and performance of action (59)

Therefore do thou propitiate the Beginningless and endless Infinite, through (the acquisition of) knowledge, being (at the same time) devoted to the performance of actions Through this shall thou attain salvation (60)

Thus addressed the high minded Indradjyumn bowed down to the Goddess, and with folded hands spoke again (61)

O supreme Goddess, do tell me how that lord Eternal, Indivisible and Firm may be known (62)

Thus addressed by the Brāhmana, the lotus dwelling Goddess said to the saint, 'Nārāyana himself shall impart knowledge to thee' (63)

Touching the prostrated saint with both her hands and calling Vishnu, the highest of the high, to memory she disappeared then and there (64)

Desirous of perceiving Nārāyana he also worshipped the lord of the senses

ततो बहुतिथे काले गते नारायण स्वयम् ।
प्रादुरासीन्महयोगो पीतवासा जगन्मथ ॥६६॥
वृष्ट्वा देव समापान्तं विष्णुमात्मानमव्ययम् ।
जानुष्यामयानि गत्या तुष्टाव गरुडध्वजम् ॥६७॥

इन्द्रद्युम्न उवाच ।

महेशाच्युत गोविन्द माधवानन्त केशव ।
कृष्ण विष्णो हृषीकेश सुख्य विश्वात्मने नमः ॥६८॥
नमोऽस्तु ते पुराणाय हरये विश्वमूर्तये ।
सर्गस्थितिदिनात्मा हेतयेऽनन्तरक्तये ॥६९॥
निर्गुणाय नमस्तुभ्य निष्कलायामलात्मने ।
पुरुषाय नमस्तुभ्य विश्वरूपाय ते नमः ॥७०॥

(Hṛṣīkeśa), a veritable storm against the afflictions of the humble devotee through deep meditation (65)

A long time having passed in this way Lord Narayana, the great meditator saffron robbed and world pervading, himself appeared (before Indradyumna) (66)

Beholding the Lord Viṣṇu the Primordial Soul and the Immutable coming before him he touched the earth with his knees and paid homage to the Gurudā bannered God (67)

Indradyumna said Obeisance to thee, O thou Lord of the sacrifice, Acyuta, Govinda Mādhava the Endless Keśava, Kṛṣṇa, Viṣṇu Hṛṣīkeśa the soul of the Universe (68)

Obeisance be to thee, O thou Ancient Hari Existing in all forms the cause of all Creation Existence and Annihilation, possessed of infinite strength (69)

Obeisance to thee who is devoid of the (three) attributes, Obeisance again and again to thee the indivisible one, stainless by Nature, Obeisance to the Puruṣa that

नमस्ते वासुदेवाय विष्णवे विश्वयोनये ।
आदिमध्यान्तहीनाय ज्ञानमम्याय ते नमः ॥७१॥
नमस्ते निर्विकाराय निष्प्रपञ्चाय ते नमः ।
मेधाभेदविहीनाय नमोऽस्तवानन्दरूपिणे ॥७२॥
नमस्ताराय शान्ताय नमोऽप्रतिहतात्मने ।
अनन्तमूर्तये सुख्यममूर्ताय नमो नमः ॥७३॥
नमस्ते परमार्थाय मायातीताय ते नमः ।
नमस्ते परमेशाय ब्रह्मणे परमात्मने ॥७४॥
नमोऽस्तु ते गुणरूपाय महादेवाय ते नमः ।
नमः शिवाय शुद्धाय नमस्ते परमेशिने ॥७५॥
त्वयैव सृष्टवसि त्वमेव परमा गति ।

thou be and obeisance to thee who has the whole universe as His form (70)

Obeisance to thee, Vasudeva to Viṣṇu the origin of the universe to thee who has neither beginning nor middle nor end who can be perceived only through knowledge (71)

Obeisance to thee who is Immutable is Unmanifest, who is Free from differences who is the embodiment of Bliss (72)

Obeisance to thee who is Radiant Quiet of Irresistible soul, to thee of Infinite forms and to thee who is formless (73)

Obeisance to thee who is the Supreme Object who is beyond all may is, obeisance to thee the Overlord the Brahman, the Supreme Soul (74)

Obeisance to thee the Subtlest of the Subtle, to thee the great God, obeisance to the Auspicious, to the Pure Obeisance to Paramēśṭhin (75)

By thee has been created this universe, thou art the highest asylum, thou art the

त्वं पिता सर्वभूतानां त्वं माता पुरुषोत्तम ॥७६॥
 स्वमक्षरं परं धाम चिन्मात्रं व्योम निष्कलम् ।
 सर्वस्याधारमव्यक्तमनन्तं तमस परम् ॥७७॥
 प्रपश्यन्ति परात्मानं ज्ञानदीपेन केवलम् ।
 प्रपद्ये भवतो रूपं तद्विष्णोः परमं पदम् ॥७८॥
 एयं स्तुवन्तं भगवान् भूतात्मा सूतभावनः ।
 उभाम्यामय हस्ताभ्या पश्यशं ग्रहसन्निव ॥७९॥
 स्पृष्टमाद्यो भगवत्ता विष्णुना मुनिपुंगवः ।
 यथायत् परमं तत्त्वं ज्ञातयास्तत्प्रासादतः ॥८०॥
 ततः प्रहृष्टमनसा प्रणिपत्य जनादनम् ।
 प्रोवाचोन्निवपद्माक्षं पीतवाससमच्युतम् ॥८१॥
 हस्तप्रसादावसंदिग्धमुत्सन्नं पुरुषोत्तम ।

father of all Beings, O Puruṣottama thou art mother (as well) (76)

Thou art Imperishable, the most resplendent light, the Supreme Consciousness, the Infinite sky, the base of all beings, unmanifest, Infinite, beyond all gloom (77)

I seek shelter unto that form of thine the abode of Viṣṇu, the Supreme Soul which only the Yogins perceive through the light of knowledge (78)

Then Lord Viṣṇu of purified soul, Dhṛuṭabhavana smilingly touched Indradymna who was thus praying, with both his hands (79)

Having been only touched by the lord Viṣṇu the pre eminent sage at once acquired the Supreme Knowledge accurately through His grace (80)

Then with gladdened heart, and bowing down to Janārdana, sad to Viṣṇu, the Undecaying, the full-blomed lotus eyed one (81)

O Puruṣottam through thy grace doubtless (right) Knowledge relighting in the

ज्ञानं ब्रह्मैकविध्यं परमानन्दसिद्धिदम् ॥८२॥
 तपो भगवते तुभ्यं वासुदेवाय वेधसे ।
 किं करिष्यामि योगेश तन्मे वद जगन्मय ॥८३॥
 श्रुत्वा नारायणो वासयमिन्द्रद्युम्नस्य साधवः ।
 उवाच तस्मिन् वासयमशेषजगतो हितम् ॥८४॥
 श्रीभगवानुवाच ।
 वर्षाश्रमाचारवतां पुंसां देवो महेश्वरः ।
 ज्ञानेन भक्तियोगेन पूजनीयो न चान्यथा ॥८५॥
 विश्वाय तत्परं तत्त्वं विभूत कार्यकारणम् ।
 प्रवृत्त चापि मे ज्ञात्वा मोक्षार्थोत्तरमर्चयेत् ॥८६॥
 सर्वसङ्गान् परित्यज्य ज्ञात्वा मायां च जगत् ।
 अर्हन्तं भावयात्मानं ब्रह्मते परमेश्वरम् ॥८७॥

exclusive subject of Brahman, conducive to supreme bliss, has been revealed to me (82)

Obedience to thee, O lord Vāsudeva Vedhas, what may I perform (to propitiate thou) O Yogin, please instruct me, O thou omnipresent (83)

Hearing the words of Indradymna, lord Nārāyaṇa, Madhava spoke out the (following) words conducive to the welfare of the whole world (84)

The Lord said - For men who observe the duties incumbent in the (four) stages of life lord Mahesvara has to be worshipped through the discipline of Karma (action) and Bhakti (Devotion) and not by any other means (85)

One desirous of salvation should worship the Lord after acquiring that supreme Knowledge, His Wealth, the cause and effect and also my inclination (86)

Renouncing all attachments and knowing the world as full of illusion do thou meditate on the Non-dual Soul, thus shall perceive the great Lord (87)

त्रिविधा भावना यद्वाङ्मयं प्रोच्यमाना निबोध मे ।
एका मद्दिपया तत्र द्वितीयाऽन्वयस्तृतीया ।
अन्या च भावना ब्राह्मी विज्ञेया सा गुणसतिगा ॥८८॥
आसामन्यतयां चायं भावनां भावयेद् बुधः ।
अथाक्तं संश्रयेदाद्यामित्येया वैदिकी श्रुतिः ॥८९॥
तस्मात् सर्वप्रयत्नेन तस्मिच्छतत्परायणः ।
समाराधय दिग्देशं ततो मोक्षमवाप्स्यसि ॥९०॥

इन्द्रद्युम्न उवाच ।

किं तत् परतरं तत्त्वं का विभूतिर्जनार्दन ।
किं कार्यं कारणं कस्त्वं प्रवृत्तिर्मायि का तव ॥९१॥
श्रीभगवानुवाच ।
परात्परतरं तत्त्वं परं सर्वैकमध्यमम् ।
नित्यानन्द स्वयम्भोतिरक्षरं तमसः परम् ॥९२॥

O Brahman, listen to me as I expound the three-fold meditation, one is that which pertains to myself, the second is concerned with Unmanifest and another is known as Brāhmī which transcends all gunas(attributes). A wise man should take recourse to meditation of any of these three and the Vedic injunction is that a weak person should resort to the first. Therefore do thou propitiate the Lord of the universe by all exertion and adherence to him with single devotion thus wouldst thou attain salvation (88-90)

Indradyumna said O Janārdana, (please explain to me) what is that Supreme Knowledge, what is Wealth (Vibhūti) What is Cause, what is effect, who art thou and what thy inclination (pravṛtti) be (91)

The Lord said The sole indestructible Brahman is the Supreme Knowledge that which is perpetually blissful, self-luminous, undecaying and beyond all gloom (92)

ऐश्वर्यं तस्य यन्नित्यं विभूतिरिति गोयते ।
कार्यं जगदध्याव्यक्तं कारणं शुद्धमक्षरम् ॥९३॥
अहं हि सर्वभूतानामन्तर्यामीश्वरः परः ।
सर्वस्थित्यन्तर्गतत्वं प्रवृत्तिर्मम गोयते ॥९४॥
एतद् विज्ञेय भावेन यथावदक्षितं द्विज ।
ततस्त्वं कर्मयोगेन शाश्वतं सम्यगर्चय ॥९५॥

इन्द्रद्युम्न उवाच ।

के ते वर्णार्थमाचारा यैः समाराध्यते परः ।
तान् च कौदुरां दिव्य भावनाश्रयस्तत्स्थितम् ॥९६॥
कथं सृष्टिर्मां पूर्व कथं संह्रियते पुनः ।
कियत्पः सृष्टयो लोके वंशा मन्वन्तराणि च ।
कानि सेवा प्रमाणानि पावनानि प्रतापि च ॥९७॥

The external power of it is called by the name of Wealth (Vibhūti) the Cosmos is the effect and the pure unmanifest undecaying (spirit) is the Cause. I am the highest Lord regulator of the internal feelings of all beings and the work of creation, protection and annihilation is termed as my inclination (pravṛtti) O twice-born one, do thou perfectly and constantly propitiate (the great Lord) through the path of Action after correctly knowing all these by contemplation (93-95)

Indradyumna said : What are the duties attendant on the system of Varna (Caste) and the Āśrama (stages of life) through which the Supreme (Brahman) is worshipped ? What again is the divine knowledge based on the three classes of meditation ? (96)

How was this (Universe) created in the past and how again was it destroyed ? How many creations are there in the

तीर्थान्यर्कोदिसंस्थानं पृथिव्याषामविस्तरे ।
 कति द्वीपाः समुद्राश्च पर्वताश्च नदीनवाः ।
 ब्रूहि मे पुण्डरीकाक्ष यथावदधुनाऽखिलम् ॥९८॥
 श्रीकूर्म उवाच ।

एवमुक्तोऽयं तेनाहं भक्तानुग्रहकाम्यया ।
 यथावदखिलं सर्वमवोचं मुनिपुंगवाः ॥९९॥
 ध्यास्यायासौपमेवेदं यत्पृष्टोऽहं द्विजेन तु ।
 अनुग्रह्य च तं त्विदं तत्रैवान्तर्हितोऽभवम् ॥१००॥
 सोऽपि तेन विधानेन भवुत्तेन द्विजोत्तमः ।
 क्षाराययामास परं भागवतः समाहितः ॥१०१॥
 रथत्वा पुत्रादिषु स्नेहं निहृन्दो निष्परिग्रहः ।

world and how many are the genealogies and the periods of the Manus What are again their lengths What are the sacred Vows, the seats of pilgrimage, the position of the planets headed by the Sun, and the length and expanses of the earth ? How many are the continents, oceans, mountains, streams and rivers ? O thou lotus eyed Lord, do tell me all this accurately (97-98)

Kūrma said : O illustrious sages, thus addressed by him and wishing to confer a favour to the devotee, I spoke out all as they are (99)

Having perfectly explained to the Brāhmana what I was asked by him and thus conferring for favour on him I disappeared from that very spot (100)

O excellent sages pure in heart he too in accordance with the instructions imparted by me worshipped the Supreme Lord through deep meditation (101)

Setting aside his affection for his sons and other (relatives), indifferent to the opposite feelings (like pleasures and pain)

संन्यस्य सर्वकर्मणि परं धैर्यमाश्रितः ॥१०२॥
 आत्मन्यात्मानमन्वीक्ष्य स्वात्मन्येवाखिलं जगत् ।
 संप्राप्य भावनामन्त्या ब्राह्मीमक्षरपूर्विकाम् ॥१०३॥
 ब्रवाप परमं योगं येनैकं परिपश्यति ।
 पचिन्निद्रा जितश्वासः काङ्क्षन्ते मोक्षकाङ्क्षिणः ॥१०४॥
 ततः कदाचिद् योगीन्द्रो ब्रह्मार्णं द्रष्टुमव्ययम् ।
 जगामादित्यनिर्देशान्मानसोत्तरपर्यन्तम् ।
 आकाशेनेव विप्रेन्द्रो योगेश्वरप्रभावतः ॥१०५॥
 बिम्बान् सूर्यसंकाशान् प्रादुर्भूतमनुसमम् ।
 अन्वगच्छन् देवगणा गण्यर्वाक्षरसंतापनाः ।
 दृष्ट्वाऽन्ये पथि योगीन्द्रं सिद्धा ब्रह्मर्षयो ययुः ॥१०६॥

forsaking his consort and renouncing all (world) activities, he betook to complete renunciation (102)

Reflecting on the Soul within his own self, perceiving the entire world within his own self and resorting to that ultimate devotion relating to Brahman attended by the contemplation of mystic syllables (103)

He attained that supreme beatitude by which the sages perceive the sole Supreme spirit, that which the sleepless, breath-controlled (yogins) desirous of the final beatitude aspire for (104)

Thereafter once the illustrious Yogin on the advice of Āditya proceeded to the mountain north of Mānasa in order to see the Imperishable (God) Brahma through the air by his power of yoga Then an excellent heavenly car resembling the Sun in lustre appeared in the sky The gods as well as the multitude of Gandharvas, Apsaras, Siddhas and the Brahmarshis and others followed the highest of the meditators as they beheld him on the way (105, 106)

ततः स गत्वा तु गिरि विवेश सुरवन्दितम् ।
 स्थान तद् योगिभिर्जुष्टं यत्रास्ते परम् । पुमान् ॥१०७॥
 संप्राप्य परमं स्थानं सूर्यायुतसप्तप्रभम् ।
 विवेश चान्तर्भवनं देवानां च दुरासदम् ॥१०८॥
 विचिन्तयामास परं शरण्यं सर्वदेहिनाम् ।
 अनादिनिधनं देयं देवदेवं पितामहम् ॥१०९॥
 ततः प्रादुरभूत् तस्मिन् प्रकाशः परमात्मनः ।
 तन्मध्ये पुरुषं पूर्वमपश्यत् परमं पदम् ॥११०॥
 महान्ता तैजसो राशिमगम्य ग्रहाविहिषाम् ।
 चतुर्मुखमुदाराङ्गमचिभिरुपशोभितम् ॥१११॥
 सोऽपि योगिमन्वीर्यं प्रणमन्तमुपस्थितम् ।
 प्रत्युद्गम्य स्वयं देवो विश्वात्मा परित्यज्य ॥११२॥

Then going by the mountain side he entered that site which is resorted to by Yogins and extolled by gods the sacred spot where rests the Supreme Being (107)

Reaching the highest spot equal in lustre to ten thousand suns he got inside the inner mansion inaccessible even to the gods (108)

There he contemplated on the grandsire the god of the gods, the refuge of all beings, the one who has neither origin nor annihilation (109)

Then there appeared a marvellous light of the great Lord, in which he beheld the ancient Primordial Spirit (110)

(Which was) a great mass of radiance inconceivable to those hostile to Brahman possessed of four faces, of dignified mien and shining with all pervading lustre (111)

On seeing the yogin bowing down before Him the universe-souled lord also himself advanced and hugged him (112)

From the body of the illustrious Brāhmaṇa embraced by the Lord came out a

परिष्वक्तस्य देवेन ह्रिजेन्द्रस्याथ वेहतः ।
 निर्गत्य महती ज्योत्स्ना विवेशादित्यमण्डलम् ।
 ऋग्यजुःसामसज्ञं तत् पवित्रममल पदम् ॥११३॥
 हिरण्यगर्भो भगवान् यत्रास्ते हव्यकव्यभुक् ।
 द्वारं तद् योगिनामार्घं वेदान्तेषु प्रतिष्ठितम् ।
 ब्रह्मतेजोमय श्रीमग्निष्ठा चैव मनीषिणाम् ॥११४॥
 दुष्टमाजो भगवता ग्रहणाऽर्चिमग्नौ पुनिः ।
 अपश्यदंश्वर तेज शान्तं सर्वत्राग शिवम् ॥११५॥
 स्वात्मानमक्षरं च्योमतद् शिष्टोः परमं पदम् ।
 जानन्मचलं ग्रह्य स्थानं तत्पारमेश्वरम् ॥११६॥
 सर्वभूतात्मभूतः स परमेश्वर्यमास्थितः ।
 प्राप्तवानात्मनो धाम दत्तमोक्षाख्यमग्रम् ॥११७॥

great radiance and entered the solar orb That solar orb which is termed as Rik Yajus as and Sāman That sacred and pure station where dwells the Lord Hiraṇyagarbha (born of a golden egg), eater of the oblations offered in fire and to the Manes and which is the primary medium for the yogins as determined by the Vedānta, luminous by the spirit of Brahman, glorious and the object of devotion for the wise (113, 114)

Being viewed by the Lord Brahman the resplendent saint at once beheld the divine splendour, calm, all pervading and auspicious (115)

The splendour (which is), the Soul itself, impensurable, ethereal, the highest seat of Viṣṇu blissful, immovable, the dwelling place of the Brahman of the Supreme Lord (116)

Stationed in the soul of every being and endowed with the supreme wealth, he reached the seat of that Primordial Soul which is known as that undecaying Moka (117)

तस्मात् सर्वप्रयत्नेन वर्णाश्रमविधौ स्थितः ।

समाश्रित्याश्रितं भावं मायासङ्गमौ तरेव बुधः ॥११८॥

सुत उवाच ।

व्याहृता हरिणा त्वेवं नारदाद्या महर्षयः ।

शक्रेण सहिताः सर्वे यत्प्रच्छन्तुर्गण्डवज्रम् ॥११९॥

श्रुत्वा कचुः ।

देवदेव हृषीकेश माय नारायणामल ।

तद् यदाशेषमस्माकं यदुक्तं भक्ता पुरा ॥१२०॥

इन्द्रद्युम्नाय विप्राय ज्ञानं धर्मसिन्धोष्वरम् ।

शुश्रूषुभ्यामप्यं शक्रः सखा तव जगन्मय ॥१२१॥

इति श्रीकूर्मपुराणे षट्माहसखा सहिताया पूर्वेविभागे प्रथमोऽध्यायः ॥१॥

ततः स भगवान् विष्णुः कूर्मरूपी जनार्दनः ।

रसातलगतो देवो नारदाद्यैर्महर्षिभिः ॥१२२॥

पृष्टः प्रोवाच सकल पुराण कौर्ममुत्तमम् ।

सन्निधौ देवराजस्य तद् बह्व्ये भवतामहम् ॥१२३॥

घन्यं यज्ञस्यमापुष्यं शुष्यं मोक्षप्रदं नृणाम् ।

पुराणश्रवणं विप्राः कथनं च पिशेपतः ॥१२४॥

श्रुत्वा चाप्यायमेवैकं सर्वपापं प्रमुच्यते ।

उपाख्यानमयं वा ब्रह्मलोके महोपते ॥१२५॥

इदं पुराण परमं कौर्मं कूर्मस्वरूपिणः ।

उक्तं देवानिन्देन धृष्टासक्य द्विजातिभिः ॥१२६॥

Therefore should the wise man get through the spell of Illusion by practising the rules of Varna and Āśrama with all efforts and taking recourse to deep devotion (118)

Sūta said Being thus addressed by Hari all the great sages headed by Nārada together with Indra asked the garuda-bannered (Hari) (119)

The sages said. O thou lord of Gods, Hṛṣīkeśa, the protector, Narayana the imperishable One, do thou tell us everything which was uttered by thee to the twice-born Indradyumna, all that knowledge relating to Dharma and other things imparted to him We as also your friend Indra are very eager to hear about these (120-121)

Thereafter the lord Viṣṇu, the Tortoise formed Janārdana stationed in the nether regions being thus asked by the sages headed by Nārada, narrated in full the excellent Kūrma-Purāṇa in presence of Indra, which I shall (presently) relate to you (122-123)

O you Brahmanas hearing of the Purāṇa, and reading it particularly is laudable, conducive to fame and long life, virtuous and leading to final liberation for all men (124)

By hearing one chapter of it or even a short narrative one is liberated from all sins and is adored in the region of Brahman (125)

This great Kūrma Purāṇa narrated by the Tortoise formed overlord of the gods should be revered by the twice born, (126)

Thus ends the first chapter of the First Part of Kūrma Purāṇa.
Consisting of Six thousand verses — I

श्रीकूर्म उवाच ।

शृणुध्वमृषय सर्वे पस्पृष्टोऽहं जगद्धितम् ।
वक्ष्यमाणं मया सर्वमिन्द्रद्युम्नाय साधितम् ॥१॥
मृतमर्थं भवितुं श्रद्धांश्चरितं स्ववृद्धितम् ।
पुराणं पुण्यं नृणां मोक्षधर्मानुकीर्तनम् ॥२॥
अहं नारायणो देव पूर्वयास न मे परम् ।
उपास्य विपुला मित्रा भोविश्या समाश्रित ॥३॥
चिन्तयामि पुनः सृष्टिं निशान्ते प्रतिपुष्य तु ।
सती मे सहस्रोत्पन्न प्रसादो मुनिषुगवा ॥४॥
चतुर्भुजस्ततो जातरे ब्रह्मा लोकपितामह ।

तदन्तरेऽभवत् क्रोधे कस्माच्चित् कारणात् तदा ॥५॥
अत्मनो मुनिश्चाहूतास्तत्र देवो महेश्वर ।
उद् क्रोधात्मजो ब्रह्मा शूलपाणिस्त्रिलोचन ।
तेजसा सूर्यसकाशस्त्रिलोक्य सहस्रवि ॥६॥
तत श्रीरभवद् देवो कमलायतलोचना ।
सुरपा सौम्यवदना मोहिनी सयवेहिनाम् ॥७॥
शुचिस्मिता सुप्रसन्ना भङ्गला महिमास्पदा ।
दिव्यकाशितसमायुक्ता दिव्यगालयोपशोभिता ॥८॥
नारायणो महाभावा धूलप्रकृतिरभ्यधा ।
स्वयान्ना पूरयन्तीद मत्पार्श्वं समुपाविशत् ॥९॥

2

Kurma said O sages, do ye all listen as I relate to that ye have asked of me and which conducive to the weal of the world, had all been narrated to Indra dyumna (1)

(Do you listen to that) Purāna, the yielder of religious merits for men, supplemented by tales of the past, present and future, and embodying the duties for attaining the final liberation (2)

I Lord Nārāyaṇa, excepting whom there was none, existed in the past by taking to a deep slumber on the hood of the snake (3)

Waking up at the end of the night while I was pondering over creation, all at once O chief of the sages, graciousness descended upon myself (4)

Out of it was born the four faced Brahman, the grandeur of the world

Thereafter, due to some cause was generated anger (5)

In me O foremost among the sages wherefrom was born Lord Maheshwara Rudra, the offspring of Anger, the trident-bearing three eyed one, resembling the sun in splendour destroying the three worlds as it were (6)

Then came the goddess Iśāṁī possessed of eyes as wide as the lotus the graceful lovely faced one, the empress of all beings (7)

The sweet smiling one gracious rapturous, glorious, endowed with heavenly grace and adorned by heavenly garlands (8)

Nārāyaṇī, Mahāmāyā, the great Enchantress, the original and undecaying Prakṛi, sat by my side radiating this entire spot with her own splendour (9)

तां दृष्ट्वा भगवान् यद्वा मामुवाच जगत्पतिः ।
 मोहापाशेषभूतानां निषेज्य सुरुषिणीम् ।
 येनेयं विपुला गृष्टिर्बद्धंते मम माधव ॥१०॥
 तथोक्तोऽहं धियं देवीमब्रुवं प्रहसन्निव ।
 देवीमखिलं विश्वं सखेयामुरमानुषम् ।
 मोहयित्वा ममादेशात् संसारे विनिपातय ॥११॥
 ज्ञानयोगरतान् दान्तान् ब्रह्मिष्ठान् ब्रह्मवादिनः ।
 अक्रोधनान् सत्यपरान् दूरतः परिवर्जय ॥१२॥
 ध्यायिनो निर्भयान् शास्तान् धार्मिकान् वेदपारंगान् ।
 ज्ञानिनस्तापसान् विप्रान् दूरतः परिवर्जय ॥१३॥
 वेदवेदान्तविज्ञानसंक्षिप्तपरायणान् ।

Beholding her, the Venerable Brahman, lord of the worlds said to me, "Be pleased to employ this highly graceful one, O Mādhava, for the enchantment of all beings whereby this enormous creation of mine might prosper. (10)

Addressed thus, I spoke smilingly to the goddess Lakṣmī, O goddess, do thou at my behest cast this entire world together with deities, demons and men down into worldly illusion under your spell (11)

But, do thou leave off those who are engrossed in the acquisition of knowledge, the self-restrained, those who are thoroughly proficient in the Vedas, or expound them, who are free from anger or are devoted to truth (12)

Do thou also exempt the mediators those who are free from attachment the calm, the pious, those who have mastered the Vedas, those engaged in muttering prayers, the sages, and the Brāhmanas (13)

And do thou also exclude from distance those whose doubts have been dispelled in their entirety by a thorough knowledge of the Vedas and the Vedānta and also those Brāhmanas who are occupied in the per-

महायज्ञपरान् विप्रान् दूरतः परिवर्जय ॥१४॥
 ये यजन्ति जगर्होमदेवदेवं महेश्वरम् ।
 स्वाध्याययोगैर्जगत्या दूरात् तान् प्रयत्नेन वर्जय ॥१५॥
 भक्तियोगसममुक्तानीश्वरार्पितमानसान् ।
 प्राणायामादिभिरुतान् दूरात् परिहरामसान् ॥१६॥
 प्रणयस्तत्कमनसो रत्नजप्यपरायणान् ।
 जयवन्तिरसोऽप्येतान् धर्मज्ञान् परिवर्जय ॥१७॥
 बहुनाञ्ज किमुक्तेन स्वयमवशिष्टात्कान् ।
 ईश्वराराधनरतान् मन्त्रियोगात् मोहय ॥१८॥
 एवं मया महामाया प्रेरिता हरिबल्लभा ।
 यमादेश चकारासौ तस्मात्तदर्थी समर्चयेत् ॥१९॥

formance of great sacrifices (14)

Do thou carefully exclude them who propitiate Maheśvara, the lord of the lord of the deities, through muttering of prayers, or by throwing oblations into the consecrated fire, or by a study of the Vedas or the performance of sacrifices (15)

Do thou leave off those who are intent on the path of devotion, or have surrendered themselves to the Master, or are engaged in Yogic exercises like the Prāṇāyāma, and are stainless (in character) (16)

Do thou also exempt those whose minds are attached to the sacred syllable Pranava, or are engaged in the repetition of the name of Rudra or in the study of the Atharvasiras or are versed in the tenets of religion (17)

There is no need to expatiate on it, doest not thou, at my behest, delude those who follow their own duties and are devoted to the worship of the Lord (18)

Urged by me thus, Mahāmāyā, the beloved of Hari, carried out the orders as directed—hence should the Lakṣmī be worshipped (19)

धियं ददाति विपुला पुष्टिं भेषा यशो यत्नम् ।
अचिता भगवत्पत्नी तस्माल्लक्ष्मीं समर्चयेत् ॥२०॥
ततोऽगृजत् स भगवान् ब्रह्मा लोकपितामहः ।
चराचराणि भूतानि यथापूर्वं ममाक्षया ॥२१॥
मरीचिभृवद्भिरतः पुलस्त्यं पुलहं क्रतुम् ।
दधामात्रं वसिष्ठं च सोऽगृजद् योगविद्यया ॥२२॥
मन्वेते ब्रह्मणः पुत्रा ब्रह्माणो ब्राह्मणोत्तमा ।
ब्रह्मधादिन एषेते मरीच्याद्यास्तु सावकाः ॥२३॥
सप्तर्षे ब्राह्मणान् यश्नात् क्षत्रियाश्च भुजाद् विभुः ।
धैर्यान्पुण्ड्रपाद् देवः पादाच्छूद्रान् पितामहः ॥२४॥
यज्ञनिष्पत्तये ब्रह्मा सुद्रवर्जं सप्तर्षं ह ।

गुप्तये सर्ववेदानां तेभ्यो यज्ञो हि निर्वर्धनी ॥२५॥
ऋचो यजूषि सामानि तथैवायर्वेणानि च ।
ब्रह्मणः सहजं रूपं निर्यया शक्तिरव्यया ॥२६॥
अनादिनिधना दिव्या वागुत्सृष्टा स्वयमुवा ।
आदौ वेदमयी भूता यतः सर्वाः प्रवृत्तयः ॥२७॥
अतोऽन्यानि तु ज्ञास्त्राणि पृथिव्या यानि कानिचित् ।
न तेषु रप्यते धीरः पापघ्नी तेन जायते ॥२८॥
वेदार्थवित्तमैः कार्यं यस्मृत् मुनिभिः पुरा ।
स ज्ञेयः परमो धर्मो नान्यज्ञास्त्रेषु सन्निवृत्त ॥२९॥
या वेदबाह्या स्मृतयो याश्च काश्च कुड्मल्यः ।
सर्वास्ता निष्कृताः प्रेत्य तमो निष्ठा हि ताः स्मृताः ॥३०॥

As Laksmī, the consort of the lord, bestows immense wealth, succour, intelligence, fame and power when propitiated so should she be worshipped (20)

Then under my instructions, the lord Brahman, the grandsire of the world created all the beings, movable and immovable in due order (21)

Through the power of 'Yoga', he created Marici, Bhṛgu, Angiras, Pulastya, Pulaha, Kratu, Dakṣa, Atri and also Vasuṣṭha (22)

These nine sons of Brahmanā, headed by Marici, most excellent among the Brāhmanas, are all masters of the Vedas and are possessed of supernatural powers (23)

The lord Creator, the grandsire, then created the Brāhmanas from his mouth, the Kṣatriyas from his arm, the Vaiśyas from his two thighs and the Śūdras from his feet (24)

For the performance of sacrifices and the preservation of all the Vedas did Brahman create the above, barring the

Śūdras, and by them the sacrifices were accomplished (25)

The RIs, the Yajus, the Sāmāns and likewise the Atharvans are the innate embodiments of Brahman, they constitute an eternal and imperishable power (26)

Divine speech, beginningless and endless, and embodying the Vedas, was first introduced by the self born lord, whence issued forth the flow of all utterance (27)

Regarding the branches of study other than the above that are prevalent on the earth, the prudent do never enjoy in those, since one grows impious by a study of these others (28)

The duties prescribed by the sages of old, the highest masters of the Vedas, should be considered as the supreme laws, and these are not to be found in the other branches of study (29)

The heterodox doctrines opposed to the Vedas, and the sinister interpretations are all futile in the next world, they are actually steeped in gloom (tamas) (30)

पूर्वकल्पे प्रजा जाता सर्वबाधाविद्विजा ।
 शुद्धान्त करणा सर्वा स्वधर्मनिरता सदा ॥३१॥
 तत कालवशात् तासां रागद्वेषादिकोऽभवत् ।
 अधर्मा मुनिशार्दूला स्वधर्मप्रतिबन्धक ॥३२॥
 तत सा सहजा सिद्धिस्ताता नमोय जायते ।
 रजोमात्रात्मिकास्तासां सिद्धयोऽन्यास्तदाभवन् ॥३३॥
 तानु क्षोणास्वरोपायु कालयोगेन सा पुन ।
 यातोपाय पुनश्चक्रुर्हस्तसिद्धिं च कर्मजात् ।
 ततस्तासां विभुर्ब्रह्मा कर्माजोदमकल्पयत् ॥३४॥
 स्वायम्भुवो भवु पूर्व धर्मान् प्रोवाच धर्मदृक् ।
 साक्षात् प्रजापतेर्भूतिनिमृष्टा ब्रह्मणा द्विजा ।

In the ancient times the people born were free from all affliction were possessed of pure heart, and all constantly occupied in the performance of their own duties (31)

Thereafter, under the influence of time love, hatred impiety and all that hinders the performance of one's duty grew in them (32)

Therefore perfection did not come to them as easily as before, and another kind of accomplishment invested with passion was attained by them (33)

As these attainments grew meagre in course of time they took to trade and commerce and manual skill acquired by practice Then Brahma the Creator ordained them to be labourers (34)

The self born Manu familiar with religion, expounded the religious laws in the beginning Thereafter the Brāhmanas headed by Bṛhgu, who had been created by Brahma as visible embodiments of the Progenitor, imparted the laws of religion as expounded by him (Manu) (35)

भुव्यादयस्तद्वचनाचक्षुत्वा धर्मानयोचिरे ॥३५॥
 यजन याजन दान द्राह्मणस्य प्रतिग्रहम् ।
 अध्यासन चाध्ययन यत् कर्माणि द्विजोत्तमा ॥३६॥
 दानमध्ययन यज्ञो धर्म क्षत्रियवैश्ययो ।
 वृद्धो युद्ध क्षत्रियस्य कृषिर्वैश्यस्य तस्यते ॥३७॥
 सुधूपैव द्विजातीना शूद्राणां धर्मसाधनम् ।
 कास्कर्मा तथाजीव पाकपत्रोऽपि धर्मत ॥३८॥
 तत स्थितेषु वर्णेषु स्थापयामास धात्रमान् ।
 गृहस्थ च धनस्य च निष्कुर ब्रह्मचारिणम् ॥३९॥
 अग्रयोऽतिथिमुधूपा यज्ञो दान सुरार्चनम् ।
 गृहस्थस्य समासेन धर्मोऽय मुनिपुत्रा ॥४०॥

Performing sacrifices getting sacrifices performed by others charity accepting of gifts studying and teaching, these six, O excellent Brahmanas, are assigned as the duty of a Brahmana (36)

Offering of gifts, studying and performance of sacrifices are the common duties for the Ksatriya and the Vaisya while the exercise of judicial authority and warfare for the Ksatriya and agriculture for the Vaisya are commended (as their respective duties) (37)

Hearkening to the twice born ones for the Sudras the soul instrument for practicing dharma' artizanship is their livelihood and they may also perform the domestic sacrifices in accordance with laws (38)

When the varnas were thus established, he found the institution of the stages of life 'asramas', of the householder, the forest dweller, the ascetic and the Brahmacarin (39)

Maintenance of the sacred fire attention to the guests, performance of sacrifice, bestowing of charity and worship of the gods there are, O foremost of ascetics, in brief the duties of a householder (40)

होमो मूलफलारित्व स्वाध्यायस्तप एव च ।
 तविभागो यथान्याय धर्मोऽयं चतुर्वर्तिनाम् ॥४१॥
 भेदाशन च मीनित्व तपो ध्यान विशेषतः ।
 सम्यग्ज्ञान च यैराय धर्मोऽयं भिक्षुके मतः ॥४२॥
 भिक्षाचर्या च शुधूया गुरो स्वाध्याय एव च ।
 सप्ताकर्माग्निकायं च धर्मोऽयं गृह्यचारिणाम् ॥४३॥
 गृह्यचारिणस्त्यागो भिक्षुकाणां द्विजोत्तमाः ।
 साधारणं गृह्यचर्यं प्रोषाद्य कमलोद्भवं ॥४४॥
 ऋतुकालाभिगमित्य स्वदारेषु न चान्यतः ।
 पर्यवर्जं गृह्यस्य गृह्यचर्यमुदाहृतम् ॥४५॥
 आगर्भसंभवाद्यात् कार्यं तेनाप्रमादतः ।

अकुर्वाणस्तु विप्रेन्द्रा भूषणा तु प्रजायते ॥४६॥
 वेदाभ्यासोऽन्वहं शक्त्या श्राद्धं चातिथिपूजनम् ।
 गृह्यस्य परो धर्मो देवताभ्यर्चनं तदा ॥४७॥
 वेदाहृतमग्निमन्वोत साय प्रातर्पणाविधिः ।
 देशान्तरगतो वाऽथ मृतपत्नीक एव वा ॥४८॥
 त्रयाणामाश्रमाणां तु गृह्यस्यो धीनिश्चरते ।
 अन्ये तमुपजीवन्ति तस्माच्छ्रेयान् गृहाधमी ॥४९॥
 ऐकाग्र्यं गृह्यस्य प्रयाणा भूतिवर्तनात् ।
 तस्माद् गृह्यस्यैवेकं विज्ञेयं धर्मसाधनम् ॥५०॥
 परित्यजेदयंकामौ यौ स्थाता धर्मवर्जितौ ।
 सर्वलोकविद्वद् च धर्मसम्पादनेन तु ॥५१॥

Making oblations to the sacred fire, living only on roots and fruits, studying and penance as well as equitable distribution (of property) are the duties of the forest dwellers (41)

Living on alms, vow of silence, practice of austerities meditation, acquisition of perfect knowledge and renunciation are the duties enjoined upon an ascetic (42)

Begging of alms, hearkening to the preceptor, devotion to studies observance of the daily sandhya prayers, and preservation of the sacred fire constitute the duty for the Brahmacārins (43)

Brahmacarya' (continence) is a duty, O excellent Brāhmanas, common to the Brahmacārins the forest dweller and the ascetic—declared the 'lotus born lord (Brahmin)' (44)

Union with one's own wife and not with others, at the time after the menstrual period except on pūrva days, is said to constitute 'Brahmacarya' (continence) for the householder (45)

Such intercourse should be carried without fail, therefore, up to the time of

the first conception Abstainers, O chiefs among the Brāhmanas become killers of embryos (46)

Daily study of the Vedas performance of Śrāddha (obsequial ceremony and oblations to the Manes) commensurate with one's resources hospitality to the guests and worship of the deities are the highest duties for a householder (47)

If sojourning in another land or if a widower, a householder should kindle the nuptial fire in the morning and evening in accordance with rites (48)

Since the householder's āśrama is said to be the fountain of all the three stages of life which subsist on it hence the householder is blessed (49)

All the three Vedas observe the singularity of the householder's stage of life, hence the householder's 'dharma' should be regarded as the soul instrument for following a religious life (50)

One should abjure the pursuit of riches and desires if these are bereft of religion,

धर्मात् सजायते ह्यर्थो धर्मात् कामोऽभिजायते ।
 धर्म एवापवर्गाय तस्माद् धर्मं समाश्रयेत् ॥१२॥
 धर्मश्चार्थश्च कामश्च त्रिवर्गस्त्रिगुणो मत् ।
 सत्त्वं रजस्तमश्चेति तस्माद्धर्मं समाश्रयेत् ॥१३॥
 कृध्वं गच्छन्ति सत्त्वस्या मध्ये तिष्ठन्ति राजसा ।
 जघन्यगुणवृत्तिस्तथा अधो गच्छन्ति तामसा ॥१४॥
 यस्मिन् धर्मे समायुक्तावर्गकामो व्यवस्थितौ ।
 इह लोके सुखी भूत्वा प्रेत्यानन्त्याय कल्पते ॥१५॥
 धर्मात् सजायते मोक्षो ह्यर्थात् कामोऽभिजायते ।
 एव साधनसाध्यत्वं चातुर्विधे प्रदर्शितम् ॥१६॥

nor should one practise such a religion which be opposed to the entire world (51)

From 'dharma' is produced wealth, from Dharma is obtained the fulfilment of all desires and Dharma is conducive to the final liberation, hence should one adhere to dharma' (52)

The three objects of 'dharma' (piety), 'artha' (riches), and 'kama' (desires) are regarded as the three attributes, 'Sattva' (virtue), 'rajas' (passion) and 'tamas' (ignorance) therefore should one cling to 'dharma' (53)

Those who dwell in 'sattva' (virtue) verily ascend upwards those invested with 'rajas' (passion) remain in the middle while those sunk in gloom (tamas), revelling in the vile attributes and behaviour, do go down (54)

He in whom, 'artha' (the pursuit after riches) and 'kama' (fulfilment of desires) are associated with 'dharma' (virtue), becomes happy in this world and makes for eternal bliss in the next (55)

Moksha' (final beatitude) is attained through 'dharma' (following the rules of piety), while Kama (desire) is fulfilled

य एव वेद धर्मार्थकाममोक्षस्य मानव ।
 माहात्म्यं चातुर्विधे तं चानन्त्याय कल्पते ॥१७॥
 तस्मादर्थं च कामं च त्यक्त्वा धर्मं समाश्रयेत् ।
 धर्मात् सजायते सर्वमित्याहुर्ब्रह्मवादिन ॥१८॥
 धर्मेण धार्यते सर्वं जगत् स्यादरजङ्गमम् ।
 अन्नाविनिषया शक्तिं सेषां ब्राह्मो द्विजोत्तमा ॥१९॥
 कर्मणा प्राप्यते धर्मो ज्ञानेन च न सद्यः ।
 तस्माज्ज्ञानेन सहितं कर्मयोगं समाचरेत् ॥२०॥
 प्रवृत्तं च निवृत्तं च द्विविधं कर्म धंदिकम् ।
 ज्ञानपूर्वं निवृत्तं स्यात् प्रवृत्तं यत्तोऽप्यथा ॥२१॥

through artha' (wealth) The relation between the cherished object and the means among these four is shown in this way (56)

The man who comprehends the exalted glory of 'dharma', 'artha', 'kama' and 'moksha' in such relations and also practises them accordingly, attains perpetual bliss (57)

Therefore should one practise dharma to the exclusion of 'artha' and 'kama', from dharma' is produced everything, thus said the exponents of the Vedas (58)

The entire world, mobile and immobile, is supported by dharma', it is that divine power, O excellent Brahmanas, which was neither beginning nor end (59)

Dharma' can be attained through (right) deed, and also no doubt through the acquisition of knowledge, therefore should one perform 'karma' (worldly actions) in consonance with knowledge (60)

Vedic action is two fold one characterised by a flow of activity and the other by abstention The one characterised by abstention is accompanied by knowledge while the other is destitute of it (61)

निवृत्त सेवमानस्तु याति तत् परम पदम् ।
तस्मान्निवृत्त ससेव्यमन्यथा ससरेत् पुन ॥६२॥
क्षमा दमो दया दानमलोभस्त्याग एव च ।
आर्जव चानसूया च तीर्थागारण तथा ॥६३॥
सत्य सन्तोष अस्तिम्य अह्मा वेन्द्रियनिग्रह ।
देवताभ्यर्चन पूजा ब्राह्मणानां विशेषतः ॥६४॥
अहिंसा श्रिययादित्वमपेक्षुन्यमल्लला ।
सामासिकप्रियम धर्मं चातुर्वर्ण्येऽश्वमेधम् ॥६५॥
प्राजापत्य ब्राह्मणानां स्मृतं स्थानं क्रियावत्ताम् ।
स्थानमेन्द्र क्षत्रियाणां सप्रापेव्यपलायिताम् ॥६६॥
वैश्यानां मातुः स्थानं स्वधर्ममनुवर्तताम् ।
गान्धर्वं सूत्रजातीनां परिचारेण वर्तताम् ॥६७॥

He who follows the path of abstention attains the supreme goal, therefore the course of abstention should be pursued, otherwise one would have to re enter the worldly life (62)

Forbearance, self-restraint, charity, absence of avarice, renunciation upright-ness absence of malice, pilgrimage, truthfulness contentment, faith in God devotion control of the senses, worship of the deities homage especially to the Brahmanas, non violence, affability in address, non wickedness sinlessness—these, said Manu are in brief the duties of the four castes (63-65)

The region of Prajapati is assigned to the Brahmanas who practise the religious rites and that of Indra to the Kshatriyas who do not run away from the battle fields (66)

Similarly, the region of the winds (Marut) is assigned to the Vaisyas who follow the duties prescribed for them, and that of the Gandharvas to the Śūdras

अष्टाशोतिसहस्राणामृषीणामूर्ध्वरेतसाम् ।
स्मृतं तेषां तु यत्स्थानं तदेव गृह्वासिनाम् ॥६८॥
सप्तर्षीणां तु यत्स्थानं स्मृतं तद् वै वनौकसाम् ।
प्राजापत्यं गृहस्थानां स्थानमुक्तं स्वभभुवा ॥६९॥
यतीनां यतचित्तानां न्यासिनामूर्ध्वरेतसाम् ।
हैरथ्यवर्धं तत् स्थानं यस्मान्नावर्तते पुन ॥७०॥
योगिनाममृतं स्थानं व्योमाख्यं परमाक्षरम् ।
आनन्दमण्डपं धाम सा काण्डा सा परा गति ॥७१॥
अथ य ऊचुः ।
भगवन् देवतारिद्र्यं द्विरप्याक्षनिषदन ।
चत्वारो ह्यश्वमेधो प्रोक्ता योगिनामेक उच्यते ॥७२॥

who go by their profession of attending to the people of the other castes (67)

The region that belongs to the eighty-eight thousand ascetics the practicers of perpetual celibacy is assigned to the Brahmacari pupils residing in the house of the preceptors (68)

The region that belongs to Saptarshi is assigned to the foresters, and that of Prajapati to the householders—thus has been ordained by the self born one (69)

To the ascetics, possessed of subdued mind and renounced attitude practising perpetual celibacy, is assigned that region of Huranyagarbha wherefrom none returns (to this mundane world) (70)

That region named as full of bliss Vyoma is the immortal abode of the Yogins, the supreme imperishable seat of the lord, the last extremity the highest goal (71)

The sages said O revered lord, exterminator of the enemies of gods, slayer of Huranyākṣa, the stages of life (āśramas) are stated to be four in number and yet

धर्मात् सजायते ह्यर्थो धर्मात् कामोऽभिजायते ।
 धर्मं एवापवर्गयि तस्माद् धर्मं समाधयेत् ॥१२॥
 धर्मश्चार्थश्च कामश्च त्रिवर्गसिगुणो मतः ।
 सत्त्वं रजस्तमश्चेति तस्माद्धर्मं समाधयेत् ॥१३॥
 कृत्वं गच्छन्ति सत्त्वस्या मध्ये तिष्ठन्ति रजस्तमा ।
 जघन्यगुणवृत्तिस्या अथो गच्छन्ति तमसाः ॥१४॥
 यस्मिन् धर्मसमायुक्तावर्यकामो व्यवस्थितो ।
 इह लोके सुखी भूत्वा प्रेत्यान्त्याय कल्पते ॥१५॥
 धर्मात् सजायते मोक्षो ह्यर्थत्कामोऽभिजायते ।
 एव साधनज्ञाध्यत्व चातुर्विध्ये प्रवर्तितम् ॥१६॥

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य एव वेद धर्माधिकाममौलस्य मानवः ।
 महात्म्यं चानुतिष्ठेत् स चानन्त्याय कल्पते ॥१७॥
 तस्मादर्थं च कामं च त्यक्त्वा धर्मं समाधयेत् ।
 धर्मात् सजायते सर्वमिष्टाहुर्ब्रह्मवाचिनः ॥१८॥
 धर्मश्च धार्यते सर्वं जगत् स्थावरजङ्गमम् ।
 अनादिनिघ्नं शक्तिं संपा वाह्यो द्विजोत्तमा ॥१९॥
 कर्मणा प्राप्यते धर्मो ज्ञानेन च न सप्तय ।
 तस्माज्ज्ञानेन सहितं कर्मयोगं समाचरेत् ॥२०॥
 प्रवृत्तं च निवृत्तं च द्विविधं कर्म वेदितम् ।
 ज्ञानपूर्वं निवृत्तं स्यात् प्रवृत्तं यदतोऽन्यथा ॥२१॥

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तस्माद्विद्वत् ससेव्यमन्यथा ससरेत् पुन ॥६२॥
क्षमा दमो दया दानमतोभस्त्याग एव च ।
आर्जव चानसूया च तीर्थानुसरण तथा ॥६३॥
सत्य सन्तोष आस्तिक्य श्रद्धा चेन्द्रियनिग्रह ।
देवताभ्यर्चन पूजा ब्राह्मणाना विशेषत ॥६४॥
अहिंसा त्रिषदादित्वमपेक्षुन्मम फलकता ।
सामासिकमिम धर्मं चातुर्वर्ण्येऽप्रवीन्मुनु ॥६५॥
प्राजापत्य ब्राह्मणाना स्मृत स्थान क्रियावताम् ।
स्थानमेव क्षत्रियाणा सप्रमेषवतामिनाम् ॥६६॥
वैश्याना मारुत स्थान स्वधर्ममनुवर्तताम् ।
गार्धर्व शूद्रजातीना परिवारेण वर्तताम् ॥६७॥

He who follows the path of abstention attains the supreme goal, therefore the course of abstention should be pursued, otherwise one would have to re enter the worldly life (62)

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अष्टाशोतिसहस्राणामृषीणामूर्ध्वरेतसाम् ।
स्मृत तेषां तु यत्स्थान तदेव गुरुवातिनाम् ॥६८॥
सप्तर्षीणां तु यत्स्थान स्मृत तद् वै धनौकसाम् ।
प्राजापत्य गृहस्थाना स्थानमुक्त स्वयमुवा ॥६९॥
यतीना यतचित्ताना न्यासिनामूर्ध्वरेतसाम् ।
हेरष्यगर्भं तत् स्थान यस्मान्नावर्तते पुन ॥७०॥
योगिनाममुक्त स्थान व्योमाख्य परमाक्षरम् ।
अनन्दमैश्वर धाम सा काष्ठा सा परा गनि ॥७१॥

ऋषय ऊचुः ।

भगवन् वेतारिण हिरण्याक्षनिपुदम् ।
क्षरातो ह्यभमा प्रोक्त योगिनामेक उच्यते ॥७२॥

who go by their profession of attending to the people of the other castes (67)

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That region named as full of bliss Vyoma' is the immortal abode of the Yogins, the supreme imperishable seat of the lord, the last extremity, the highest goal (71)

The sages said O revered lord, exterminator of the enemies of gods, slayer of Hiranyākṣa, the stages of life (āśramas) are stated to be four in number and yet

श्रीकूर्म उवाच ।

सर्वकर्माणि संन्यस्य समाधिमचलं श्रितः ।
य आस्ते निश्चलो योगी स संन्यासी न पञ्चमः ॥७३॥
सर्वेषामाश्रमाणां तु द्वैविध्यं श्रुतिर्वाक्यतम् ।
ब्रह्मचार्यपुरुषाणो नैष्ठिको ब्रह्मतत्परः ॥७४॥
श्रोत्रोत्थं विधिवद् वेदान् गृहस्थाधममावहेत् ।
उपकुर्याणको ज्ञेयो नैष्ठिको मरणान्तिकः ॥७५॥
उदासीनः साधकश्च गृहस्थो द्विविधो भवेत् ।
कुटुम्बभरणे यतः साधकोऽसौ गृही भवेत् ॥७६॥
श्रृणानि श्रौण्मयाकृत्य त्यक्त्वा भार्यापनविकम् ।

it is said that the Yogins have a separate one (72)

Lord Kūrma said. The Yogin who has renounced all action and has been resting motionless in profound meditation does not belong to any fifth (āśrama) (73)

'The Vedas expound the dual nature of all the 'asramas', a Brahmacārī, attached to the study of the Vedas is 'Upakurvana' and 'Naisthika' (74)

The Brahmacārī who after studying the Vedas in accordance with the regulations, enters the stage of the householder is known as 'Upakurvāṇaka', whereas a 'Naisthika' Brahmacārī is he who continues the study of the Vedas till his death (75)

(Similarly) the householder also is of two varieties, 'Udāsīna' and 'Sādṛhaka'. He who is earnestly occupied in maintaining the family is Sādṛhaka householder (76)

He who absolves himself from the three debts, enjoys all riches, wife and all other things, and moves about alone

एकाकी यस्तु विचरेद्बुद्धासीनः ॥ मोक्षिकः ॥७७॥
तपस्तप्यति योऽरण्ये यजेद् देवान् जुहोति च ।
स्वाध्याये चैव निरतो वनस्पस्तापसो मतः ॥७८॥
तपसा कर्षितोऽप्ययं यस्तु ध्यानपरो भवेत् ।
सान्ध्यासिकः स विशेषो वानप्रस्थाधमे स्थितः ॥७९॥
योगाभ्यासरतो नित्यमवलोक्यतेन्द्रियः ।
ज्ञानाय वतते भिक्षुः प्रोच्यते पारमेष्ठिकः ॥८०॥
यस्त्वात्मरतिरेव स्यान्नित्यतृप्तो महामुनिः ।
सम्पद्य दर्शनसंपन्नः स योगी भिक्षुरच्यते ॥८१॥
ज्ञानसंन्यासिनः केचिद् देवसंन्यासिनोऽपरे ।
कर्मसंन्यासिनः केचित् त्रिविधा पारमेष्ठिकाः ॥८२॥

in quest of salvation is 'Udāsīna' (householder) (77)

(Likewise) the forester who practises penance in the forest, performs sacrifices and offers oblations to the gods while constantly devoted to studies is known as 'Tāpasa' (78)

The other kind of forest-dweller who grows extremely emaciated by austerities and is devoted to spiritual concentration is to be known as 'Sannyāṣaka' (forester) (79)

(In like manner), the ascetic who keeps himself constantly engaged in the practice of spiritual meditation (Yoga), is self-controlled and desirous of elevation, living only for the acquisition of knowledge, is called 'Pāramēsthika' ascetic (80)

And the great sage who is possessed of perpetual contentment who finds joy in his own self and is endowed with real knowledge, is called 'Yogi' ascetic (81)

'Pāramēsthika' ascetic is again of three kinds, some are 'Jñāna sannyāsins', others 'Vedāsannyāsins' while a third variety is called 'Karmasannyāsins' (82)

योगो च त्रिविधो ज्ञेयो भीतिकः साध्य एव च ।
 तृतीयोऽप्यश्रमी प्रोक्तो योगमुत्तममास्थितः ॥८३॥
 प्रथमा भावना पूर्वे सत्ये त्वक्षरभावा ।
 तृतीये चान्तिमा प्रोक्ता भावना पारमेश्वरी ॥८४॥
 तस्मादेतद् विज्ञानोऽप्यभावाभावा चतुष्टयम् ।
 सर्वेषु वेदशास्त्रेषु पञ्चमो नोपपद्यते ॥८५॥
 एवं वर्णाश्रमात् सृष्ट्वा देवदेवो निरञ्जनः ।
 दक्षादीन् प्राह विश्वमा सृजन् विविधाः प्रजाः ॥८६॥
 ब्रह्मणो बचनात् पुत्रा दक्षाद्या मुनिसत्तमाः ।
 भवन्त्यस्त प्रजा सर्वा देवमानुषपूर्विकाः ॥८७॥
 इत्येव भगवान् ब्रह्मा लब्धुस्त्वे स व्यवस्थितः ।

(Similarly) the 'Yoga' ascetic devoted to the highest 'Yoga' is also of three kinds, 'Bhautika', 'Sāṅkhya' and 'Atyāśramin'. (83)

The first among these three is devoid of all reflection, the (second) 'Sāṅkhyas' are occupied in the contemplation of the Imperishable, while in the third (atyāśramin), the contemplation centres round the supreme lord (84)

Thus do ye know the four āśramas, in the whole of the Vedic scriptures there is no (mention of any) fifth (85)

Having thus created the 'Varnas' and the 'Āśramas', the lord of the gods, the Stainless universe-souled one, advised Dakṣa and others Do ye procreate the various progeny (86)

By the order of Brahman, O excellent sages, his sons headed by Dakṣa procreated all beings beginning with gods and men (87)

Thus has been the venerable Brahman engaged in the act of creation, and I do

अहं ये पालयामोर्दं संहरिष्यति शूलभृत् ॥८८॥
 तिस्रस्तु मूर्तयः प्रोक्ता ब्रह्मविष्णुमहेश्वराः ।
 रजःसत्त्वतमोयोगात् परस्य परमात्मनः ॥८९॥
 ब्रह्मोऽन्यमनुरक्तास्ते ह्यन्योऽन्यमुपजीविनः ।
 ब्रह्मोऽन्यं प्रणतारचं च लोत्ष्या परमेश्वराः ॥९०॥
 ब्राह्मी माहेश्वरी चैव त्रयं वाक्षरभावा ।
 तिस्रस्तु भावना चैव वर्तन्ते सततं द्विजाः ॥९१॥
 प्रवर्तते मय्यजलमाद्या चाक्षरभावा ।
 द्वितीया वल्लभः प्रोक्ता देवस्याक्षरभावा ॥९२॥
 अहं चैव महादेवो न भिन्नी परमार्थतः ।
 विमज्ज्य स्वेष्वप्यात्मानं सोऽज्जन्तर्दामीश्वरः स्थितः ॥९३॥

maintain this (creation) while the trident-bearer (Śiva) would destroy it (88)

Brahman, Viṣṇu and Mahāśvara are said to be the three embodiments of the Supreme Lord, invested (respectively) with the three qualities of goodness (sattva) passion (rajas) and foulness (tamas) (89)

These embodiments of the supreme lord are devoted to one another, are dependent on one another and meek to one another in their divine sport. (90)

In Rudra, O twice-born ones, perpetually abide the three 'bhāvanās' Brāhmi, 'Mahāśvari' and 'Akṣara' (91)

In me doth the first 'Akṣara bhāvanā' flow profusely, while the second 'Akṣara-bhāvanā' is said to pertain to Lord Brahman (92)

Myself and Mahādeva are not actually different, Dividing himself at will (into two), the Supreme Spirit, the Master, rests in both. (93)

त्रैलोक्यमखिलं स्रष्टुं सदेवासुरमानुषम् ।
 पुण्यः परतोऽप्यक्ताद् ब्रह्मत्वं समुपागमत् ॥१४॥
 तस्माद् ब्रह्मा महादेवो विष्णुर्विश्वेश्वरः परः ।
 एकस्यैव स्मृतास्तिलस्तनूः कार्यवशात् प्रभोः ॥१५॥
 तस्मात् सर्वप्रयत्नेन वन्द्याः पूज्याः प्रयत्नतः ।
 यवीच्छेद्वरचिरात् स्थानं यत्तन्गोक्षाह्यमव्ययम् ॥१६॥
 सर्गाद्यमप्रयुक्तेन घर्मेण प्रीतिसंपुतः ।
 पूजयेद् भाषयुक्तेन वाक्पञ्चोर्वं प्रतिज्ज्ञया ॥१७॥
 चतुर्णामाश्रमणां तु श्रोक्तोऽयं विधिवद् द्विजाः ।
 आधमो वैष्णवो ब्राह्मणो हरश्चम इति त्रयः ॥१८॥
 तल्लिङ्गधारी सततं तद्वक्तव्यमवसतलः ।

ध्यायेदथाचयेदेता ब्रह्मविद्यापरायणः ॥१९॥
 सर्वेषामेव भक्तानां शोभोलिङ्गमनुत्तमम् ।
 सितेन मर्मना कार्यं ललाटे तु त्रिपुण्ड्रकम् ॥२०॥
 यस्तु नारायणं देवं प्रपन्नः परमं पदम् ।
 धारयेत् सर्वदा शूलं ललाटे गन्धवारिभिः ॥२१॥
 प्रपन्ना ये जगद्बीजं ब्रह्माणं परमेष्ठिनम् ।
 तेषां ललाटे तिलकं धारणाय तु सर्वदा ॥२२॥
 योऽसावनादिभूतादिः कालात्माऽसौ धृतो भवेत् ।
 उपयंघो भावयोग्यात् त्रिपुण्ड्रस्य तु धारणात् ॥२३॥
 यस्तत् प्रधानं त्रिगुणं ब्रह्मविष्णुशिवात्मकम् ।
 धृतं त्रिशूलधरणाद् भवत्येष न संशयः ॥२४॥

In order to create this triple world together with the gods, demons and men from the unmanifest cosmos, that Male (Supreme Spirit) took up the form of Brahman {04}

Therefore Brahman, Mahāśiva and Viṣṇu, the Supreme lord of the world, are regarded as the three forms of the sole Supreme Master made separate on account of different work {95}

Therefore by all means and with great care should these divinities be adored and worshipped, if one desires to attain that imperishable place named 'Mokṣa' (final beatitude) in no time. {96}

With deep devotion to the religious laws conforming to the 'Vaiṣṇava' and 'Śārama's', one should worship them devoutly for the whole life under a vow. {97}

The four Śāramas have been thus described, systematically, O Brāhmaṇas; each 'śārama' is of three kinds, 'Vaiṣṇava' (relating to the Viṣṇu cult), 'Brāhma' (relating to the adherents of Brahman) and 'Harāśrama' (relating to the Śāivite cult). {98}

Holders of the respective marks of these (three) cults, dear to the respective deities, devoted to the study of the Vedas, should constantly contemplate on and worship the respective divinities. {99}

By all the devotees of Śaṁbhu should the excellent 'Tripuṇḍra' mark be made on the forehead with the sacred white ashes. {100}

He who has taken shelter unto Nara-yaṇa, the Supreme goal, should always carry a spear-mark on the forehead with scented water {101}

For those who are adherents of Brahman, Parameṣṭhi, the origin of the universe, a 'Tilaka' (mark with sandal-paste, unguents, earth etc.,) should always be born {102}

The primordial Supreme Spirit, the origin of all beings Himself is borne by the bearing of this 'tripuṇḍra' mark (pasted) up and down on the forehead. {103}

That the three principal qualities, consisting of the soul of Brahman, Viṣṇu and Śiva is indeed laid hold of by the

ग्रहतेजोमय शुक्ल यदेतन् मण्डल रवे । यजेत् जुहुयादग्नौ जपेद् दत्ताग्निजेन्द्रिय ।
भवत्येव धृत स्थानमेश्वर तिलके कृते ॥१०५॥ शान्तो दान्तो नितक्रोवो वर्णाश्रमविधानवित् ॥१०७॥
तस्मात्कार्यं त्रिशूलाङ्कुतया च तिलकं शुभम् । एव परिचरेद् देवान् यावज्जीव समाहित ।
निर्यापुष च भक्तानां त्रयाणां विविपूर्वकम् ॥१०६॥ तेषां सस्यानमचल सोऽचिरादधिगच्छति ॥१०८॥

इति श्रीकूर्मपुराणे षट्सहस्रनाम संहितायां पूर्वविभागे द्वितीयोऽध्यायः ॥२॥

३

श्रूय कंच ।

वर्णा भगवतोद्दिष्टाश्रमस्वारेऽप्याश्रमास्तथा ।
इहानीं क्रममस्माकमाश्रमाणां यद् प्रभो ॥१॥
श्रीकूर्म उवाच ।
ग्रहचारो गृहस्थश्च धानप्रसो यस्तिष्ठतया ।

क्रमेणवाश्रमा प्रोक्ता कारणावगम्या भवेत् ॥२॥
उत्पन्नज्ञानविज्ञानो वैराग्य परम गत ।
प्रज्जवेद् ग्रहणव्यात् तु यदोच्छेत् परमा गतिम् ॥३॥
धारानादृत्य विविदगम्या विविधमलं ।
यजेदुत्पादयेत् पुत्रान् विरक्तो यदि सन्पसेत् ॥४॥

mark of the trident, there is no doubt about it (104)

The radiant disc of the sun replete with Brahmanic lustre, the seat of the Lord, is veritably retained by the bearing of the 'tilaka' mark (105)

Therefore it is incumbent on the devotees of all the three kinds to put on the trident mark as well as the sacred 'tilaka' sign the promoter of long life, with ceremonial rites (106)

Thus ends the second chapter of the First Part of Kūrma Purāna Samhitā consisting of six thousand verses

3

The sages said O Lord thou hast described the four 'Varnas' (castes) and the four 'Āśramas' (stages of life) Now do tell us about the order of the 'āśramas' (1)

Kūrma said The Brahmacārin (celibate student), Gṛhastha (householder), Vanaprastha (forest dweller) and Yati (recluse) are the āśramas in serial order which may be (sometime) otherwise due to some special reason (2)

One who has acquired knowledge and wisdom and has abjured all worldly desires may enter into the (fourth stage) 'sannyāsa' direct from (the first one) Brahmacārya, if he so desires (3)

Marrying a wife according to injunctions or performing sacrifice through various sacrificial rites and giving birth to sons (these are the duties of a Gṛhastha), a householder may take to renunciation if he is unattached to worldly desires (4)

अनिष्टा विधिवद् यज्ञरनुत्पाद्य तयात्मजम् ।
 न गार्हस्थ्यगृहोत्पत्त्या सन्यसेद् बुद्धिमान् द्विजः ॥१॥
 अथ वैराग्ययोगेन स्यात् नोत्सृजते कृहे ।
 तत्रैव सन्यसेद् विद्वाननिष्टाऽपि द्विजोत्तमः ॥६॥
 अन्यथा विविधयज्ञैरिष्टा वनमयाश्रयेत् ।
 तपस्तप्या तपोयोगाद् विरक्तः सन्यसेद् यदि ॥७॥
 वानप्रस्थाश्रमं गत्वा न गृहं प्रविशेत् पुनः ।
 न सन्यासी यन चाथ ब्रह्मचर्यं न साधकः ॥८॥
 प्राजापत्या निरुप्येष्टिमानेयोमयवा द्विजः ।
 प्रप्रेजेत् गृहो विद्वान् वनाद् वा भुतिबोदनात् ॥९॥

A wise twice born who has entered the house holder's life should not renounce before performing various sacrifices before giving birth to children (5)

If, however, any learned pre eminent twice-born does not feel any urge to remain in the household on account of strong apathy to worldly affairs, in such circumstances only he may enter the 'sannyasa' (ashrama) without performing the (prescribed) sacrifices (6)

Yet, after having offered oblations to the god through various sacrifices and taking shelter in the forest thereafter, practising austerities and being free from all worldly attachments as a result of penance, one should move out for practising sannyasa (7)

Having taking recourse to the stage of forest dwelling (Vanaprastha), one should not enter the household (again) nor should a devoted 'sannyasin' re enter the forest dwelling stage or the brahmacharya (8)

Under the direction of the Śruti (Vedas), a learned house holder twice born may after performing 'Prajapatya'

प्रकर्तुमसमर्थोऽपि जुहोति यजति क्रिया ।
 अन्य षड्गुर्दरिद्रो वा विरक्तः सन्यसेद् द्विजः ॥१०॥
 सर्वेषामेव वैराग्यं सन्यासाय विधीयते ।
 पतत्येवाविरक्तो यः सन्वासः कर्तुमिच्छति ॥११॥
 एकस्मिन्नयवा सम्यग् वर्तेतामरणं द्विजः ।
 श्रद्धावानाश्रमे युक्तः सोऽमृतत्वाय कल्पते ॥१२॥
 न्यायागतधनं शान्तो ब्रह्मविद्यापरायणः ।
 स्वधर्मपरात्मको नित्यः सोऽमृतत्वाय कल्पते ॥१३॥
 ब्रह्मण्याधाव कर्माणि नि सङ्गं फलमर्जितः ।
 प्रसन्नेनैव मनसा कुर्वाणो याति तत्परम् ॥१४॥

or 'Āgneya' sacrifice, or from the forest (dwelling stage), take to sannyasa' (9)

If the blind, crippled or indigent twice-born is unable to perform sacrifices he may resort to sanyasa (10)

'Sannyasa' (Renunciation) is prescribed for all who develop 'vairagya' (unattachment). He who desires to practise 'sannyasa' though not unattached to worldly matters does indeed go down to perdition (11)

One who sticks to one and only one 'ashrama' uniformly till the approach of death, full of devotions makes for immortality (12)

One whose wealth has accrued from virtuous means, is calm, devoted to the study of Brahman, and continually practises the duties pertaining to his own (caste) gets absorbed into the Supreme Spirit (13)

One who entrusts all his actions to Brahman is unattached, free from all worldly desires, and performs all duties cheerfully, attains that high position (14)

ब्रह्मणा दीयते देयं ब्रह्मणे न प्रदीयते ।
ब्रह्मैव दीयते चेति ब्रह्मार्पणमिदं परम् ॥१५॥
नाहं कर्ता सर्वमेतद् ब्रह्मैव कुस्ते तथा ।
एतद् ब्रह्मार्पणं प्रोक्तमृषिभिः तत्त्वदर्शिनः ॥१६॥
प्रोषातु भगवानाशं कर्मणां ज्ञेन शाश्वतं ।
करोति सततं बुद्ध्या ब्रह्मार्पणमिदं परम् ॥१७॥
यद्वा कलामा सत्यात् प्रकुर्वात् परमेश्वरे ।
कर्मणा मेतदप्याहुः ब्रह्मार्पणमनुत्तमम् ॥१८॥
फार्यमित्येष यत्कर्म नियतं सङ्गवर्जितम् ।
त्रिपतं विदुषा कर्म तद्भूवेदपि नोक्षवम् ॥१९॥
अन्यथा यदि कर्माणि कुर्वन्निजमपि द्विज ।

अकृत्वा फलसन्वासा बध्यते तत्कलेन तु ॥२०॥
तस्मात् सर्वप्रयत्नेन त्यक्त्वा कर्माश्रितं फलम् ।
अविद्यामपि कुर्वीत कर्मान्नोत्पत्तिरात् पदम् ॥२१॥
कर्मणा दीयते पापमैहिकं पौर्विकं तथा ।
मनः प्रसादमन्वेति ब्रह्म विज्ञापते ततः ॥२२॥
कर्मणा सहितान्जानात् सम्यग् योगोऽभिजापते ।
ज्ञानं च कर्मसहितं जायते दीपवजितम् ॥२३॥
तस्मात् सर्वप्रयत्नेन तज तत्राश्रमे एतः ।
कर्माण्येव तनुज्ज्वल्यं कुर्यान्निष्कर्ममप्युयात् ॥२४॥
संप्राप्य परमं ज्ञानं संस्कृत्यं तदप्रसादतः ।
एकाकी निर्ममः सान्तो जीवन्नेव विमुच्यते ॥२५॥

This (high principle of) 'Brahmarpana' (offering of Brahma) connotes, by Brahman is given the thing fit for giving, to Brahman again it is offered and 'Brahman itself is the thing given. (15)

(The conviction that) I am not the doer, but it is Brahman which does all this is called 'Brahmarpana' (offering up to Brahman) by the sages who are seers of truth. (16)

'May the eternal Lord be pleased with this action'—performance of actions with this attitude of mind is called highest Brahmarpana' (17)

Or, delivering the results of all actions unto the Supreme Lord—this also is said to be an excellent Brahmarpana (18)

The work which is done by a learned man entirely free from attachment as a work to be performed also conduces to salvation (19)

Otherwise, if a twice born one performs even the daily rites without abjuring the desire for their benefits he is verily ensnared by the fruit of that action (20)

Therefore, even he who is not learned should perform action abjuring by all means the desire for the result issuing out of action. It is thus that he would ultimately attain to the high position (21)

By (performance of such) Action sin pertaining to this birth and also to previous ones is destroyed, the mind gets pleased, and a man becomes a knower of the Supreme Spirit (22)

Perfect 'Yoga' (abstract meditation) is brought about by action accompanied by knowledge. Knowledge also attended by action becomes free from any blemish (23)

Therefore, devoted to any of the 'asramas' one should perform actions for the propitiation of the Lord and thereby acquire an exemption from acts and their consequences (naiskarmya) (24)

One who acquires supreme knowledge and 'naiskarmya' (Immunity from acts and their consequences) by the grace of the Lord, lives alone free from worldly ties and is calm is liberated (from the bondage of the world) while still living (25)

वीक्षते परमात्मान पर ब्रह्म महेश्वरम् । तृप्तये परमेशस्य तत् पद याति शाश्वतम् ॥२७॥
 नित्यानन्द निराभास तस्मिन्नेव लय व्रजेत् ॥२६॥ एतद् व कथित सर्वं चातुराश्रम्यमुत्तमम् ।
 तस्मात् सेवेत सतत कर्मयोग प्रसन्नधो । न ह्यतत् समतिक्रम्य सिद्धिं विन्दति मानवः ॥२८॥

इति श्रीकूर्मपुराणे षट्सादस्रया संहिताया पूर्वविभागे तृतीयोऽध्यायः ॥३॥

४

सूत उवाच ।

श्रुत्वाऽऽश्रमविधिं ब्रह्मसमृपयो हृष्टमानसा ।
 नमस्कृत्य हृषीकेश पुनर्वचनमब्रुवन् ॥१॥
 मुनय ऊचुः ।

भाषितं भवता सर्वं चातुराश्रम्यमुत्तमम् ।
 इदानीं श्रोतुमिच्छामो यथा तमवसे जगत् ॥२॥

He beholds the Primordial Soul, the Supreme Spirit the Great Lord the perpetual bliss having no semblance and he merges into Him (26)

Therefore should a man of pure intelligence constantly devote himself to 'Karmayoga' (performance of actions) for the

Thus ends the third chapter of the first part of the Kurma Purana Samhita consisting of six thousand verses

4

Suta Said Hearing in detail about the rules relating to the stages of life (ascamas), the sages, rejoiced in heart bowed to the Master of the Sense organs (Hrsikeśa) and spoke again (1)

Said the sages By thee has been explained in detail the system of the four āśramas Now we are eager to listen from you how the universe is created (2)

From where has all this (world) been produced, wherein will it be merged, who

पुनः सर्वमिदं ज्ञातं कस्मिंश्च लयमेवयति ।
 नियन्ता कश्च सर्वेषां यदस्व पुरुषोत्तम ॥३॥
 श्रुत्वा नारायणो वाक्यमृषीणां फूर्मरूपयुक् ।
 आह गम्भीरया यथा मूतानां प्रभवाप्ययो ॥४॥
 श्रीकूर्म उवाच ।

महेश्वर परोऽप्युक्तश्चतुर्व्यूहं सनातन ।
 अनन्तश्चाप्रमेयश्च नियन्ता दिश्वतोमुख ॥५॥

pleasure of the Supreme Lord and thus would he attain to His eternal abode (27)

This is the excellent system of four āśramas fully expounded to you A man does never acquire success by transgressing (the injunctions attached to) it (28)

is the regulator of all these O thou Supreme Being Do please tell us all (3)

Hearing the words of the sages the Tortoise formed Narayana spoke in deep sounding voice about the origin and the annihilation of beings (4)

Kūrma said The supreme Mahesvara (Great Lord), the Highest the unmanifest having four Vyūhas the Ancient, the Infinite, the Immeasurable is the complete regulator of everything (5)

अव्यक्तं कारणं यत्प्रकृत्यं सदसदात्मकम् ।
प्रधानं प्रकृतिश्चेति यदाहुस्तत्त्वचिन्तकाः ॥६॥
गन्धवर्णरसहोमं शब्दस्पर्शविर्बलितम् ।
अजरं ध्रुवमक्षयं नित्यं स्वात्मन्धवस्थितम् ॥७॥
जगद्योनिर्नहामृतं परं ब्रह्म सनातनम् ।
विग्रहः सर्वभूतानामात्मनाऽधिष्ठितं महत् ॥८॥
सनाद्यन्तमजं सूक्ष्मं त्रिगुणं प्रभवाप्ययम् ।
असत्प्रतमविज्ञेयं ब्रह्मण्ये समवर्तत ॥९॥
गुणसाम्ये तदा तस्मिन् पुरुषे चात्मनि स्थिते ।
प्राकृतः प्रलयो ज्ञेयो यावद् विश्वस्तमुद्भवः ॥१०॥
प्राज्ञो रात्रिरिदं प्रोक्तं ब्रह्म सृष्टिरुदाहृता ।

Whom the contemplators of truth have described as the Indiscrete cause, which is uniform and both cause and effect, the Pradhāna (primary germ out of which all material appearances are evolved) as well as the 'Prakṛti' (the original source of the material world) (6)

Who is devoid of smell, colour or taste, is free from sound and touch, is undecaying, unmoving, impenshable, eternal and residing in his own soul (7)

Who is the origin of the cosmos the primary element, the ancient supreme spirit, the embodiment of all beings, resting on Himself the Great (8)

Brahma that has neither beginning nor end the unborn, the subtle, invested with the three qualities, the Origin, the annihilation, not belonging to the present times, the unknowable existed at first (9)

At the time of the evenness of the (three) qualities, when that Primordial soul will rest on himself the condition will be of the original dissolution extending to the creation of the world (10)

This (duration) is called Brahma night

अहर्नं विद्यते तस्य न रात्रिर्हर्षुपचारतः ॥११॥
निशान्ते प्रतिबुद्धोऽसौ जगदादिरनादिमान् ।
सर्वभूतभयोऽव्यक्तो ह्यन्तर्ग्रामीश्वरः परः ॥१२॥
प्रकृतिं पुरुषं चैव प्रविश्याशु महेश्वरः ।
शोभयामास योगेन परेण परमेश्वर ॥१३॥
यथा मदो नरस्त्रोणा यथा वा माधवोऽनिलः ।
अनुप्रविष्टः क्षोमाद्य तवासी योगमूर्तिमान् ॥१४॥
एव शोभको विप्राः क्षोम्यश्च परमेश्वरः ।
स सकोचविकासाभ्या प्रधानावेऽपि च स्थितः ॥१५॥
प्रधानात् क्षोम्यमाणाश्च तथा वृत्तः पुरातनात् ।
प्रभुरासीन्महद् बीजं प्रधानपुरुषात्मकम् ॥१६॥

and the creation is called Brāhma day (Really speaking) it has neither night nor day, these are used figuratively (11)

The supreme Lord, the origin of the Universe, one who has no beginning, one who comprises the entire being, the unmanifest, the regulator of internal feelings awakes at the end of the (Brāhma) night (12)

Quickly entering into the Purusa and the Prakṛti, the Supreme Lord agitated them through the highest yoga (13)

Just as lust enters a young woman or does the vernal breeze enter her only to create agitation, similarly did this Supreme Lord, who is yoga personified (14)

O Brāhmaras, He the highest Lord, is the agitator, He again is to be agitated. He is principal (Prakṛti) in (the matter of) withdrawal and expansion (15)

From the Principal and the ancient Purusa being agitated, came forth the seed of Mahat in the form of the Principal Purusa (16)

महानात्मा मतिर्ब्रह्मा प्रबुद्धिः स्यातिरोस्वरः ।
 प्रज्ञा धृतिः स्मृतिः संविदेतस्मादिति तत् स्मृतम् ॥१७॥
 वैकारिकस्तंजसश्च भूतादिश्चैव तामसः ।
 त्रिविधोऽयमहंकारो महतः सचमूय ह ॥१८॥
 अहंकारोऽभिमानश्च कर्ता मन्ता च स स्मृतः ।
 आत्मा च पुद्गलो ज्ञो यो यतः सर्वाः प्रवृत्तयः ॥१९॥
 पञ्चभूतान्यहंकारात् तस्मादाणि च जज्ञिरे ।
 इन्द्रियाणि तथा देवाः सर्वं तस्यात्मजं जगत् ॥२०॥
 मनस्त्वव्यक्तजं प्रोक्तं विकारः प्रथमः स्मृतः ।
 येनासौ जायते कर्ता भूतादौश्चानुपस्यति ॥२१॥
 वैकारिकाहंकारात् सर्वो वैकारिकोऽभवत् ।
 तैजसानोऽग्निदाणि सृष्ट्वेया वैकारिका इव ॥२२॥

From this have sprung Mahān, Ātmā, Man, Brahman, Prabuddhi, Khyāti, Īśvara, Prajñā, Dhṛti, Smṛti and Samvid (17)

From Mahat was created the triple Ahankāra, namely, Vaikārika Tajasa, and Tamasa, the origin of beings (18)

Ahankāra is Abhimāna (self-love), it is the doer, the deliberator, the supreme soul as well as the individual soul enshrined in everybody, and from whence have all the predilections flow out. From Ahankāra (Egotism) were produced the five elements, the tanmātrās (subtle and primary elements), the senses and the gods and the whole world is its offspring (19, 20)

Mind is said to have sprung from Avyakta, and is the first vikāra (transformation), and thereby it becomes the doer and observes the beings and others (21)

From vaikārika Ahankāra originated vaikārika (transformed) creation, from the tajasa Ahankāra senses and ten vaikārika gods were born (22)

The eleventh one, Manas, by its own quality belonging to both, and O Brāh-

एकादशं मनस्तत्र स्वगुणेनोभयात्मकम् ।
 मूततन्मात्रसर्गोऽयं सूतादेरभवत् प्रजाः ॥२३॥
 भूताविस्तु विकुर्वाणः शब्दमात्रं ससर्ज ह ।
 आकाशं शुषिरं तस्मादुत्पन्नं शब्दलक्षणम् ॥२४॥
 आकाशस्तु विकुर्वाणः स्पर्शमात्रं ससर्ज ह ।
 वायुरुत्पद्यते तस्मात् तस्य स्पर्शो गुणो मतः ॥२५॥
 वायुश्चापि विकुर्वाणो रूपमात्रं ससर्ज ह ।
 ज्योतिरुत्पद्यते वायोस्तद्वपुगुणमुच्यते ॥२६॥
 ज्योतिश्चापि विकुर्वाणं रसमात्रं ससर्ज ह ।
 संभवन्ति ततोऽम्भासि रसाधाराणि तानि तु ॥२७॥
 आपश्चापि विकुर्वन्त्यो मन्थमात्रं ससर्जिरे ।
 संघातो जायते तस्मात् तस्य गन्धो गुणो मतः ॥२८॥

manas, the creation of the subtle qualities (tanmātrā) of the beings came out of the elements and others. The elements and such others having undergone transformation emitted the tanmātra sound, out of which was produced the empty sky characterised by sound (23, 24)

The sky again, having undergone transformation, created sparsa (the element of tangibility) from which is born Vāyu (air) whose characteristic work is touch (sparsa). Vāyu (air) again, undergoing transformation created the tanmātra 'rūpa' (form). Jyoti (light) is produced out of Vayu, and it is characterised by rūpa (form) (25, 26)

Jyoti (light) having undergone transformation created the 'rasa' (fluid) tanmātrā from which are produced water and the various receptacles of fluids (27)

Water, again, undergoing transformation created the 'tanmātrā' smell, (rudiment) from which is produced a compound whose quality is regarded as smell (28)

आकाशं शब्दमात्रं यत् स्पर्शमात्रं समावृणोत् ।
 द्विगुणस्तु ततो वायुः शब्दस्पर्शात्मिकोऽभवत् ॥२९॥
 रूपं तथैवाविशतः शब्दस्पर्शौ गुणावुनौ ।
 त्रिगुणः स्यात् ततो घट्टिः स शब्दस्पर्शस्त्ववान् ॥३०॥
 शब्दः स्पर्शश्च रूपं च रसमात्रं समाविशत् ।
 तस्माच्चतुर्गुणा आपो विज्ञेयास्तु रसात्मिकाः ॥३१॥
 शब्दः स्पर्शश्च रूपं च रसो गन्धं समाविशत् ।
 तस्मात् पञ्चगुणा भूमिः स्थूला सूतेषु शब्दते ॥३२॥
 शान्ता धोराश्च सूक्ष्माश्च विज्ञेयास्तेषु ते स्मृताः ।
 परस्परानुप्रवेशाद् धारयन्ति परस्परम् ॥३३॥
 एते सप्त महात्मानो ह्यग्न्योऽग्नस्य समाध्यात् ।
 नाशयन्नुषन् प्रजाः स्रष्टुमस्रमागम्य कृत्स्नशः ॥३४॥

पुरुषाविष्कृतत्वाच्च अव्यक्तानुग्रहेण च ।
 महादायो विज्ञेयान्ता ह्यष्टमुत्पादयन्ति ते ॥३५॥
 एककालसमुत्पन्न जलबुद्बुदवच्च तत् ।
 विशेषेभ्योऽष्टमभवद् बृहत् तदुदकेरायम् ॥३६॥
 तस्मिन् कार्यस्य करणं संसिद्धिः परमेष्ठिनः ।
 प्राकृतेऽष्टे चिबुत्तः स क्षेत्रज्ञो ब्रह्मसंज्ञितः ॥३७॥
 स च शरीरो प्रथमः ॥ यं पुरुष उच्यते ।
 आदिकर्त्ता स भूतानां ग्रहाणां मनवसंत ॥३८॥
 यमाहुः पुरुषं हंस प्रधानात् परतः स्थितम् ।
 हिरण्यगर्भं कविलं ह्यन्योमूर्ति समातनम् ॥३९॥
 मेरुलम्बममूर्त्त तस्य जरायुश्चापि पर्यताः ।
 गर्भोर्विकं समुद्राश्च तस्यासन् परमात्मनः ॥४०॥

The sky composed of the tanmātrā sound covered the tanmātrā touch. Therefore has air of double qualities composed of sound and touch been produced by it. (29)

Both the qualities of sound and touch likewise enter rūpa (form) and thereby fire having sound, touch and form is of three qualities. (30)

Sound, touch and form have entered the tanmātrā fluid. Therefore water composed of fluid is to be known as of four qualities. Sound, touch, colour and fluid entered smell. Therefore, the earth is of five qualities and is gross among the elements. (31-32)

They are known to be tranquil, awful, dull and peculiar (viśeṣa) and have sustained one another by mutually entering into one another. (33)

These seven high souls were not able to propagate offsprings without fully uniting among themselves in the company of one another. (34)

They beginning with Mahat and ending with visetā procreate egg on account of being presided over by Puruṣa, and by the grace of Atyakṣa. (35)

From the Visetas came out a huge egg procreated at one time and like the water bubble lying on water. (36)

That original egg having grown up, the principal instrument of Paramēṣṭhin this action was accomplished. This egg, the supreme soul (kṣetrajñā) is known as Brahman. He is the first person, he indeed is said to be the Male (puruṣa), that Brahman the first creator of all beings existed at first. (37, 38)

Whom (the sages) have said to be the Male (Puruṣa), the Swan (Hamsa), existing beyond the supreme spirit, born of a golden egg, of tawny colour (kapila), the Vedas incarnate and the most ancient one. (39)

The Sumeru mountain formed the womb, the mountains the embryo, and the oceans the foetal fluid of that supreme

तस्मिन्नण्डेऽभवद् विश्वं सदेवसुरभानुषम् ।
 चन्द्रादित्यौ सनक्षत्रौ सग्रहौ सह वायुना ॥४१॥
 अद्भिर्दशगुणभिर्भ्रा ब्राह्मतेऽण्डं समावृतम् ।
 आपो दशगुणेनैव तेजसा ब्राह्मते वृताः ॥४२॥
 तेजो दशगुणेनैव ब्राह्मते वायुनावृतम् ।
 आकाशेनावृतो वायुः खं तु भूतादिनावृतम् ॥४३॥
 भूतादिर्महता तद्व्यवस्थेनावृतो महान् ।
 एते लोका महात्मनः सर्वतत्त्वाभिमानिनः ॥४४॥
 यतन्ति तत्र पुरुषास्तदात्मानो व्यवस्थिततः ।
 ईश्वरा योगधर्माणो ये चान्ये तत्त्वचिन्तकाः ॥४५॥
 सर्वज्ञाः शान्तरजसो नित्यं मुदितमानसाः ।
 एतैराक्षरपैरण्डं सप्तभिः प्राकृतैर्युतम् ॥४६॥
 एतावच्चक्षयते बक्तुं मार्यया गहना द्विजाः ।

एतत् प्राधानिकं कार्यं यन्मया बीजमोरितम् ।
 प्रजापतेः परा मूर्तिरित्येवं वेदिकी श्रुतिः ॥४७॥
 ब्रह्माण्डमेतत् सकलं सप्तलोकतान्वितम् ।
 द्वितीयं तस्य देवस्य शरीरं परमेष्ठिनः ॥४८॥
 हिरण्यगर्भो भगवान् ब्रह्मा वै कनकाण्डजः ।
 तृतीयं भगवद्रूपं प्राहुर्वेदायंवेदिनः ॥४९॥
 रजोगुणमयं चान्यद् रूपं तस्यैव धीमतः ।
 चतुर्थजः स भगवान् जगत्सृष्टौ प्रवर्तते ॥५०॥
 सृष्टं च पाति सकलं विश्वात्मा विश्वतोमुखः ।
 सत्त्वं गुणमुपाश्रित्य विष्णुर्विश्वेश्वरः स्वयम् ॥५१॥
 अमृतकाले स्वयं देवः सर्वार्त्ता परमेश्वरः ।
 तमोगुणं समाश्रित्य रुद्रः संहरते जगत् ॥५२॥

soul In that egg grew the universe together
 with the gods, demons and men, the sun
 and the moon together with the stars, with
 the planets and with air (40-41)

The egg was covered externally with
 ten times of water, and the water was
 again surrounded outwardly by ten times
 of heat (42)

The heat again was encircled outside
 by ten times of air, and this air was
 wrapped up by sky and the sky by the
 elements and others. The elements and
 others were surrounded by Mahat, and
 likewise the Mahat was by Avyakta.
 These are the lokas* (spheres/divisions
 of the cosmos) and there dwell men of
 high souls, all knowers of the supreme
 truth, of identical nature and well-
 established. They are lords, devoted to
 meditation and others who are contem-
 plators of the real truth, omniscient, the
 rajas (passion) in whom has subsided, and
 whose mind is ever contented. By these
 seven original envelopes = the Egg

surrounded. This much can be said. O
 twice-born one (since) the illusion (spread
 by God) is profound. The story of the
 Origin described by me is the work of
 'Pradhāna' the prime image of Prajapati—
 this is Vedic tradition. (43-47)

This entire universe attended by the
 might of the seven spheres is the secondary
 form of that Parameshṭīn (creator) (48)

'Hiranyagarbha' Lord Brahman born
 of a golden egg is the third form of the
 lord, so said those proficient in the inter-
 pretation of the Vedas (49)

Another form of the same wise one
 composed of the 'rajas' quality is the
 four faced lord, who is engaged to the
 creation of the world (50)

The universe-souled Viṣṇu lord of the
 world himself having a face on all sides
 protects the entire creation betaking
 Himself to the quality of 'sattva'
 (virtue) (51)

At the hour of death, the all-souled
 supreme Lord Rudra destroys the world

एकोऽपि सन्महादेवस्त्रिधाप्रती समवस्थितः ।
 सर्गरक्षालपगुणनिर्गुणोऽपि निरञ्जनः ।
 एकधा स द्विधा चैव त्रिधा च बहुधा पुनः ॥१३॥
 योगेश्वरः शरीराणि करोति विकरोति च ।
 नानाकृतिक्रियास्त्वनामयन्ति स्थूलतया ॥१४॥
 द्वितीयं चैव भक्तानां स एव प्रसते पुनः ।
 त्रिधा विशिष्य चात्मानं त्रैकाल्ये संप्रवर्तते ।
 सृजते प्रसते चैव प्रोसते च विशेषतः ॥१५॥
 यस्मात् सृष्ट्वाऽनुगृह्णाति प्रसते च पुनः प्रजाः ।
 पुनरात्मकत्वात् त्रैकाल्ये तस्मादेकः स उच्यते ॥१६॥
 अग्रे हिरण्यगर्भः स प्रादुर्भूतः सनातनः ।

वादित्वादादिवेद्योऽपि अनातत्वादजः स्मृतः ॥१७॥
 पातियस्मात् प्रजाः सर्वाः प्रजापतिरिति स्मृतः ।
 देवेषु च महादेवो महादेव इति स्मृतः ॥१८॥
 बृहत्पञ्च स्मृतो ब्रह्म परत्वात् परमेश्वरः ।
 वशिन्वाद्यप्यवशत्वाद्योऽश्वरः परिभाषितः ॥१९॥
 ऋषिः सर्ववर्गत्वेन हरिः सर्वहरो यतः ।
 अनुत्पादाच्च पूर्वत्वात् स्वयमूरिति स स्मृतः ॥२०॥
 नारायणमयो यस्मात् तेन नारायणः स्मृतः ।
 हरः सत्तारहरणाद् विभुत्वाद् विष्णुवच्यते ॥२१॥
 भगवान् सर्वविज्ञानावबन्नादोमिति स्मृतः ।
 सर्वज्ञः सर्वविज्ञानात् सर्वः सर्वमयो यतः ॥२२॥

betaking himself to the quality of 'tamas'
 (darkness) (52)

The great lord, though one free from the 'guna' properties and is unstained, yet does He abide in three forms through the qualities of creation, protection and annihilation. He is of one form, of two forms, of three forms and multi-form owing to the difference of 'gunas' (53)

The lord mediator bears different kinds of forms of various appearances, action, bodies and figures through His own sport (54)

For the benefit of the devotees, again, He gobbles them up. Dividing himself into three parts he moves about the three worlds, creates and swallows them up and protects them particularly. (55)

Whereas He protects the beings after creating (them) and again swallows them up endowed with all qualities, therefore is He called One in the triple world (56)

At first He, the ancient Hiranagarbha was arisen. Due to its primordial and unborn nature, this first god is called Adidiveva and Aja (unborn) respectively (57)

Since He protects all subjects, He is known as Prajapati and is also regarded as Mahadeva as He is the great Lord among the deities (58)

Because of hugeness, He is called Brahma, and because of superiority is called the Supreme Lord (Paramesvara). On account of being controller of senses and being unsubduable, He is celebrated as Isvara (Lord) (59)

He is called 'Bh' as he has the power to go everywhere, and is called 'Hara' as he has the power of taking away everything, due to His being unborn and primordial, He is regarded as 'Svayambhu' (self born) (60)

As He is the resort of 'Nāris' (Waters) He is termed as Nārāyana, He is called 'Hara' as he destroys the world, and 'Vijñā' for his powerfulness (61)

(He is) 'Bhagavān' for being the knower of all (and is) 'Om' due to protection (given by Him) to all, is 'Sarvajña' (omniscient) as He knows everything (intimately) and is 'sarva' (all) as He comprises all (62)

शिवः स निर्मलः यस्माद् विभुः सर्वगतो यतः । अनेकमेव भिन्नस्तु श्रौडते परमेश्वरः ॥६४॥
 तारणात् सर्वं दुःखानां तारकं परिणीयते ॥६५॥ इत्येष प्रकृतं सर्वं सशेषात् कथितं मया ।
 बहुनाऽन किमुक्तेन सर्वं ब्रह्मण्य जगत् । अनुद्विपूर्वको विप्रा ब्राह्मणं सृष्टिं निबोधत ॥६६॥

इति श्रीकूर्मपुराणे पद्मसाहस्रव्या संहिताया पूर्वविभागे चतुर्थोऽध्यायः ॥३४॥



श्रीकूर्म उवाच ।

स्वयम्भुवो विवृत्तस्य कालस्यस्या द्विजोत्तमा ।
 न शक्यते समाख्यातु बहुवर्षैरपि स्वयम् ॥१॥
 कालस्यस्या समासेन परार्द्धद्वयकल्पिता ।
 स एव स्यात् पर कालः तदन्ते प्रतिमुच्यते ॥२॥
 निजेन तस्य मानेन आपूर्वपञ्चत स्मृतम् ।
 तत् परास्य तदर्द्धं च परार्द्धमभिधीयते ॥३॥

He is 'Śiva' as He is free from impurities is Vibhu' since He pervades every thing, and is celebrated as 'Taraka' as He delivers the (beings) from all miseries (63)
 What is the use of saying more on this
 This entire world is comprised of Brahman,

काष्ठा पञ्चदश एवाता निमेषा द्विजसत्तमा ।
 काष्ठान्स्त्रिंशत् कला त्रिंशत् कला मौहूर्तिकी गतिः ॥४॥
 तावत्सत्तर्यंरहोरात्रं मुहूर्त्तमनुप स्मृतम् ।
 अहोरात्राणि तावन्ति मासः पञ्चद्वयात्मकः ॥५॥
 तै यद्भिरयनं वर्षं द्वेयने दक्षिणोत्तरे ।
 अयनं दक्षिणं रात्रिर्वैश्वानरमुत्तरं विनम् ॥६॥
 दिव्यं वर्षं सहस्रेषु कृतघ्रेताविसंश्रितम् ।

and the Supreme Lord diversified in various changes (forms) sports therein (64)

O twice born ones, thus is the primary (Prakṛta) creation briefly narrated by me
 Now do you listen to the unpremeditated creation of Brahma (65)

Thus ends the fourth chapter of the first part of the Kurma Purana Samhitā consisting of six thousand verses

5

Kurma said O excellent Brahmanas
 narration of the number of years of the
 age of Svayambhū (Brahman) cannot be
 completed even by him in many years (1)
 The number of years briefly speaking
 comprises two 'parārdha's which is the
 end of age at the expiry of which the
 world is created anew (2)

By its own measure a hundred of His
 (Brahman's) years is said to constitute His
 life That period is called 'para' (The
 second half of it or the first) half of it is
 called 'Parārdha' (3)

O best of the twice born, fifteen twink
 lings of the eye makes a 'Kāṣṭhā' thirty
 'Kāṣṭhās' make one 'Kalā', and thirty
 'Kalās' one 'Muhūrta' Thirty 'Muhūrtas'
 constitute a day and night of mortals
 thirty such days make a month divided into
 two fortnights Six months form an Ayana
 and two Ayanas south and north com
 pose a year The southern 'Ayana' is a
 night and the northern a day of the
 gods Twelve thousand divine years

चतुर्युगं द्वादशभिः सहभागां निबोधत ॥७॥
 चत्वार्यष्टौः सहस्राणि वर्षाणां तत्कुलं युगम् ।
 तस्य तावच्छती सन्ध्या सन्ध्याशब्द कृतस्य तु ॥८॥
 त्रिंशती द्विशती सन्ध्या तथा चैकशती क्रमात् ।
 भंशक पदशतं तस्मात् कृतसन्ध्याशंक विना ॥९॥
 शिष्टयेकसाहस्रमतो विना सन्ध्याशब्देन तु ।
 ज्ञेयाऽपरतिपश्या कालज्ञाने प्रकीर्तितम् ॥१०॥
 एतद् द्वादशसाहस्रं साधिकं परिकल्पितम् ।
 तदेकसप्ततिगुणं मनोरन्तरमुच्यते ॥११॥
 ब्रह्मणो विवर्ते विप्रा मनवः स्युश्चमुद्भवं ।
 स्वापंभुवादयः सर्वे ततः सार्वानिकादयः ॥१२॥

constitute the period of the four 'Yugas' (age) named as Kṛta 'Treta' and others. Listen to their divisions (4-7)

The 'Kṛta' age is said to comprise four thousand divine years. Four hundred years constitute its 'Sandhya' and a similar duration is called 'Sandhyamṣa' of the 'Kṛta' age. In this order the 'Sandhyā' of 'Treta' 'Dvāpara' and 'Kali' is of the duration of three hundred, two hundred and one hundred years respectively. Except that of the 'Kṛta' age, the 'Sandhyāṁśa' of the other ages is of six hundred years, duration. Excepting the Sandhya and Sandhyāṁśa, the duration of 'Treta' 'Dvāpara' and 'Kali' is three thousand, two thousand and one thousand years respectively (8-10)

These twelve thousand years with a surplus constitute the aggregate. Seventy one times of this is called Antara of Manu (11)

In one day of Brahman, O twice born ones, there are fourteen ages of Manu. 'Svāyambhūva' and others are the first Manus, thereafter Sāvarnika and the rest (12)

तेरिषं पृथिवी सर्वा सप्तद्वीपा सप्तवंता ।
 पूर्णं युगसहस्रं धे परिपाल्या नरेश्वरः ॥१३॥
 सन्वन्तरेण चैकेन सर्वाग्नेयान्तराणि वै ।
 व्याख्यातानि न सदेहः कल्पं कल्पेन चैव हि ॥१४॥
 ब्राह्मणेकमहः कल्पस्तावती रात्रिरिष्यते ।
 चतुर्युगसहस्रं तु कल्पमाहुर्मनीषिणः ॥१५॥
 त्रीणि कल्पस्रतानि स्पुस्तया पष्टिद्विजोत्तमाः ।
 ब्रह्मणः कथितं वर्षं पराख्यं तच्छतं विदुः ॥१६॥
 सस्यान्ते सर्वतस्याना स्वहेती प्रकृती लयः ।
 तेनाव प्रोच्यते तद्भिः प्राकृतः प्रतिसंवरः ॥१७॥
 ब्रह्मभारायणेशाना त्रयाणां प्रकृती लयः ।
 प्रोच्यते कालयोगेन पुनरेव च संभवः ॥१८॥

This entire earth together with the seven continents and mountains is to be protected by these kings (Manu) for full one thousand yugas. (13)

By (the elucidation of) one age of Manu, the accounts of all the Manvantaras and similarly by one Kalpa the different 'Kalpas' have been explained there is no doubt about it (14)

One Brahma-day is a 'Kalpa', and the same (Period) comprises a Brāhma-night. The wise men have said that four thousand Mahā-Yugas constitute a Kalpa (15)

O excellent Brāhmanas, three hundred sixty 'Kalpas' make one year of Brāhmā, this is said by those who know the matter fully. Period of one hundred times of that measure of time is called 'Para' (16)

At the end of that (period) there is dissolution of all beings in Prakṛti, their own origin. Therefore it is said by the wise men as the Prakṛti Pratīṣṭhā (passing back to the original) (17)

Brāhmā, Nārāyaṇa and Īśa (Śiva) all these three undergo dissolution in Prakṛti at the proper time and take their birth again (18)

एव ब्रह्मा च मृताति वासुदेवोऽपि शकरः ।
 कालेनैव तु मृष्यन्ते न एव पराते पुन ॥१९॥
 अनादिरेव भगवान् कालोऽनन्तोऽजरोऽमरः ।
 सर्वगतवात् स्वतन्त्रत्वात् सर्वोत्साऽसौ महेश्वरः ॥२०॥
 ब्रह्माणो बहवो रुद्रा ह्यग्रे नारायणादयः ।

एको हि भगवानीश काल कश्चिरिति श्रुतिः ॥२१॥
 एकमत्र व्यतीतं तु परार्द्धं ब्रह्मणो द्विजा ।
 साप्रत वर्तते तद्वत् तस्य कल्पोऽयमष्टमः ॥२२॥
 योज्यते सप्तम कल्प पाद इत्युच्यते बुधैः ।
 वाराहो वर्तते कल्प तस्य वक्ष्यामि विस्तरम् ॥२३॥

इति श्रीकृष्णपुराणे पटसाहस्रका सहस्रांशः पूर्वविंशत्ये पद्मोऽध्यायः ॥४॥

६

श्रीकूर्म उवाच ।

आसीदेकाग्रं घोरमविभागं तमोमयम् ।
 शान्तवातादिकं सर्वं न प्रत्यायत किञ्चन ॥१॥
 एकाग्रं सदा तस्मिन् नष्टे स्वायत्तजङ्गमे ।

तदा सभभवद् ब्रह्मा सहस्राक्षं सहस्रपात् ॥२॥
 सहस्रसोपां गुरुषो कश्चिद्वर्णस्तत्पतीन्द्रियः ।
 ब्रह्म नारायणाख्यस्तु सुजाप सलिले तदा ॥३॥
 इमं चोदहरन्त्यत्र ध्रुवो नारायण प्रति ।

Thus Brahma, the elements Vāsudeva as well as Śamkara are created by Kāl (time) and swallowed up by it again and again (19)

Thus lord Kāl (Time) is beginningless endless undecaying and immortal and because of its power pervading every where and of its independence it is the supreme Lord being the soul of all (20)

Many are the Brahmans Rudras and Nārāyaṇas and the rest But one indeed is

the Lord Kāl the Omniscient, so avers the Vedas (21)

O twice born ones the first Parīrdha of Brahman has expired at present the second half is in progress this is its eighth 'Kalpa' (22)

The 'kalpa' which has expired last is called 'Padma' kalpa by wise men The Vārīhi' kalpa is in progress now, about its expansion I shall speak now (23)

Thus ends the fifth chapter of the First Part of the Kūrma Purāṇa Samhitā consisting of six thousand verses

6

Kūrma said There was in the past nothing but ocean dreadful without any division, enveloped in gloom and devoid of air Nothing was known (at that time) (1)

When the stationary and moving universe was perished in that single ocean

there sprang up Brahmā of a thousand eyes and thousand feet (2)

A thousand headed golden coloured male beyond the (comprehension of) senses, Brahmā named as Nārāyaṇa slumbered in the pramaeval waters at the time (3)

Thus verse regarding Lord Nār

अहस्वरूपिण देव जगते प्रभवोऽप्ययम् ॥४
 आपो नारा इति प्रोक्ता नाम्ना पूर्वमिति श्रुति ।
 अयम् तस्य ता यस्मात् तेन नारायण स्मृत ॥५
 तुल्य युगसहस्रस्य नेश कालमुपस्थ स ।
 सर्वयन्ते प्रकुरुते ब्रह्मत्वं सगंकारणात् ॥६
 सत्तत्तु सत्तिते तस्मिन् विजायान्तपन्ता यद्गोम् ।
 अनुमानात् तदुद्धार कर्तुं काम प्रजापति ॥७
 जलक्रीडासुचिर वाराह रूपमास्थित ।
 अधुष्य मनसाप्यन्यैर्वाद्मय ब्रह्मसत्तितम् ॥८
 पृथिव्युद्धारणार्थाय प्राविश्य च रसातलम् ।
 दण्डपादभ्युज्जहारनामात्माधारो धराधर ॥९
 वृष्टा दष्टाप्रविन्यस्ता पृथ्वीं प्रथितयोरुपम् ।

yana, Brahma incarnate the origin and the vanquishing cause of the world is often quoted in this connection viz the tradition = that the waters were called in the past by the name Narah and as they are his Ayana' (abode) he is thence named 'Narayana' (he whose abode was the waters (43)

After enjoying his nocturnal period equal to one thousand 'Yugas' He takes up the position of Branman at the end of the night for the sake of creation (6)

The creator then knowing by inference that within the water lay the earth and desirous of raising it up got himself ready While sporting in water, he assumed a radiant shape of a boar invincible even by mind by others having speech as his essence and named as Brahman (7 8)

This self supported supporter of the earth then with the object of elevating the earth entered the nether region and raised it with his tusk (9)

अस्तुवञ्जनलोकस्था सिद्धा ब्रह्मर्षयो हरिम् ॥१०
 नमस्ते नमः ।

नमस्ते देवदेवाय ब्रह्मणे परमेष्ठिने ।
 पुरुषाय पुराणाय शास्त्राय जयाय च ॥११
 नम स्वयम्भवे तुभ्य स्रष्टे सर्वार्थवेदिने ।
 नमो हिरण्यगर्भाय वेधसे परमात्मने ॥१२
 नमस्ते वासुदेवाय विष्णवे विश्वयोनये ।
 नारायणाय देवाय देवानां हितकारिणे ॥१३
 नमोऽस्तु ते चतुर्वक्त्रे शार्ङ्गचक्राक्षिधारिणे ।
 सर्वभूतात्मभूताय कूटस्थाय नमो नमः ॥१४
 नमो वेदरहस्याय नमस्ते वेदयोनये ।
 नमो बुद्धाय शुद्धाय नमस्ते ज्ञानरूपिणे ॥१५

Beholding the earth resting on the tip of his tusk the Siddhas and the great sages residents of the Janaloka glorified Hari of celebrated might (10)

The Sages said Glory to the God of the gods to Brahma Parameshthin the ancient Purusa to the Eternal, to the Victorious (11)

Salutation to thee, the Svayambhu the creator the Omniscient, to the Golden Egg born Vedhas, the Supreme soul (12)

Obeisance to thee Vasudeva Vishnu the origin of the universe to lord Narayana, to the benefactor of the gods (13)

Obeisance be to thee the four faced lord holder of Saranga bow, discus and sword the Spirit comprising the spirits of again and the Supreme Soul obeisance all elements again to thee (14)

Glory to thee, the mystery of the Vedas, the origin of the Vedas, the Enlightened, the Pure, the embodiment of knowledge (15)

नमोऽस्त्वान्वरूपाय साक्षिणे जगता नम ।
 अनन्तापानमेपाय कार्याय करणाय च ॥१६॥
 नमस्ते पञ्चभूताय पञ्चभूतात्मने नम ।
 नमो मूलप्रकृतये मायारूपाय ते नम ॥१७॥
 नमोऽस्तु ते बराहाय नमस्ते मत्स्यरूपिणे ।
 नमो योगधिगम्याय नम सकल्पशाय ते ॥१८॥
 नमस्त्रिमूर्तये तुभ्य त्रिधात्मने दिव्यतेजसे ।
 नम तिद्धाय पूज्याय गुणजयविभाजिने ॥१९॥
 नमोऽस्त्यवित्यवर्णाय नमस्ते पद्मोदनये ।
 नमोऽमूर्ताय मूर्ताय माधवाय नमो नम ॥२०॥

त्वयैव सृष्टमस्ति त्वयैव लयमेव्यति ।
 पालयंतं जगत् सर्वं ज्ञाता त्व शरण गति ॥२१॥
 इत्थं स भगवान् विष्णु सतकारं रभिष्टुत ।
 प्रसादमकरोत् तेषां बराहवपुरीश्वर ॥२२॥
 तत सत्यानमानोय पृथिवीं पृथिवीपति ।
 भुजोच रूप मनसा धारयित्वा प्रजापति ॥२३॥
 तस्योपरि जलोपस्य महती मौरिच स्थिता ।
 जिततत्वाच्च देहस्य न महो घाति सप्तयम ॥२४॥
 पृथिवीं सु समीकृत्य पृथिव्या सोऽविनोद् गिरान् ।
 प्राक् संपदं धाम सितस्तत सगं दधन्मन ॥२५॥

इति श्रीकूर्मपुराणे षट्साहस्रपाद्विंशत्या पूर्वविभागे पद्योऽध्यायः ॥६॥

Salutation to the Embodiment of bliss
 the Witness (of the affairs) of the world
 to the Endless the Immeasurable, the
 Effect as well as the Cause (16)

Salutation to thee formed of the five
 elements to the Soul of the five elements,
 salutation to the Original Spirit, to thee of
 illusory form (17)

Obeisance to thee having the form of
 boar to thee having the form of fish
 Obeisance to thee, comprehensible (only)
 through meditation to Sadhikarsana (8)

Obeisance to thee of triple form
 having three abodes of divine lustre,
 obeisance to the Accomplished, the
 Adorable, the one causing the three
 properties appear (19)

Obeisance to thee, of the form of
 Ādiya to thee born of a lotus, obeisance
 to the formless to the one having form to
 thee Mādhava again and again (20)

The entire universe has been created
 by thee will be merged in thee, do thou
 protect this entire world, thou art the
 saviour the resort and asylum (21)

Thus eulogised by Śiṅka and others
 the lord Viṣṇu formed as a boar extended
 his grace to them (22)

There after the supporter of the earth
 the lord of the land held the earth and
 brought it back to its original position and
 gave up his (boar) appearance (23)

Positioned on the vast expanse of
 water like a huge barge, the earth did
 not sink due to the broadness of its
 surface (24)

Then having levelled the earth he
 fixed on it all the mountains which had
 been consumed at the destruction of the
 previous creation, and thereafter devoted
 his mind to creation (25)

Thus ends the sixth Chapter of the First Part of Kūrma Purāṇa Sāhitha consisting
 of six thousand verses-6

श्रीकूर्म उवाच ।

सृष्टिं चिन्तयतस्तस्य कल्पादिषु यथा पुरा ।
अबुद्धिपूर्वकं सर्वं प्रादुर्भूतस्तमोमय ॥१॥
तमो मोहो महाभोहस्तामिस्रश्चान्धसञ्ज्ञितः ।
अविद्या पञ्चपर्वेषां प्रसूतमूर्ता महात्मनः ॥२॥
पञ्चापाऽस्थितः सर्गो ध्यायत सोऽभियानिनः ।
समृतस्तमता चैव धीज-कम्बु-यन्मायुतः ॥३॥
बहिरन्तश्चाप्रकाशः स्तरयो नि सप्त एव च ।
मुष्या भवा इति प्रोक्ता मुल्लसर्गस्तु स स्मृतः ॥४॥
तं दृष्ट्वाऽस्तापसः सर्वसम्यग्दयस्य प्रभुः ।
तस्याभिध्यायत सर्वस्तिवर्गलोतोऽभ्ययततः ॥५॥

यस्मात् त्रिपङ्क्त्युत्त सतिवर्गलोतस्ततः स्मृतः ।
पञ्चादवस्ते विलपाता उत्तमप्राहिणो दिवा ॥६॥
तमप्यसाधकं ज्ञात्वा सर्वसम्यग् सप्तर्षे ह ।
अप्यलोत्त इति प्रोक्तो देवसर्गस्तु सात्त्विकः ॥७॥
ते सुप्रसीदित्यनुता बहिरन्तश्च नायताः ।
प्रकृता बहिरन्तश्च स्वभावाद् देवसमिताः ॥८॥
ततोऽभिध्यायतस्तस्य सत्त्वाभिध्यायिनस्तदा ।
प्रादुरासीत् तदाऽप्यक्तादर्वालोतस्तु साधकः ॥९॥
ते च प्रकृतबहुलास्तमोद्विक्ता रजोपिताः ।
तु लोकाश्च सत्त्वयुता मनुष्या परिकीर्तिताः ॥१०॥

7

Whilst he (Brahman) formerly in the beginning of the Kalpas was meditating on creation there appeared a creation beginning with ignorance and consisting of gloom (1)

From that great being appeared five-fold Ignorance, consisting of gloom, illusion, extreme illusion, gloom and utter darkness (2)

The creation of the proud (creator), thus plunged in meditation, was the five-fold world enveloped in darkness covered all over like the seeds and the roots under the ground in a forest (3)

It was devoid of light externally as well as internally, motionless and unnamed. As the motionless objects (trees etc) being the principal or first creation the creation is called the first creation. Thus is called the (Mukhya) first creation (4)

Seeing this creation imperfect, Brahman meditated on another creation and whilst he thus meditated, the creation called Tiryak srotas flowed down (5)

As it followed a winding course it was called tiryak srotas. O twice born ones, they are known as braves who take to the wrong path (6)

Finding this creation also incompetent, he created another creation termed as 'Ordhvasrotas' invested by the quality of Virtues known as 'Devatargi' (7)

The beings produced thus were endowed with pleasure and enjoyment, unencumbered externally or internally and luminous with and without (8)

Continuing his meditation, there sprang up before the truth seeker the competent creation termed as, 'Arak srotas' from indistinct nature (9)

The men there are known to be full of knowledge and endowed with the quality of goodness, predominated by 'rajas' (passion) and impelled by 'Tamas' (ignorance) and are troubled by affliction (10)

त दृष्ट्वा चापर सर्गमन्यद् भगवानब ॥
 तस्याभिधायत सर्गं सर्वो भूतादिकोऽभवत् ॥११॥
 तेष्वपरिग्राहित सर्वे सविभागरता पुन ॥
 खादनाश्राप्यशीलाश्च भूताद्या परिकीर्तिता ॥
 इत्येते पञ्च कथिता सर्गा वै द्विजपुंगवा ॥१२॥
 प्रथमो महत् सर्गो विज्ञेयो ब्रह्माणस्तु स ॥
 तन्मात्राणां द्वितीयस्तु भूतसर्गो हि स स्मृत ॥१३॥
 वैकारिकस्तृतीयस्तु सर्ग ऐन्द्रियक स्मृत ॥
 इत्येव प्राकृत सर्गं समूतोऽप्युद्विपूर्वक ॥१४॥
 मुख्यसर्गश्चतुर्थस्तु मुक्था वै स्वावरा स्मृता ॥
 तिर्य्यग्लोतस्तु य प्रोक्तस्तिर्य्यग्योन्य स पञ्चम ॥१५॥
 तयोर्ध्वल्लोतसा षष्ठी वैद्यसर्गस्तु स स्मृत ॥

Beholding at the unborn Lord meditated on another creation whilst he was thus meditating there sprang up a creation of the elements and others (11)

These were all householders, engaged in partition consumers and devoid of virtues and known as elementary (Bhutadyah) creation These are the five creations, O excellent Brahmanas The first creation was that of Mahat (Intellect) which is to be known as the creation of Brahman The second was that of the rudimental principles (tanmatras) termed as the elemental creation (bhuta sarga) (12 13)

The third was the 'Vaikarika' (Productive) creation known as the creation of the senses (Aindriyaka) These were the Prakṛta creations produced by the indiscernible principle (Abuddhi) (14)

The fourth or fundamental creation was that of inanimate bodies The 'Tiryaksrotas'-creation relating to the animals is the fifth creation (15)

ततोऽर्वास्त्रोतसा सर्गं सप्तमं स तु मानुष ॥१६॥
 अष्टमो भौतिक सर्गो भूतादीनां प्रकीर्तित ॥
 नवमश्चैव कौमार प्राकृता वैकृतास्त्वमे ॥१७॥
 प्राकृतास्तु नय पूर्वे सर्गस्तेऽबुद्धिपूर्वका ॥
 बुद्धिपूर्वं प्रवर्तन्ते मुखाद्या मुनिपुंगवा ॥१८॥
 अग्रे ससर्जं यं ब्रह्मा मानसानात्मन समान् ॥
 सनस्र सनातन चैव तथैव च सनन्दनम् ॥
 ऋभु सनत्कुमार च पूर्वमेव प्रजापति ॥१९॥
 पञ्चमे योनिो विप्रा पर वैराग्यमास्थिता ॥
 ईश्वरास्तत्तमनसो न सृष्टौ बधिरे मतिम् ॥२०॥
 तेऽप्येव निरपेक्षेण लोकसृष्टौ प्रजापति ॥
 मुनोह मायया सखो मायिन परमेष्ठिन ॥२१॥

The sixth creation known as 'Urdhvasrotas' is pertaining to divinities and is termed as 'Devasarga' The creation of the Arvaksrotas' beings was the seventh and was that of men (16)

The eighth creation termed as 'Bhautika' creation relates to the elements and others The ninth is 'Kaumara' which is both primary and secondary (17)

The first three primary creations are preceded by ignorance O Excellent sages the principal and other (creations) are done with intelligence (18)

The great progenitor (Prajapati) at first created mind born progeny equal to himself, viz Sanaka, Sanatana, Sanandana Kratu and Sanatkumara (19)

These five O Brahmanas, are meditators, resorted to renunciation with minds devoted to God and therefore, they were undesirous of progeny (20)

They being thus undesirous of progeny, the progenitor (Prajapati) fell into a swoon instantly by the enchantment of the artful Parameshthun (21)

तं बोधयामास मुतं जगन्मायो महामुनिः ।
 नारायणो महायोगी योविचित्तानुरञ्जनः ॥२२॥
 योषितस्तेन विश्वात्मा तताप परमं तपः ।
 स तप्यमानो भगवान् न किञ्चित् प्रतिपद्यत ॥२३॥
 ततो दीर्घेण कालेन दुःखात् क्रोधो व्यजायत ।
 क्षोधाविष्टस्य नेत्राभ्यां प्रापतप्रभुद्वन्द्वः ॥२४॥
 भ्रुवुदोकुटिलात् तस्य ललाटात् परमेश्वरः ।
 समुत्पन्नो महावैद्यः शरण्यो नीललोहितः ॥२५॥
 स एव भगवानौशस्तेजोराशिः तनातनः ।
 यं प्रपश्यन्ति विद्वांसः स्वात्मस्वयं परमेश्वरम् ॥२६॥
 ओकारं समनुस्मृत्य प्रणम्य च कृणाञ्जलिः ।
 तमाह भगवान् श्रद्धां वृजेमा विधिषाः प्रजाः ॥२७॥

विश्वस्य भगवान् वास्यं संकरो धर्मवाहनः ।
 स्वात्मनः सद्वान् यद्वान् ससर्ज मनसा शिवः ।
 कर्षादिनो निरातट्टास्त्रिनेत्रान् नीललोहितान् ॥२८॥
 स प्राह भगवान् यस्या जन्ममृत्युयुताः प्रजाः ।
 सृजेति सोऽप्रवीदोतो नाह मृत्युमरान्विताः ।
 प्रजाः स्रष्टे जपत्राय मृज त्वमगुभाः प्रजाः ॥२९॥
 निवार्य च तदा हृद ससर्ज कलसोद्भूयः ।
 स्वानाभिमाविनः सर्वान् गदतस्तान् निबोधत ॥३०॥
 आपोऽग्निरन्तरिक्षं च द्यौर्यायुः पृथिवी तथा ।
 नद्यः समुद्राः शैलाश्च वृक्षा योरुष एव च ॥३१॥
 लवाः पाप्वाः कलारचैव भूतार्ता विषाः क्षयाः ।
 भद्रमासाश्च मासाश्च भयनान्दपुगादयः ॥३२॥

Nirāyaṇa, the world-enchanter great sage, great meditator gladdener of the hearts of meditators then aroused him who was his son. (22)

The universe roused thereafter having been aroused practised, a strongest penance But even going through austerities he could not gain anything (23)

Then after a long time his sorrow gave birth to wrath From his eyes thus overwhelmed with wrath dropped down tears (24)

Then from the frowning forehead of Parameśhita sprang up the great god Nīlaloḥita (Śiva) the paramount refuge (25)

He is the lord Iśa, the mass of energy, the Eternal one whom the wise men perceive as the self-dwelling supreme lord (26)

Recollecting (the holy syllable) 'Om' and bowing down, lord Bṛhman said to him with folded hands, 'Do thou create the various progeny (27)

Hearing the words of the lord, Śaṅkara, the virtue riding one, Śaṅkara, created from His mind Rudras resembling His own self, bearers of matted hair, fearless, triple-eyed and of a dark blue colour (28)

Lord Bṛhman said to him 'Do thou create progeny susceptible to old age and death That lord replied, 'I could not create progeny susceptible to old age and death O Jagannātha, do thou (Yourself) create (such) unfortunate progeny' (29)

Presenting Rudra then, the lotus-born lord created beings, all preening over their position Listen to their accounts, as I narrate (30)

Water, fire, Sky, Heaven, Air and Earth, Rivers, Oceans, Mountains, Trees, Creepers, Iśaśi, Kāśi Kāśhā, Momceti, Days, Nights, Fortnights, Month, Ayanas (period of six months), Abhis (Years) and Yugas (ages). (31-32)

स्थानानिमानि सृष्ट्वा सप्तकानसृजत् पुन ।
 मरीचिभृग्वज्जिरस पुस्तस्य पुलह ऋतुम् ।
 दक्षर्मात्र वसिष्ठ ॥ धर्मं सकल्पमेव च ॥३३॥
 प्राणाद् ब्रह्माऽमृजद् दक्ष चक्षुषश्च मरीचिनम् ।
 शिरसोऽज्जिरस देवो हृदयाद् भृगुमेव च ॥३४॥
 ध्रोत्राम्यामत्रिनामान धर्मं च ज्यवसायत ।
 सकल्प चेव सकल्पात् सर्वलोकपितामह ॥३५॥
 पुस्तस्य च तपोदानाद् इयानाच्च पुलह मुनिम् ।
 अपानात् ऋतुमन्धस समानाच्च वसिष्ठकम् ॥३६॥
 इत्येते ब्रह्मणा सृष्टा साधका गृहमेधिन ।
 वात्स्याय मानव रूप धर्मस्ते सप्रवर्तित ॥३७॥
 ततो वेद्यापुरमितृन् मनुष्याश्च चतुष्टयम् ।
 सितसुरम्भास्तेतानि स्वमात्मानमप्युजत् ॥३८॥

After creating these presiding beings over their (respective) stations He now created the sages Marici, Bṛghu, Angiras, Pulastya, Pulaha, Kratu, Dakṣa, Atri, Vasiṣṭha, Dharma and Sankalpa (33)

Lord Brahman the grandsire of all the worlds created Dakṣa from his vitals Marici from his two eyes Angiras from the head, and Bṛghu from his heart Atri from the two eyes, Dharma from exertion and Sankalpa from determination (34-35)

(He created) Pulastya again, from 'Udana', the sage Pulaha from 'Vyāna' the unperplexed Kratu from 'Apana' and Vasiṣṭha from 'Samana' (36)

These were the householder sages (śādhakas) created by Brahman and they assuming human forms introduced Dharma (virtuous conduct) (37)

Thus the Lord desirous of creating the four orders of beings—gods, demons, manes and men, and waters collected his mind into itself (38)

Whilst thus concentrated the quality of

युक्तात्मनस्तमोमात्रा उन्निकृताभूत् प्रजापते ।
 ततोऽयं जघनात् पूर्वमसुरा जज्ञिरे सुता ॥३९॥
 उत्तसर्वांसुरान् सृष्ट्वा ता तनु पुरुषोत्तम ।
 सा चोत्सृष्टा तनुस्तेन सद्यो रात्रिरजायत ।
 सा तमोबहुता यस्मात् प्रजास्तास्या स्वपन्थत ॥४०॥
 सत्त्वमात्रात्त्रिकार देवस्तनुमन्यामगृह्णत ।
 ततोऽयं मुखतो देवा दीव्यत सप्रजज्ञिरे ॥४१॥
 त्यक्त्वा साऽपि तनुस्तेन सत्त्वप्राप्यमभूद् दिनम् ।
 तस्माद्दहो धर्मपुक्ता देवता सनुपासते ॥४२॥
 सत्त्वमात्रात्मिकायैव ततोऽन्या जगृहे तनुम् ।
 पितृव्यमन्यमानस्य पितर सप्रजज्ञिरे ॥४३॥
 उत्तसर्ज पितृन् सृष्ट्वा ततस्तामपि विश्वमुक् ।
 साऽप्यविद्धा तनुस्तेन सद्य सन्ध्या व्यजायत ॥४४॥

darkness pervaded the body of Prajapati and thence the demons were first born issued from his thigh. The exalted lord then after creating the demons abandoned that form and which thus deserted by him became night. Since that (the night) was affluent with darkness the beings do sleep during that period (39-40)

The Lord thereafter assumed another shape invested with the elements of goodness and thence from his radiant mouth were born the Gods. (41)

The form abandoned by him became day in which the good quality predominates and therefore the gods invested with goodness are worshipped during the day (42)

Thereafter he adopted another person in which also the rudiments of goodness prevailed, and the progenitors adored by him as his fathers were born to him (43)

The creator of the universe after having created the progenitors, abandoned that form also and the form thus deserted at once became the Sandhyā (evening twilight) (44)

तस्मादहर्देवतानां रात्रिः स्याद् देवविद्विषाम् ।
 तयोर्मध्ये पितॄणां तु भूतिः सन्ध्या गरीयसी ॥४५॥
 तस्माद् देवासुराः सर्वे भनको मानवास्तथा ।
 उपासते सदा युक्ता राज्यहोमध्वमां तनुम् ॥४६॥
 रजोमात्रात्मिका ब्रह्मा तनुपन्यामगृह्णत ।
 ततोऽस्य जज्ञिरे पुत्रा मनुष्या रजसावृताः ॥४७॥
 तामप्याशु स तत्पाज तनुं सद्यः प्रजापतिः ।
 ष्योत्त्रा सा चाभवद्विप्राः प्राक्सन्ध्या याऽभिषोयतो ॥४८॥
 ततः स भगवान् ब्रह्मा संप्राप्य द्विजपुंगवाः ।
 भूतिं तमोरजःप्रायां पुनरेयाम्यगृह्णुजत् ॥४९॥
 गन्धकारे क्षुधाविष्टा राक्षसास्तस्य जज्ञिरे ।
 पुनास्तमोरजःप्राया बलिनस्ते निशाचराः ॥५०॥
 सर्पा यक्षास्तथा भूता गन्धर्वाः संप्रजज्ञिरे ।

रजस्तमोभ्यामाविष्टास्ततोऽज्यानमृजत् प्रभुः ॥५१॥
 वयासि वयसः सृष्ट्वा जवयो वक्षसोऽमृजत् ।
 मुस्तोऽजान् ससर्जाव्यान् उदराद् गात्रं निर्ममे ॥५२॥
 पशून् चाश्वान् समातङ्गान् रासभान् गवयान् मृगान् ।
 उष्ट्रान् चतराश्वेभ्य न्यदकूनृश्वान् जातयः ।
 व्योष्यः फलमूनिन्यो रोमन्वस्तस्य जज्ञिरे ॥५३॥
 गायत्रं च ऋचं चैव त्रिवृत्ताम रयन्तरम् ।
 अग्निष्टोमं च यज्ञानां निर्ममे प्रथमान्मुष्ठात् ॥५४॥
 यजूंषि त्रैष्टुभं छन्दः स्तोमं पञ्चदशं तथा ।
 बृहत्साम तपोयज्ञं च दक्षिणाबृजन्मुष्ठात् ॥५५॥
 सामानि जामतं छन्दस्तोमं सप्तदशं तथा ।
 वैरूपमतिरारं च वज्रिमावृजन्मुष्ठात् ॥५६॥

Therefore does the day belong to the gods and the night to the foes of the Gods, and between these two the venerable twin light to the progenitors (45)

And therefore do the gods, demons all the Manus and men worship during the intermediate period between the day and night (46)

Brahman then assumed another form, pervaded by the quality of passion (Rajas), and from this were produced men in whom passion predominates (47)

Prajapati quickly abandoned that form, and O Brāhmanas, it became the morning twilight, which is called the dawn (48)

Then, O Brāhmanas, the lord Brahman assumed another form predominated by darkness and passion (49)

Thence in the darkness were born demons seized with hunger, mighty night stalking offsprings predominated by ignorance and passion (50)

Serpents, Yaksas, goblins, Gandharvas were then born, then the lord created others pervaded by passion and darkness (51)

Creating birds from his age, he produced 'avi's (sheep) from his chest, goats from his mouth, and kine from his stomach from the two feet (he created) horses elephants, donkeys, gavayas' (cow-like animals), deer, camels, Mules, nyankuns (antelopes), and various other species (of animals). From the hairs on his body were born herbs, fruits and roots (52, 53)

From his first (eastern) mouth he created the Gāyatrī metre, the Rik, the collection of hymns termed Trivṛt, the Rathantara (portion of the Sāmaveda) and the Agnistoma among the sacrifices. From his southern mouth he created the Yajurveda the Trishubh metre, the collection of hymns called 'Pañcadaśastoma,' the 'Bṛhat Sāma, the portion of the Sāmaveda.

[41]

एकविंशमथर्वाणमाप्तोर्यामाणमेव च ।
 अनुष्टुभं सदैराजमुत्तरादसृजन्मुखात् ॥१७॥
 उच्चावचानि भूतानि मातृम्यस्तस्य जनिरे ।
 ब्रह्मणो हि प्रजासर्गं सृजतस्तु प्रजयतेः ॥१८॥
 सृष्ट्वा चतुष्टयं सर्वं देवर्षिपितृमानुषम् ।
 ततोऽसृजच्च भूतानि स्थावरानि चराणि च ॥१९॥
 यक्षान् पिशाचान् गन्धर्वास्तर्षवाप्सरसः शुभाः ।
 नरकिन्नररक्षांसि वयः पशुमृगोरगान् ।
 अव्ययं च व्ययं चैव द्वयं स्थावरजङ्गमम् ॥२०॥
 तेषां ये दानि कर्माणि प्राक्कृष्ट्यै प्रतिषेदिते ।
 ताम्येष ते प्रपद्यन्ते सृज्यमानाः पुनः पुनः ॥२१॥

हिंसाहिंसे मृदुकूरे घर्षार्थमावृत्तान्ते ।
 तद्भाविताः प्रपद्यन्ते तस्मात् तत् तस्य रोचते ॥२२॥
 महाभूतेषु नानात्वमिन्द्रियार्थेषु मूर्तिषु ।
 विनियोगं च भूतानां घातं विदधत् स्वयम् ॥२३॥
 नामत्वं च भूतानां कृत्यतां च प्रपञ्चनम् ।
 वेदतद्धेतुषु एवादौ निर्भमे स महेश्वरः ॥२४॥
 अपर्याणि चैव नामानि यात्र वेदेषु दृष्टयः ।
 शर्वयन्ते प्रसूतानां ताम्येवंम्यो ददायजः ॥२५॥
 यथर्तावृत्तिङ्गानि नानारूपाणि पश्ये ।
 दृश्यन्ते तानि तस्यैव तथा भावा पुषादिषु ॥२६॥

इति श्रीकूर्मपुराणे षट्साहस्रश्लोकाद्विंशोऽध्यायः ॥२॥

termed as 'Ultha'; from his western mouth he created the Sāmaveda the 'Jagati metre' the collection of hymns, called 'Saptadasa' stoma, the portion of the Samaveda called 'Vairūpa' and the Aṭiratra sacrifice, and from his northern mouth he created the 'Ekaviṃśa' collection of hymns, the Atharvaveda, the Aptoryāman sacrifice, the Anuṣṭubh metre and the Vairūpa portion of the Samaveda. Creatures, great and small proceeded from the limbs of Prajāpati Brahman while he was engaged in creation (54-58)

The great progenitor after having created the four ordered beings composed of the gods, Sages, progenitors and men, thereafter created the beings, the stationary as well as the mobile and then the Yaksas, goblins, gandharvas and the graceful Apsaras, Nāgas (creatures or beings with the limbs of horses and men), Kinnaras (beings with heads of horses) Rākṣasas, birds, beasts, deer, serpents, and

all things permanent or transitory, stationary or mobile (59, 60)

And these things being created discharged the same functions as they had fulfilled in a previous creation whether malignant or benign gentle or cruel, good or evil, true or untrue and accordingly as they are actuated by such propensities will be their conduct (61, 62)

The great god himself displayed infinite variety in the objects of senses, in the properties of living beings and in the form of bodies, he determined in the beginning, by the authority of the Vedas, the name, forms as well as functions of all creatures and also the name of the Rsis as they are found in the Vedas. The unborn (Lord) gives to the beings born after the expiry of the night, all the insignia and the various names of Rsis in order, in the self same (things) and the same conditions are seen recurring in different yugas (ages). (63-66)

Thus ends the seventh chapter in the first part of the Kūrma Purāṇa Saṁhitā consisting of six thousand verses—7

श्रीकूर्म उवाच ।

एवं भूतानि सृष्टानि स्थावराणि चराणि च ।
 यदा चास्य प्रजाः सृष्टा न व्ययद्वेष्टं धीमताः ॥१॥
 ततोमात्रावृत्तो ब्रह्मा तवाशोचत दुःस्मिन् ॥
 ततः स विदधे बुद्धिर्गर्वनिश्चयगायिनीम् ॥२॥
 अथात्मनि समद्रोक्षोत् ततोमात्रां निष्पादिकाम् ।
 रजःसर्वं च संवृष्य वर्तमानां स्वयमेतः ॥३॥
 तमस्तब्धं द्युतुवत् यश्चात् रजः सत्त्वेन सयुतः ।
 तत् तमः प्रतिगुणं वै निधुन समज्जयत ॥४॥
 अधर्माचरणो विप्रा हिंसा चाशुभसंशया ।
 एवा तनुं स ततो ब्रह्मा तामपोहत आस्वराम् ॥५॥

द्विषाः प्ररोत् पुनर्देहपद्वेन पुरुषोऽभवत् ।
 जद्वेन तारी पुरुषो विराजमसृजत् प्रभुः ॥६॥
 भारो च शतरूपस्या योनिर्नी ससृजे शुभम् ।
 सा दिवं धृषिर्वी चैव महिम्ना व्याप्य सत्पिता ॥७॥
 योमैश्वर्यवसोभेता ज्ञानविज्ञानसंपुता ।
 योऽभवत् पुरपात् पुत्रो विराडव्यक्तजन्मनः ॥८॥
 स्वात्मभूषो मनुर्वैवः सोऽभवत् पुरुषो मुनिः ।
 सा देवो शतरूपास्या तपः कृत्वा सुदुष्करम् ॥९॥
 भर्तारं ब्रह्मणः पुत्रं मनुष्यैवानुपद्यत ।
 तस्माच्च शतरूपा सा पुत्रद्वयमसृपत ॥१०॥
 प्रियव्रतोत्तमपावो कृपाह्वयमनुसमम् ।

8

Kūrma said Thus were the beings, stationary as well as movable, created. And when these created beings of his, did not multiply, Brahman, enveloped with the property of darkness, and melancholy pondered, and directed his mind to know the truth of the matter (1, 2)

Then through his own virtues did he perceive the controlling properties of darkness resting within himself enveloping the properties of goodness and passion (3)

Subsequently he abandoned the darkness attended by goodness and passion and that darkness being discarded formed into a couple, comprised of unrighteous act (male) and ill-omened cruelty (female). Then Brahman abandoned that resplendent body of himself (4, 5)

He divided his body again into two by half (of it) a male grew up, and by the

other half a female. Then the mighty male created the 'Virāt'. (6)

A graceful female meditator denominated as 'Śatarūpā' also did he create, and she pervaded the whole earth and heaven with her glory. She was endowed with the power of the wealth of meditation, and possessed of knowledge and enlightenment. The male (half) Virāt, which was born of that Male of unmanifest birth was the venerable sage Svāyambhūva, Manu. The lady named Śatarūpā after having practised arduous penance won the celebrated Manu as her husband; and from him Śatarūpā gave birth to two sons (Named) Priyavrata and Uttanapāda, and two beautiful daughters of whom Prasūti was given by Manu to Dakṣa, and the patriarch Ruci, mind-born (of Brahman) espoused Ākūti. In Ākūti were

तयोः प्रसूतिं दक्षाय मनुः कन्या ददौ पुनः ॥११॥
 प्रजापतिरयाकूतिं मानसो जगृहे रुचिः ।
 याकूत्या मिथुनं जज्ञे मानसस्य रुचेः शुभम् ।
 यज्ञश्च दक्षिणां चैव याम्या सर्वाधितम् जगत् ॥१२॥
 यज्ञस्य दक्षिणाया तु पुत्रा द्वादश जनिरे ।
 यामा इति समाख्याता देवाः स्वयंभुवेऽन्तरे ॥१३॥
 प्रसूत्या च तथा दक्षभ्रतलो विशतिं तथा ।
 सप्तर्षे कन्या मामानि तासां सन्महं निबोधत ॥१४॥
 भद्रा लक्ष्मीर्भूतिस्तुष्टिः पुष्टिर्मेधा क्रिया तथा ।
 बुद्धिर्लज्जा वपुः शान्तिः सिद्धिः कीर्तिरनयोदसौ ॥१५॥
 पत्न्यर्थं प्रतिजग्राह धर्मो दासायणो शुभाः ।
 तान्यः सिष्टा दधीयस्य एकादश सुलोचनाः ॥१६॥
 ख्यातिं सत्यं सन्मतिः स्मृतिः प्रीतिः क्षमा तथा ।

born to the mind-born Ruci handsome twins (named) Yajña and Dakṣiṇā from whom did the world increase (in population)—Yajña had twelve sons born of Dakṣiṇā the dexters called 'Yāmas in the 'manvantara' (age) called 'Svayambhuva' Dakṣa also had by Prasūti twenty four daughters, do ye listen to their names with care (7-14)

Śraddhā (faith), Lalsmī (Prosperity) Dhṛti (Steadiness), Tusti (resignation or contentment), Puṣṭi (Thriving), Medhā (intelligence), Kriyā (action) Buddhi (intellect) Lajā (modesty), Vapu (body), Śānti (calmness) Siddhi (perfection) Kīrti (fame), These thirteen lovely daughters of Dakṣa Dharma (righteousness) took to wife

The other eleven bright eyed and younger than they were Khyati (celebrity), Sati (truth) Sambhūti (fitness), Smṛti (memory) Prīti (affection) Kṣama (forbearance), Santati (progeny) Anasūya

संततिश्चानसूया च ऊर्जा स्वाहा स्वधा तथा ॥१७॥
 मृगुर्वधो मरीचिश्च तथा चैवाद्दिशो मुनिः ।
 पुलस्त्यः पुलहश्चैव भृगुः परमधर्मवित् ॥१८॥
 अत्रिर्वसिष्ठो वह्निश्च पितरश्च पथाक्रमम् ।
 ह्यात्याद्या जगृद्धः कन्या मुनयो मुनिसत्तमाः ॥१९॥
 अद्याया आत्मजः कामो दर्पो लक्ष्मीमुतः स्मृतः ।
 धृत्यास्तु नियमः पुत्रस्तुष्ट्याः सतीप उच्यते ॥२०॥
 पुष्ट्या लाभः सुतध्यापि मेधापुत्रः धृतस्तथा ।
 क्रियायाश्चाभवत् पुत्रो वण्डः समय एव च ॥२१॥
 बुद्ध्या बोधः सुतस्तद्वदप्रमादो व्यजायत ।
 लज्जाया विषयः पुत्रो वपुषो व्यवसायकः ॥२२॥
 ज्ञेयः शान्तिमुतश्चापि सुखं सिद्धिरजायत ।
 यशः कीर्तिमुतस्तद्वदित्येते धर्मसूतयः ॥२३॥

(unmalignousness), Ūjā (energy), Svahā (offering to gods) and Svadhā (oblation to the Manes) (15-17)

These maidens were respectively taken by the exalted sages Bhṛgu, Bhṛgu, Marici, Angiras Pulastya Pulaha, Kratu, proficient in the highest dharma, Atri, Vasistha, Vahni and the Pits (progenitors) (18, 19)

The son of Śraddhā was known as Kāma (desire) and the son of Lakṣmī as Darpa (pride or arrogance) The son of Dhṛti was Niyama (precept, regulation) and of Tusti was called as Santosa (contentment) Lobha (avarice) was the son of Puṣṭi and Śānti (tranquillity) the son of Medhā, Kriyā had sons named Danda (correction, chastisement) and Naya (policy), Buddhi made as her sons Bodha (understanding) as well as Apramāda (vigilance), Vinaya (prudence, discipline) was the son of Lajā, Vyavasaya (perseverance) of Vapusi Kṣema (pros

कामस्य हर्षः पुत्रोऽमृद् देवानन्दो व्यजायत ।
इत्येव वै सुखोदकः सर्गो धर्मस्य कीर्तिः ॥२४॥
जज्ञे हिंसा त्वधर्माद् वै निकृतिं चामृतं सुतम् ।
निकृत्यनृतयोर्जज्ञे भयं नरक एव च ॥२५॥
माया च वेदना चैव म्रियुनं त्रिवभेत्तयोः ।
भयाज्जज्ञेऽथ वै माया मृत्युं भूतापहारिणम् ॥२६॥

वेदना च सुतं चापि दुःखं जज्ञेऽय रौरवात् ।
मृत्योर्व्याधिजराशोकतृष्णाक्रोधाश्च जज्ञिरे ॥२७॥
दुःखोत्तराः स्मृता ह्येते सर्वे चाधर्मलक्षणाः ।
सर्वा भार्यास्ति पुत्री वा सर्वे ते ह्युर्ध्वरेतसः ॥२८॥
इत्येव तामसः सर्गो जज्ञे धर्मनियामकः ।
सन्नेपेण मया प्रोक्तः विवृष्टिर्मुनिपुंगवाः ॥२९॥

इति श्रीकृष्णपुराणे षट्सहस्रश्लोका सहस्रिणो पूर्वविभागेऽष्टमोऽध्यायः ॥८॥

९

सूत उवाच ।

एतच्छ्रुत्वा तु वचनं नारदाद्या महर्षयः ।
प्रणम्य वरवं विष्णुं पप्रच्छः संशयान्विताः ॥१॥

perity) the son of Śānti and Sukha (happi-
ness) was the son of Kīrti. These were
the sons of Dharma. Kāma had as his son
Harsa (joy) who was Devānanda. This is
the progeny of Dharma resulting in happi-
ness thus narrated (20-24)

Through Adharma (vice) Himsā (Vio-
lence) bore (a son) Anṛta (falsehood) and
(a daughter) Nikṛti (immorality), from
Nikṛti and Anṛta (by themselves) were
born Bhaya (fear) and Naraka (hell), and
the twins Māyā (deceit, illusion) as well as
Vedanā (torture) were born of these two
(Nikṛti and Anṛta). From Bhaya, Māyā
begot Mṛtyu (death) the destroyer of

ऋषय ऊचुः ।

कथितो भवता सर्गो बुद्ध्यादीना जगद्गन ।
इदानीं संशयं क्षेमसम्पत्कं धेतुमर्हसि ॥२॥

living beings, and Vedanā in a similar
manner gave birth to Duḥkha (pain) from
Raurava (Naraka). From Mṛtyu sprang
Vyādhi (disease), Jarā (decay), Śoka (grief),
Trsnā (greed) and Krodha (wrath).
These are called the inflictors of misery
and are characterised as the progeny of
Adharma (vice). They have neither wives,
nor sons, all are celibate with their vital
fluid drawn upwards, (Urdhivaretaḥ)

(25-26)

Thus was the Tāmasa creation, regu-
lator of Dharma born. O exalted sages,
I have thus briefly narrated the secondary
creation (29)

Thus ends the eighth chapter of the first part of the Kūrma Purāna Samhitā
consisting of six thousand verses—8

9

Sūta said: Hearing this, the great
sages headed by Nārada, all cast in doubt
howed down to Viṣṇu, the bestower of
boons, and asked

(1)

The sages said O Janārdana, by thee
has been related the creation of the princi-
pal beings and others. Now it behoves
thee to dispel our following doubts (2)

[45]

कथं स भगवानीशः पूर्वजोऽपि पिनाकयूक् ।
 पुत्रत्वमगमच्छंभुर्ब्रह्मणोऽप्यक्तजन्मनः ॥३॥
 कथं च भगवान्जने स्रष्टा लोकपितामहः ।
 अण्डजो जगतामोशस्ततो वक्तुमिहार्हसि ॥४॥

श्रीकूर्म उवाच ।

शृणुष्वमृतयः सर्वे शंकरस्यामितोजसः ।
 पुनस्त्वं ब्रह्मणस्तस्य परमोक्तिमेव च ॥५॥
 अतीतकल्पावसाने तमोभूतं जगत् प्रथम् ।
 आसीदेकार्णव सर्वं न देवाद्या न र्धरयः ॥६॥
 स न नारायणो वैष्णो निर्जने निरुपसवे ।
 आदित्य शेषशयनं सुखाप मुख्योत्तमः ॥७॥
 सहस्रशीर्षा भूत्वा स सहस्राक्षः सहस्रपात् ।

How did the lord Śambhu, holder of the Pināka, though born earlier, became the son of Brahmā of unknown birth (3)

How again was the lotus-born Lord Brahmā the master of the worlds, born of an egg Pray do enlighten us about it (4)

Kūrma said: Listen O sages, about the sonhood to Brahmā of Śankara, of illimitable power and also to the egg origin of Brahmā (5)

At the end of the past age (Kālpa), when the three worlds were enveloped in utter darkness, there was only a vast ocean and there were neither god, and others nor the sages (6)

There, the Lord Nārāyaṇa, Puruṣottama, reclining on the bed in the form of the Śeṣa Serpent slept in a solitary spot from turmoil (7)

Growing thousand-headed thousand-eyed, thousand-footed and thousand-armed the Omnipotent contemplated by

सहस्रबहुः सर्वज्ञश्चिन्तमानो मनीषिभिः ॥८॥

पीतवासा विशालाक्षो नीलजीमूतसन्निभः ।

महाविभूतियोगात्मा योगिनां हृदयात्पथः ॥९॥

कदाचित् तस्य सुप्तस्य सोत्तार्य दिव्यमद्भुतम् ।

श्रीतोदयसारं चिमलं नाम्ना वज्रजमुद्रभौ ॥१०॥

अतयोजनविस्तीर्णं तरुणादित्यसन्निभम् ।

विष्णुगन्धमयं पुष्पं कर्णिकाकेसरान्वितम् ॥११॥

तस्यैवं सुचिरं कालं यतमानस्य शार्ङ्गिणः ।

हिरण्यगर्भो भगवास्त वैशमुपचक्रमे ॥१२॥

स त करेण विभ्रात्मा समुद्रपाप्य सत्वातनम् ।

प्रोषाद्य मधुरं यावत् मायया तस्य मोहितः ॥१३॥

the wise, wearing saffron-robcs, large-eyed, resembling the blue clouds, possessed of great wealth, meditation-souled and compassionate to the Yogins (He slept there) (8, 9)

Sometime when he was asleep, from his navel sprang a spotless and wonderful lotus, the quintessence of the three worlds, through his caprice (10)

(Which was) a hundred yojanas wide, resembling the rising sun, full of divine fragrance, pure, and possessed of penicarp and pollen (11)

Thus did the lord Hiraṇyagarbha (Brahman) arrive at that spot before the conch beater (Nārāyaṇa) who had been for long remaining there lying (in the ocean on the Śeṣa serpent) (12)

That universe-souled (Brahman) having aroused the eternal ancient (Nārāyaṇa) with his hand, uttered these sweet words while he himself was entraptured by His (Nārāyaṇa's) illusion (13)

अस्मिन्नेकार्णवे गोरे निजने तमसायुते । मय्येव संस्थितं विश्वं ब्रह्माहं विश्वतोमुखः ॥२०॥
 एकाक्षी को भवान्प्रदेते यूहि मे पुरण्यम् ॥१४॥ श्रुत्वा वार्चं स भगवान् विष्णुः सत्यपराक्रमः ।
 तस्य तद् वचनं श्रुत्वा विहस्य गरुडध्वजः । अनुज्ञाप्याय योगेन प्रविष्टो ब्रह्मणस्तनुम् ॥२१॥
 उवाच देवं ब्रह्माणं भेषशम्भोरनिःस्वनः ॥१५॥ त्रैलोक्यमेतत् सक्तं सदेवासुरमानुषम् ।
 भो भो नारायणं देवं लोकानां प्रनवाप्ययम् । उदरे तस्य देवस्य दृष्ट्वा विरमपमागतः ॥२२॥
 महायोगेश्वरं मां त्वं जानीहि पुण्योत्तमम् ॥१६॥ तत्रास्य यक्षत्रादिपञ्चम्य पद्मगेन्द्रनिरेतनः ।
 मयि पश्य जगत् पृथक् त्वां च लोकपितामहम् । अज्ञातशत्रुर्नगवान् पितामहमपावयीत् ॥२३॥
 सपर्येतमहाद्वीपं समुद्रः सप्तभिर्धृतम् ॥१७॥ भवानप्येवमेवाद्य शश्वतं हि समोदरम् ।
 एषमाभाप्य विश्वात्मा प्रोवाच पुच्छं हरिः । प्रविश्य लोकान् पर्येतान् विचिन्तान् पुरण्यम् ॥२४॥
 जानन्नपि महायोगी को भवानिति वेदसम् ॥१८॥ ततः प्रह्लादस्य पाण्यं श्रुत्वा तस्याभिनन्द्य च ।
 ततः प्रहस्य भगवान् ब्रह्मा येदनिधिः प्रभुः । धीपतेन्दुरं भूयः प्रविशेत् दुतायनः ॥२५॥
 प्रपुष्याचाम्बुजाभासं सस्मितं श्लक्ष्णया गिरा ॥१९॥ तत्रैव लोकान् गर्भस्थानवत्पत् सत्यपिङ्गमः ।
 अहं पाता विघाता च स्वयंभूः प्रपितामहः । पर्यटित्वा तु देवस्य हृदयोऽन्तं न वं हरेः ॥२६॥

ततो द्वााराणि सर्वाणि पिहितानि महत्तमनः ।
 जनादेनेन ब्रह्मासी नाम्नां द्वारमविन्दत ॥१७॥
 तत्र योगवतेनासौ प्रविश्य कनकाब्जजः ।
 उज्ज्वलारात्मनो रूपं पुष्करान्चतुराननः ॥१८॥
 विरराज्ज्वरकिन्दस्यः पद्ममर्षसमलुतिः ।
 ग्रहा स्वयंभूर्भगवान् जगद्योनिः पितामहः ॥१९॥
 स नम्यमानो विश्वेशमात्मार्थं परम पदम् ।
 प्रीवाच पुरवं दिष्णुं भेषगम्भोरया विरा ॥२०॥
 किं कृतं भवतेवानेमत्तमनो जयकाङ्क्षया ।
 एकोऽहं प्रज्यतो नाग्यो मा वै कोऽभिभविष्यति ॥२१॥
 श्रुत्या नारायणो वाक्यं ब्रह्मणो लोकतन्निधः ।
 सात्वतपूर्वमिदं वाक्यं बभाधे मधुरं हरिः ॥२२॥

men of Hari beheld the worlds, but could not find its limit (26)

Then, as all the doors (passages) were closed by the high souled Janārdana, Brahman took the navel to be the passage out (27)

The gold-egg-born one having thus entered the navel through the power of concentration, the fourfaced lord manifested his own form from a lotus (28)

Lord Brahman, the origin of the world the self born, the Grand sire, lustrous as the interior of a lotus, shone resting on the lotus (29)

Considering himself as the lord of the world and the highest seat (of power), he said to Vishnu in a deep voice resembling the sound of the clouds (30)

'No more of thy desire for victory (over me) I am solely the mightiest, there is none else who can vanquish me' (31)

Hearing these words uttered by Brahman, the master of the Lokas Nārāyaṇa, Hari, in a pacifying tone and sweet

भवान् घाता विघाता च स्वयंभूः प्रपितामहः ।
 न मात्सर्षाभियोगेन द्वााराणि पिहितानि मे ॥२३॥
 किन्तु सीलार्थमेवेतन्न त्वां बाधितुमिच्छया ।
 को हि बाधितुमस्मिच्छेद् देवदेवं पितामहम् ॥२४॥
 न तेऽन्यथाऽवगन्तव्यं मान्यो मे सर्वथा भवान् ।
 सर्वमन्वय कल्याणं यन्मयाऽपहृतं तव ॥२५॥
 अस्माच्च कारणाद्ब्रह्मन् गुणो भवतु मे भवान् ।
 पद्मयोनिरिति ख्यातो मत्प्रियार्थं जगन्मय ॥२६॥
 ततः स भगवान् देवो वरं दत्त्वा किरीटिणे ।
 प्रहर्षमनुत्तं यत्वा पुनर्विष्णुमभाषत ॥२७॥
 भवान् सर्वात्मकोऽजन्तः सर्वथा परमेश्वरः ।
 सर्वसूतान्तरात्मा वै परं ब्रह्म समातनम् ॥२८॥

voice said these words (32)

Thou art the creator, the originator, the self born, the Grand sire. The exits were not closed by me out of any malice nor to hurt thyself but only as a matter of sport Who would wish to obstruct the grandsire, the god of the Gods ? (33, 34)

It should not be otherwise construed by thee, thou art in every way revered in me, whatever restrictions have been imposed on thee by me are all for the benefit of the progeny (35)

O Brahman, for this reason, do thou be my son to be Known as Padmayoni (lotus-born) O thou world-pervading one, for doing thus a favour to me (36)

Then lord Brahman, bestowing a boon on Vishnu (the Kirīṭa crested lord) and filled with incomparable joy, again addressed Vishnu thus (37)

Thou art all comprising, limitless, the highest lord of all the innermost souls of

अहं वै सर्वलोकानामात्मा लोकमहेश्वर ।
ममय सर्वमेवेह ब्रह्माऽहं पुरुष पर ॥३९॥
नाथान्मा विद्यते ह्यग्नौ लोकाना परमेश्वर ।
एका मूर्तिर्द्विधा भिन्ना नारायणपितामहो ॥४०॥
तेनैवमुक्तो ब्रह्माणं वामुदेवोऽब्रवीदिदम् ।
इयं प्रतिज्ञा भवतो विनाशाय भविष्यति ॥४१॥
किं न पश्यसि योगेश ब्रह्माधिपतिमव्ययम् ।
प्रधानपुरुषेशानं देवाऽहं परमेश्वरम् ॥४२॥
य न पश्यन्ति योगीन्द्रा साक्षादपि महेश्वरम् ।
अवाविनिधनं ब्रह्म तमेव शरणं व्रज ॥४३॥
तत् शुद्धोऽम्बुजाभासं ब्रह्मा प्रोवाच केसवम् ।
भवान् न भूतमात्मानं वेत्ति तत् परमेश्वरम् ॥४४॥

all beings, the supreme spirit, the most
eternal one (38)

I be the soul of all the world, the lord
the great Master all this (universe) =
pervaded by me I am Brahman, the
highest purusa (39)

There is no superior lord of the worlds,
beyond thee and me It is one form divi-
ded into two, Narayana and Brahman (40)

Thus addressed by him, Vasudeva,
spoke to Brahman, This assertion of yours
will lead to your destruction (41)

Do thou not behold that Super Lord,
the Master of Prakriti and Purusa the
Impenishable, the overlord of Brahman
Meditator, overlord of whom I know as
such (42)

(He is), Mahesvara, (the highest
master) whom neither the best of medi-
tators nor those versed in Samkhya (Philo-
sophy) may be able to perceive, the
highest spirit having neither beginning
nor end, do you resort to him (43)

At this, the enraged Brahman said to

ब्रह्माणं जगतामेकमात्मानं परमं पदम् ।
नाथान्मा विद्यते ह्यग्नौ लोकाना परमेश्वर ॥४५॥
सत्यञ्च निद्रा विपुला स्वमात्मानं विलोक्य ।
तस्य तत् क्रोधञ्च वाक्यं श्रुत्वा विष्णुरभाषत ॥४६॥
सा मेव वद कल्याणं परिवादं महात्मन ।
न मेऽस्त्यपि विदितं ब्रह्मन् नान्यथाऽहं वदामि ते ॥४७॥
किन्तु मोहयति ब्रह्मन् भवन्तं पारमेश्वरो ।
मायाऽशेषविशेषाणां हेतुरात्मसमुद्भवा ॥४८॥
एतावदुक्त्वा भगवान् विष्णुस्तूर्णो बभूव ह ।
साक्षात् तत् परमं तस्य स्वमात्मानं महेश्वरम् ॥४९॥
कुतोऽप्यपरिमेयात्मा भूतानां परमेश्वर ।
प्रसादं ब्रह्मैव कर्तुं प्रादुरासीत् ततो हर ॥५०॥

Kesava the lotus eyed one 'O I ord, verily
thy doth not know the primordial self the
undecaying one, Brahman the sole self of
the worlds, the highest position, Yes (I do
aver that) there = no other supreme
master of the worlds beyond us
two (44, 45)

Casting off your deep slumber, do
thou behold your own self Hearing his
wrathful effusions Vishnu said O blessed
one pray don't you speak in this strain,
words derogatory to the great soul, O
Brahman, nothing is unknown to me, nor
am I telling you otherwise (46 47)

But O Brahman the illusion of the
Supreme Lord the Origin of the infinite
varieties, born of the Soul, = deluding
you Saying this much Lord Vishnu, know
ing that supreme truth, Mahesvara, his
own self, kept quiet (48, 49)

Thereafter, Hara, the highest lord of
the beings, the immeasurable souled one,
appeared there to please Brahman (50)

[49]

सत्तादनयनोऽनन्तो जटामण्डलमण्डितः ।
 त्रिशूलपाणिर्भगवांस्तेजसां परमो निविः ॥५१॥
 दिव्यां विशालां ग्रथितां ग्रहेः सायन्दुतारकैः ।
 मालामृत्युदभुताकारां धारयन् पावस्त्रिभुवीम् ॥५२॥
 तं दृष्ट्वा देवमोशनं ब्रह्मा लोकेपितामहः ।
 मोहितो माययाऽप्ययं पीतवाससमब्रवीत् ॥५३॥
 क एष पुरुषोऽनन्तः शूलपाणिस्त्रितोच्चनः ।
 त्रैलोक्येश्वरश्चैव तस्मात् सत्त्वमयः ॥५४॥
 तस्य तद् वचनं श्रुत्वा विष्णुर्दानवमर्दनः ।
 अपश्यद्वीश्वरं देवं कवलन्तं विमलेऽम्बुजम् ॥५५॥
 ज्ञात्वा तत्परमं भावमेश्वरं ब्रह्मभवनम् ।
 प्रोवाचोत्थाय भगवान् देवदेवं पितामहम् ॥५६॥

(He), The lord with an eye over the forehead, adorned with curls of matted hair, bearer of the trident, the highest repository of energies, wearing a huge wonderful garland hanging down to the feet, strung with the planets together with the sun, the moon and the stars. (51, 52)

Beholding the Lord Śiva, Brahman, the grandsire of the world, was intensely stupefied by illusion and said to the saffron-robed (Viṣṇu): (53)

○ Janārdana, who be this trident-bearing three-eyed endless person, a mass of energy and of immeasurable spirit coming this way? (54)

Hearing those words of his, Viṣṇu, the crusher of the demons, beheld in the spotless firmament the mighty lord blazing in clear water. (55)

Knowing him to be the highest reality, Lord Viṣṇu, contemplative of the Supreme Spirit got up and said to the grandsire, the God of deities: (56)

अयं देवो महादेवः स्वयंज्योतिः सनातनः ।
 अनादिनिधनोऽचिन्त्यो लोकानामोश्वरो महान् ॥५७॥
 शंकरः शंभुरीशानः सर्वार्त्ता परमेश्वरः ।
 भूतानामविषो योषो महेशो विमलः शिवः ॥५८॥
 एष घाता विघाता च प्रधानपुरुषेश्वरः ।
 यं प्रपश्यन्ति यतयो ब्रह्मभावेन नाविताः ॥५९॥
 सृजत्येष जगत् कृत्स्नं पार्ति संहरते तथा ।
 कातो भूत्वा महादेवः केयलो निष्कलः शिवः ॥६०॥
 ब्रह्माणं विश्वेषु पूर्वं स्रजन्तं यः सनातनः ।
 वैवाञ्छ प्रवर्षी तुभ्यं सोऽप्यभावाति शंकरः ॥६१॥
 अस्यैव चापरां भूतिं विश्वयोनिं सनातनीम् ।
 वासुदेवाभिधानां ममवेहि प्रपितामह ॥६२॥

"This is Lord Mahādeva, Self, illuminous, the eternal one, having neither beginning nor destruction, Incomprehensible, the great master of the worlds (57)

"He is Śankara, Śambhu, Iśāna, the all souled highest lord, the master of all beings, the meditator, Mahēśa, the stainless Śiva (58)

"He is the creator as well as the progenitor, the master of Prakṛti and Puruṣa, whom the sages, engrossed in the contemplation of the supreme spirit, (only may) perceive. (59)

"Mahādeva, the absolute, partless creates the entire world, protects as well as destroys it by becoming Kāśa (60)

"The ancient being who had in the past created thee (as) Brahman, and also gave thee the Vedas, He Śankara, is coming. (61)

"O thou grandsire, know me but as another form of his the Origin of the universe, ancient, denominated as Vāśudeva. (62)

किं न पश्यसि योगेश ब्रह्माधिपतिमव्ययम् ।
दिव्यं भवतु ते चक्षुर्धेन द्रक्ष्यसि तत्परम् ॥६३॥
लब्ध्वा शिवं तदा चक्षुर्विष्णोर्लोकपितामह ।
बुबुधे परमेशान् पुरतः समवस्थितम् ॥६४॥
स लब्ध्वा परमं ज्ञानमम्बरं प्रपितामह ।
प्रपेदे शरणं देयं तमेव पितरं शिवम् ॥६५॥
ओंकारं समनुस्मृत्य सत्सम्पत्तमानमक्षयम् ।
अर्घ्यशिरसा देव्यं सुष्ठाव च कृताञ्जलि ॥६६॥
सस्तुतस्तेन भगवान् ब्रह्मणा परमेश्वर ।
भवाय परमा प्रीतिरव्याजहार स्मयन्निब ॥६७॥
मत्समस्त्य न सदेहो मङ्गुलञ्च पतो भवान् ।
मयैवोत्पादितं पूर्वं लोकमृष्टचर्यमव्ययम् ॥६८॥

'Do you not behold the master mediator, lord of the Supreme Spirit (Brahma) the Undecaying ? May thine eyes grow divine ■ that you may behold that highest one" (63)

The grandsire of the world thereafter gaining divine (Śaiva) vision from Viṣṇu perceived the great god standing in his front (64)

Gaining the supreme knowledge relating to the Lord the grandsire sought shelter with that Lord Śiva the father (65)

Recalling the syllable Om in mind, and fixing his soul into himself, he then propitiated the Lord with folded hands reciting the Atharvasiras (66)

Eulogised by Brahman thus the Lord Mahadeva was highly pleased and smilingly said (67)

My boy, there is no doubt that thou art equal to me because thou art my devotee It was by me that thou, the

त्वमात्मा ह्याविपुल्यो मम देहसमुद्भव ।
वरं वरय विश्वात्मन् वरवोऽहं तवानघ ॥६९॥
स देवदेववचनं निशम्य कमलोद्भव ।
निरोक्ष्य विष्णुं पुण्यं प्रणम्याह वृषध्वजम् ॥७०॥
भगवन् भूतभव्येश महादेवाम्बिकापते ।
त्वामेव पुत्रमिच्छामि त्वया वा सदृशं सुतम् ॥७१॥
मोहितोऽस्मि महादेव मायया सृष्टयया त्वया ।
न जाने वरम भगवन् यथातथ्येन ते शिव ॥७२॥
त्वमेव देव भक्तानां भ्रातृमाता पिता सुहृत् ।
प्रसीद तव पादाब्जं ममामि शरणं गत ॥७३॥
स तस्य वचनं श्रुत्वा जगन्नाथो वृषध्वज ।
व्याजहार तदा पुत्रं समालोक्य जनार्दनम् ॥७४॥

imperishable had been created in the past for the creation of the world (68)

Thou art the soul, the Primordial Male, born of my body O thou universe-souled sinless one, do thou choose any boon I am ready to bestow it on thee" (69)

Hearing the words of the god of the gods, the lotus born one looked at Viṣṇu and bowing down replied to Śaṅkara (70)

'O thou Lord, master of the past and the future Mahadeva Lord of Ambika, I do wish thee or one similar to thee as my son (71)

O Mahādeva I am enraptured by thy subtle illusion I do not know O Śiva thy real nature as it is (72)

Thou art the brother, mother father and friend of devotees Do you be pleased to me I come to you as a refugee I bow down to your lotus feet" (73)

Hearing his words the bull bannered lord of the world spoke, after casting a glance towards his son Janārdana (74)

यद्वयितं भगवता तत् करिष्यामि पुत्रक ।
 विज्ञानमेश्वर दिव्यमुत्पत्स्यति तवानघ ॥७५॥
 त्वमेव सर्वभूतानामादिकर्ता नियोजित ।
 तथा कुल्लव्य देवेश मया लोकपितामह ॥७६॥
 एष नारायणोऽनन्तो ममैव परमा तनुः ।
 भविष्यति तयेशानो योगसेमबहो हरिः ॥७७॥
 एव व्याहृत्य हस्ताभ्या प्रोक्तास्मा परमेश्वर ।
 सत्पुत्र्य देवं ब्रह्माण हरिं यजनमब्रवीत् ॥७८॥
 तुष्टोऽस्मि सर्वथाऽह ते भक्त्या तव जगन्मय ।
 वरं वृणोष्व नह्यावा विमित्रो परमार्थतः ॥७९॥
 क्षुत्वाऽथ वेद्ययजन विष्णुर्विश्वजगन्मय ।

"O my son, I shall do what has been
 prayed for thy Lordship, O sinless one,
 divine knowledge shall spring up in
 thee (75)

'Thou art commissioned by me to be the
 original creator of all beings. O Grand sire,
 lord of god, do thou perform that job (76)

"Thus Infinite Nārāyaṇa is the super-
 sor form of my own self O Lord of gods,
 This Hari, would be the securer of pros-
 perity for thee." (77)

Thus saying, the great lord, pleased
 as he was, touched the lord Brahman,
 with both hands, and then spoke to
 Hari 'I am entirely pleased with thee
 due to thine devotion, O thou, pervading
 the world, we two are not separate in
 reality Do thou chose a boon' (78, 79)

Hearing the words of the Lord,
 Viṣṇu, pervasive of the entire universe,
 spoke with a pleasing voice looking at the
 face of four faced Brahman (80)

प्राह प्रसन्नया वाचा समालोभ्य चतुर्भुजम् ॥८०॥
 एष एव वरः श्लाघ्यो यदहं परमेश्वरम् ।
 पश्यामि परमात्मानं भक्तिर्भवतु मे त्वयि ॥८१॥
 तथेत्युक्त्वा महादेवः पुनर्विष्णुमभाषत ।
 भवान् सर्वस्य कार्यस्य कर्ताऽहमधिदेवतम् ॥८२॥
 मन्मथ स्वस्माद्य चैव सर्वमेतन्न तारायः ।
 भवान् सोमस्त्वहं सूर्यो भवान् रात्रिरहं दिनम् ॥८३॥
 भवान् प्रकृतिरव्यक्तमहं ब्रुव्य एव च ।
 भवान् ज्ञानमहं ज्ञाता भवान् मायाऽहमीश्वरः ॥८४॥
 भवान् विद्यात्मिका शक्तिः शक्तिमानहमीश्वरः ।
 योऽहं सुनिष्कलो देवः सोऽपि नारायणः परः ॥८५॥

It is indeed a worthy boon that
 I may be able to perceive the
 supreme Master (thyself), the Primordial
 Self, and my devotion to thee may be
 abiding". (81)

Saying 'Be that (as you say)', Mahā-
 deva again addressed Viṣṇu, 'Thou art
 the doer of all acts, and I be the presiding
 deity (82)

"All this (universe) is component of
 thee, as well as of me, there is no doubt
 about that Thou art the moon, I the
 sun, thou art the night, I be the day (83)

"Thou art the unmanifest Prakṛti, I
 be the Puruṣa thou art knowledge, I be
 the knower, thou art the illusion, I be
 the master (84)

"Thou art the power born of learning,
 I be the lord possessed of the power I be
 the indivisible God, thou too art the same
 lord Nārāyaṇa The meditators contem-
 plating of Brahman perceive us as the same
 one O thou universe-souled one, the

एशोभायेन परवन्ति योगिनो ब्रह्मवादिनः । इतोदमुत्त्वा भगवान्नादिः,
 त्वामनाधित्व विश्वात्मन् न योगी मामुपैव्यति । स्वमायया मोहितभूतनेदः ।
 जलाम जन्मदिदिनाशहोत्रं,
 पालपैतृजगत्पृरुर्त्नं सदेवासुरमानुषम् ॥८६॥ ॥८७॥
 इति श्रीकृष्णपुराणे षट्साहस्रपां संहितायां पूर्वविभागे दशमोऽध्यायः ॥१॥

१०

श्रीकृष्ण उवाच ।

गणे महेश्वरे देवे स्वाधियासं वितामहः ।
 तदेव सुमहत् पद्मं मेने भाभिगमुत्पितम् ॥१॥
 भय दीर्घेण पालेन सत्राप्रतिमवौद्यो ।
 महामुरी समायातो भ्रातरी मपुवंदभी ॥२॥
 शोघेन महतामिष्टी महापर्वनविप्रहो ।
 वर्णान्तरसमुद्भूती देवदेवस्य शार्ङ्गणः ॥३॥

। तावगती तामोदयाह नारायणमजो दिभुः ।
 । प्रेक्षोयकष्टबायेतामुरी हनुमहंति ॥४॥
 । तस्य तद् वषट्मं धृत्या हरिर्नारायणः प्रभुः ।
 आक्रापयामास तयोर्वेषां पुरपादुभी ॥५॥
 तदातया महदुदं तपोरतस्यामभूद् विजितः ।
 ध्वनयत् वंदनं विजृम्भित्पुत्र ध्वनयन्मपुम् ॥६॥

mediators, would not be able to attain me without taking resort to thee. Do thou maintain this entire world together with gods, demons and men" (85, 86)
 Thus saying and enchanting the entire

creation of beings through His Illusive power the Beginningless Lord, possessed of unlimited power proceeded towards the undiscovered nation immune from birth, growth or destruction. (87)

This ends the ninth chapter of the first part of the Kṛimya Purāṇa Sūktam consisting of 44 thousand verses.

ततः पद्मासनासीनं जगन्नाथं पितामहम् ।
 बभाषे मधुरं वाक्यं स्नेहाविष्टमना हरिः ॥७॥
 अत्मान्मयोच्यमानस्त्वं पद्मादवतर प्रभो ।
 नाहं भवन्तं शक्तोमि शब्दं तेजोमयं गुल्फम् ॥८॥
 ततोऽवतीर्य विश्वात्मा देहमाविश्य चक्रिणः ।
 अध्वाप वंष्णवो निद्रामेकोभूयाथ विष्णुना ॥९॥
 सहस्रशोपनयनः शङ्खचक्रगदाधरः ।
 ब्रह्मा नारायणाख्योऽसी सुष्वाप सलिले तदा ॥१०॥
 सोऽनुभूय चिरं कासमानन्दं परमात्मनः ।
 धर्माद्यन्तमद्वैतं स्वात्मानं ग्रह्यसजितम् ॥११॥
 ततः प्रभाते योगात्मा भूत्वा देवश्रुमुत्सः ।
 ससर्ज सृष्टिं तद्रूपा वंष्णवं भायमाश्रितः ॥१२॥

Then Jagannātha, Hari, filled with affection spoke sweetly to the grandure reclining on the lotus 'O lord, do thou, thus requested, descend from this lotus I am not able any further to bear thee, heavy and powerful as thou art' (7, 8)

Thereafter, coming down (from the lotus), the universe-souled (Brahman) entered the body of the discus bearer (Viṣṇu), and being unified with Viṣṇu, was seized with slumber peculiar to Viṣṇu. (9)

Seized with slumber along with him, having Thousand heads and eyes, the bearer of couch, discus and club, Brahman, Nārāyaṇa by name slept in water (10)

Thus experiencing for a long time the pleasure of (communion with) the Primal Soul, Beginningless, Endless and Peerless, his own soul termed as Brahman (11)

Thereafter, in the morning, the meditation souled lord became four-faced and

पुरस्तादसृजद् देवः सनन्दं सतकं तया ।
 ऋभुं सनत्कुमारं च पूर्वजं तं सनातनम् ॥१३॥
 ते द्वन्द्वमोहनिर्मुक्ताः परं वराममास्थिताः ।
 विदित्वा परमं भावं न सृष्टौ बधिरे मतिम् ॥१४॥
 तेष्वेवं निरपेक्षेषु लोकसृष्टौ पितामहः ।
 बभूव नष्टचेता ये मायया परमेष्ठिनः ॥१५॥
 ततः पुराणपुरुषो जगन्मूर्तिर्जनार्दनः ।
 व्याजहारात्मनः पुत्रं मोहनशाय पद्मजम् ॥१६॥
 विष्णुसुखाय ।

कञ्चिन्न विस्मृतौ देवः शूलपाणिः सनातनः ।
 यदुक्तवानात्मनोऽसौ पुत्रत्ये तव शंकरः ॥१७॥

resorting to the properly peculiar to Viṣṇu, created creations of that (varṇava) type (12)

At first the lord created Sananda and Sanaka, Rṣhu, also Sanatkumāra, and Sanātana, the earlier born one (13)

Free from (the effects of) opposite conditions and from insatiation, and being given to deep un-attachment knowing the supreme truth they were disinclined to procreation (14)

Finding them so indifferent to the procreation of progeny, the Grandure became despondent about the creation of the world, by the illusion of the great lord (Viṣṇu) (15)

Then the Eternal and ancient Male universe-souled (Viṣṇu) addressed his son, the lotus born (Brahman) for dispelling his delusion (16)

Viṣṇu said 'Hast thou forgotten the trident-bearing ancient lord Śambhu, whom thou hadst asked in the past, 'O Śankara', do thou be my son' ? (17)

अवाप्य सत्ता गोविन्द्यात् पदयोनिं पितामह ।
 प्रजा स्रष्टुमनास्तेषु तप परमदुःखरम् ॥१८॥
 तस्यैव तप्यमानस्य न किञ्चित् समवर्तत ।
 ततो शीघ्रं कालेन दुःखात् क्रोधोऽभ्यजायत ॥१९॥
 क्रोधाविष्टस्य नेत्राभ्यां प्रापतश्शुबिन्दवः ।
 ततस्तेभ्योऽशुबिन्दुभ्यो भूता प्रेतास्तायाभवन् ॥२०॥
 सर्वास्तान्भुजान् दृष्ट्वा ब्रह्मात्मानमनिन्दत ।
 जहौ प्राणाञ्च भगवान् क्रोधाविष्टः प्रजापति ॥२१॥
 तथा प्राणमयो ह्यत्र प्रादुरासीत् प्रभोर्मुखात् ।
 सहस्राक्षिरपसकाशो युगास्तदह्नोपम ॥२२॥
 रोद सुस्वर घोर वेद्येव स्वयं शिव ।
 रोदमानं ततो ब्रह्मा मा रोदीशित्यभाषत ।

रोदनाद् रुद्र इत्येव लोके ख्यातिं गमिष्यति ॥२३॥
 अन्यानि सप्त नामानि पत्नी पुत्राश्च शाश्वतान् ।
 स्यान्नानि चैवामष्टानां द्वौ लोकपितामह ॥२४॥
 भव शर्वस्तथेशान पशूनां पतिरेव च ।
 भीमश्चोग्रो महादेवस्तानि नामानि सप्त वै ॥२५॥
 सूर्यो जलं महती वह्निर्वायुः काशमेव च ।
 दीक्षितो ब्राह्मणश्चन्द्र इत्येता अष्टभूतय ॥२६॥
 स्थानेष्वेतेषु ये रुद्रं ध्यायन्ति प्रणमन्ति च ।
 तेषामष्टसमुद्भवो ददाति परमं पदम् ॥२७॥
 सुवर्चसा तथैवोमा विकेशो च तथा शिवा ।
 स्वाहा विस्रश्च दोषा च रोहिणी चेति परमय ॥२८॥
 सनैश्चरस्तथा युक्ते लोहिताङ्गो मनोजवः ।
 स्कन्दं सर्वोऽप्यसत्तानो बुधश्चैवामुता स्मृता ॥२९॥

Gaining enlightenment from Govinda,
 the lotus-born grandsire, practised a very
 austere penance with a mind to create
 beings (18)

To him, thus practising penance
 nothing turned out, then after a long time
 his grief yielded place to wrath (19)

From the eyes of him thus seized with
 anger, fell down drops of tear and then
 from drops of tear came out goblins and
 ghosts (20)

Seeing all the offsprings of tear
 Brahman abused himself, and he the
 lord Prajapati, possessed of wrath gave
 up his life also (21)

Then sprang from the mouth of the
 Lord Rudra full of vitality resembling a
 thousand suns (in radiance), similar to
 the fire (that blazes) at the end of an
 Age (22)

Śiva himself, the God of the gods
 began to cry loudly and violently, and
 Brahman said to the crying (Śiva) 'Do

not thou weep, Thou shalt be known
 to the world as Rudra on account of this
 'rodana' (crying) (23)

The grandsire of the world also gave
 seven other names, eight wives, eight
 immortal sons and eight forms to
 them (24)

The other seven names are Bhava,
 Śarva, Isana, Paśupati, Bhīma, Ugra and
 Mahadeva (25)

Sun, Water, Earth, Fire, Air, Sky,
 Imitated Brahmana and Moon are the
 Eight forms (26)

To these who contemplate on and do
 obeisance to Rudra at these forms of his
 the Lord of light fold body bestows the
 gaining of the highest seat (27)

Samarcaś, Umā, Vikatā Śivā, Svāhā
 Dīpa, Dīkṣā and Rohini are the eight
 wives (28)

Śaṅkara, Śukra, Lohitaṅga (Man-
 gala), Manojava, Skanda, Sarga

एव प्रकारो भगवान् देवदेवो महेश्वर ।
 प्रजा धर्मं च काम च त्यक्त्वा वैराग्यमाश्रित ॥३०॥
 आत्मन्याधाय चात्मानमेश्वर भावमास्थित ।
 पीत्वा तदक्षर ब्रह्म शाश्वत परमामृतम् ॥३१॥
 प्रजा सृजेति चादिष्टो ब्रह्मणा नीललोहित ।
 स्वात्मना सदृशान् रुद्रान् ससर्ज मनसा शिव ॥३२॥
 कर्पादिभ्यो निरातङ्गान् नीलकण्ठान् पिनाकिन ।
 त्रिशूलहस्तामृष्टिग्राम् महानन्दास्त्रिलोचनान् ॥३३॥
 जरामरणनिर्मुक्तान् ब्रह्मपुत्रमवाहनान् ।
 वीतरागाश्च सर्वज्ञान् कोटिकोटिस्तान् प्रभु ॥३४॥
 तान् दृष्ट्वा विविधान् रुद्रान् निर्मत्तान् नीललोहितान् ।
 जरामरणनिर्मुक्तान् व्याजहार हर गुण ॥३५॥
 मा क्वाक्षीरीदृशीदेष प्रजा मूसुविर्जिता ।

Santana and Budha are the eight sons of Rudra (29)

Thus did Lord Mahesvara the god of the gods after having given up progeny and Desire take to renunciation (30)

Applying his mind to (the contemplation of) the (Primordial) Soul and drinking deep into the undecaying Brahma, the eternal ambrosia, He took recourse to divine contemplation (31)

Being ordered by Brahman to create progeny, the blue red (Nilalohita) lord Śiva mentally created Rudras resembling his own self (32)

Rudras (who were) myriad in number wearing matted hair fearless having throats of blue colour, holding pināka bows, trident bearing, energetic, ever joyous, three eyed, immune from old age and death, riding huge oxen, free from attachment and omniscient (33, 34)

Beholding the various Rudras pure and purple, immune from old age and death the preceptor (Brahman) said to Hari

अन्यः सृजस्व भूतेश जन्ममृत्युसमन्विता ॥३६॥
 ततस्तमाह भगवान् कपर्दी कामशासन ।
 नास्ति मे तादृश सर्गं सृज त्वमशुभा प्रजा ॥३७॥
 तत प्रभृति देवोऽप्री न प्रसूतेऽशुभा प्रजा ।
 स्वात्मनरेव तं कर्तृनिवृत्तात्मा ह्यतिष्ठत ।
 स्थाणुत्व तेन तस्यासौ देवदेवस्य शूलिन ॥३८॥
 ज्ञान वैराग्यमैश्वर्यं तप सत्य क्षमा धृति ।
 लब्ध्वात्ममत्सवोधी ह्याधिष्ठातृत्वमेव च ॥३९॥
 प्रथयानि दर्शयानि नित्य तिष्ठति शक्रे ।
 त एव शक्रे साक्षात् पिनासी परमेश्वर ॥४०॥
 तत स भगवान् ब्रह्मा वीक्ष्य देयं त्रिलोचनम् ।
 सहैव मानसं पुत्रं प्रीतिर्विस्फारितोद्यत ॥४१॥

'Do not thou create such progeny, O Lord immune from death, do thou create others thou lord of beings, who are attended with birth and death (35 36)

At this the lord (Śiva) the bearer of matted locks and chasmer of Cupid said to Brahman 'I have no such progeny to create do thou thyself create various kinds of unsuspecting progeny' (37)

Thenceforward, the lord Śiva did not create such foul progeny, and dwell among his own sons the Rudras, with drawing himself from all activities Thereby the Śūla bearer lord of gods got the epithet Śhānu (38)

Knowledge renunciation wealth, penance truth, forbearance, patience serenity self realisation, superintendence these ten imperishably reside eternally in Śankara, that Pināka wielding Śankara is verily the Supreme Lord incarnate (39 40)

Then beholding the three eyed lord (Śankara) the eyes of the Brahman

ज्ञात्वा परतर भागेश्वर ज्ञानचक्षुषा ।
तुष्टाव जगतामेक कृत्वा शिरसि चाञ्जलिम् ॥४२॥
ब्रह्मोवाच ।
नमस्तेऽस्तु महादेव नमस्ते परमेश्वर ।
नम शिवाय देवाय नमस्ते ब्रह्मरूपिणे ॥४३॥
नमोऽस्तु ते महेशाय नम शान्ताय हेतवे ।
प्रधानपुरोयसाय योगाधिपतये नम ॥४४॥
नम कालाय वृद्धाय महाप्राप्ताय शूलिने ।
नम पिनाकहस्ताय त्रिनेत्राय नमो नम ॥४५॥
नमस्त्रिमूर्तये शुभ्य ब्रह्मणे जननाय ते ।
ब्रह्मविद्याधिपतये ब्रह्मविद्याप्रदायिने ॥४६॥
नमो वैदरहस्ताय कालकालाय ते नम ।

वेदान्तसारसाराय नमो वेदात्ममूर्तये ॥४७॥
नमो बुद्धाय बुद्धाय योगिना गुरवे नम ।
प्रहोषशोर्नविविधैर्मृत परिदृष्टाय ते ॥४८॥
नमो ब्रह्मण्यदेवाय ब्रह्माधिपतये नम ।
त्रियम्बकाय देवाय नमस्ते परमेश्वरे ॥४९॥
नमो दिव्याससे शुभ्य नमो मुग्धाय दण्डिने ।
अनादिमलहीनाय ज्ञानदम्भाय ते नम ॥५०॥
नमस्ताराय शीर्षाय नमो योगद्विहेतवे ।
नमो धर्माधिपत्याय योगगव्याय ते नम ॥५१॥
नमस्ते निरप्रवन्धाय निरवभासाय ते नम ।
ब्रह्मणे विश्वरूपाय नमस्ते परमात्मने ॥५२॥

together with those of his mind born sons
grew wide with pleasure Perceiving the
supreme divine truth through the eyes of
knowledge he propitiated the lord of
the worlds by folding his hands over the
head (11) (12)

Brahman said Obedience to thee
Mahadeva, obedience, to thee O supreme
master Obedience to lord Śiva obe-
sance to the embodiment of Brahma (43)

Obedience to thee the great master
the quite, the cause (of the universe) the
lord of Pradhāna and Puruṣa to the
supreme head of meditations (44)

Obedience to Kāla to Rudra, to the
great gobbler to the Śūla bearer Obe-
sance to the Pināka bearer, obedience
again and again to the three eyed
lord (45)

Obedience to thee the triple formed
lord to the creator of Brahman, to the
supreme master of knowledge of the
Vedas, to thee the impartor of the know-
ledge of the Vedas (46)

Obedience to the knower of (the) my-
stery of the Vedas to thee, the destroyer
of Kāla, to the quint-essence of Vedānta
and the embodiment of Vedānta (47)

Obedience to the Enlightened the
Pure, the master of meditators, immune
from sorrow and to thee surrounded by
various beings (48)

Obedience to the overlord of Brahman
to the sovereign of Brahman to the three
eyed Divinity, obedience to thee, the
Parameśthin (49)

Obedience to thee, naked skull bearer
the Daṇḍin (staff bearing mendicant) the
Beginningless the pure, the one attain-
able only through knowledge, obedience to
thee (50)

Obedience to the Tāra, the Tirtha
(place of pilgrimage) the cause of pro-
perity of meditation, obedience to thee
comprehensible only through piety, to
thee attainable through contempla-
tion (51)

Obedience to thee, free from illusion
(Prapañca) to thee free from reflection, to
[57]

त्वमेव सृष्टमखिलं त्वय्येव सकलं स्थितम् ।
 त्वया संहियते विश्वं प्रचक्ष्णाद्यं जगन्मयम् ॥५३॥
 त्वमीश्वरो महदेव परं ब्रह्म महेश्वर ।
 परमेष्ठी शिव शान्तं पुरुषो निष्कलो हर ॥५४॥
 त्वमक्षरं परं ज्योतिस्त्वयं कालं परमेश्वर ।
 त्वमेव पुरुषोऽन्तः प्रधानं प्रकृतिस्तया ॥५५॥
 भूमिरापोऽनन्तं वायुश्चोष्णमाहङ्कार एव च ।
 यत्तत्त्वमस्य भवन्ति ब्रह्म सज्जितम् ॥५६॥
 यस्य शरीरमण्डपं पादौ पृष्ठौ विशो भुजा ।
 आकाशमुदरं तस्मै विराजे प्रणमाम्यहम् ॥५७॥
 सत्तावयति यो विषयं स्वभाभिर्भासयन् दिशः ।

ब्रह्मतेजोमयं नित्यं तस्मै सूर्यात्मने नमः ॥५८॥
 हव्यं ब्रह्मि यो नित्यं रौद्री तेजोमयी तनुः ।
 कव्यं पितृगणानां च तस्मै ब्रह्मात्मने नमः ॥५९॥
 आप्यायति यो नित्यं स्वधाग्नां सकलं जगत् ।
 पीयते देवतासङ्घैस्तस्मै सोमात्मने नमः ॥६०॥
 विभर्त्यग्नेषु भूतानि योऽन्तर्धरति सर्वदा ।
 शक्तिमहिम्नोऽस्य तस्मै वाय्वात्मने नमः ॥६१॥
 सृजत्यशेषमेवेदं यं त्वत्कर्मानुष्ठितम् ।
 स्वात्मन्यवस्थितस्तस्मै चतुर्वचनात्मने नमः ॥६२॥
 यं शेषशयने शैते विश्रमावृत्य मायया ।
 स्वात्मानुभूतियोगेन तस्मै विश्वात्मने नमः ॥६३॥

Brahman, to the embodiment of the universe, obedience to thee, the Primordial soul (52)

The entire (cosmos) is created indeed by thee entire again is resting in thee, by thee again is the universe beginning with Prakṛti is withdrawn O thou pervader of the universe (53)

Thou art Isvara, Mahadeva, the ultimate Brahman, Mahāśvara, Paramēsthin Śiva, Calm the indivisible puruṣa Haṛa (54)

Thou art the impenshable supreme light, thou art Kṛta, the Sovereign Lord, thus indeed thou art the endless Puruṣa Pradhana as well as Prakṛti (55)

I bow to thee, termed as Brahman, whose forms are earth Water, fire, air, sky, as well as āhamkāra (56)

I bow to that great being (virāt) whose head became the heaven, feet, the earth hands the directions, and stomach, the sky (57)

I bow to him who embodied as the sun and full of the energy of the supreme spirit, warms the world daily by illumina-

nating the directions with his own lustre (58)

I bow to Him who, embodied as the fire possessed of a vigorous body full of energy daily carries the oblations made to gods and the oblations made to the Manes (59)

I bow to Him who embodied as the moon, daily pleases the world with his own lustre and is drunk by the multitude of deities (60)

I bow to Him who, embodied as the air, derived from Mahāśvara, sustains the entire beings and constantly blows within (61)

I bow to Him who in the form of four faced (God Brahman) creates this entire world in accordance with individual actions, and rests on his own soul (62)

I bow to that universe souled (God) (Viṣṇu) who, after having covered the world with illusion, reclines on the Śeṣa serpent enjoying the experience of his own soul (63)

विभक्तिं शिरसा नित्यं द्विसप्तभुवनानामकम् ।
ब्रह्माण्डं योऽखिलाधारस्तस्मै शेषात्मने नमः ॥६४॥
यः परान्ते परानन्दं पोत्वा दिव्यकलाक्षिकम् ।
नृत्यत्यनन्तमहिमा तस्मै रुद्रात्मने नमः ॥६५॥
योऽन्तरा सर्वभूतानां निधन्ता तिष्ठतीश्वरः ।
त सर्वसाक्षिणं देवं नमस्ये भवतस्तनुम् ॥६६॥
यं विनिव्राजितश्चासा, सतुष्टा, समदर्शिनः ।
ज्योतिः परयन्ति युञ्जानास्तस्मै योगात्मने नमः ॥६७॥
यया सतरते माया घोषो संक्षीणकल्मषः ।
अपारतरपर्वता तस्मै विद्यात्मने नमः ॥६८॥
यस्य भासा विभातीदमद्वयं तमसः परम् ।
प्रपद्ये तत् परं तत्त्वं तद्रूपं परमेश्वरम् ॥६९॥

I bow to Him, who in the form of
Sesa (serpent) perpetually bears the
cosmos constituted of fourteen worlds, to
him who is the receptacle of the entire
universe. (64)

I bow to Him, who formed as Rudra,
possessed of glory dances at the end of the
dissolution (of the world) drinking at the
supreme bliss, the sole divine wit-
ness (65)

I bow to thy form, the all-witnessing
lord, the master who abides among all the
beings and is their controller (66)

I bow to Him, the embodiment of
meditation whom the assiduous, breath-
controlled, contented and impartial
meditators can only perceive as mass of
light (67)

I bow to Him, the embodiment of
learning, through (the acquisition of)
which the sinless yogin crosses the limi-
less and fathomless illusion (68)

I take recourse to that highest lord,
the embodiment of the supreme truth, by
whose lustre this vast singular (reality)

नित्यानन्दं निराधारं निष्कलं परमं शिवम् ।
प्रपद्ये परमात्मानं भवन्तं परमेश्वरम् ॥७०॥
एवं स्तुत्वा महादेवं ब्रह्मा तद्भावभाविनः ।
प्राञ्जलिः प्रणतस्तस्यौ गूढं ब्रह्म सनातनम् ॥७१॥
ततस्तस्मै महादेवो दिव्यं योगमनुत्तमम् ।
ऐश्वर्यं ब्रह्मसद्भावं वैराग्यं च ददौ हरः ॥७२॥
कराभ्यां सुशुभाभ्यां च संस्पृश्य प्रणतातिहा ।
व्याजहार स्वयं देवः सोऽनुगृह्य पितामहम् ॥७३॥
यत्स्वयाऽर्पितं ब्रह्म पुनर्ये भवती मम ।
कृतं मया तत् सकलं कृतस्व विधिषु जगत् ॥७४॥
त्रिधा भिक्षोऽस्म्यहं ब्रह्मन् ब्रह्मविष्णुहराख्यया ।
समंश्चक्षत्यगुणैर्मण्डलं परमेश्वरः ॥७५॥

which is beyond darkness = illuminated (69)

I seek resort to thee, the great Lord,
the great Soul, the perpetual bliss the
Supportless, Partless the highest weal (70)

Thus adoring Mahādeva, Brahman,
saturated with contemplation on Him, and
singing about the ancient eternal Brahman
remained there bowing down with folded
hands (71)

Thereafter the great lord Hari, besto-
wed unto him divine and excellent yoga
(meditation), divine communion with
Brahma, as well as renunciation (72)

Obliging the grandeur, He, the remo-
ver of the distress of the humble, touching
the former with His most auspicious
hands, and smilingly O Brahman, what
thou prayed for, namely 'be thou my son',
I have fulfilled that in entirety Now do
thou create the diverse universe (73, 74)

O Brahman, though I be to the parti-
less supreme master, Yet I am split into
three under the names of Brahmi, Viṣṇu
and Śiva invested respectively by the

स त्व ममाग्रज पुत्र सृष्टिहेतोर्विनिर्मित ।
 ममैव दक्षिणादङ्गाद् बायाङ्गात् पुरुषोत्तम ॥७६॥
 तस्य देवादिदेवस्य शमोर्द्ध्वयदेशत ।
 सबभूवाय रुद्रोऽसम्बह तस्यापरा तनु ॥७७॥
 ब्रह्माक्षिण्युशिवा ब्रह्मान् सर्गस्थित्यन्तहेतव ।
 विभज्यात्मानमेकोऽपि स्वेच्छया शकर स्थित ॥७८॥
 तथाऽन्यानि च रुपाणि मम मायाकृतानि तु ।
 निरूप केवल स्वच्छो महादेव स्वभावत ॥७९॥
 एम्य परतरो देवस्त्रिमूर्ति परमा तनु ।
 माहेश्वरी त्रिनयना योगिना शान्तिदा सदा ॥८०॥
 तस्या एव परा मूर्ति मामर्षेहि पितामह ।

शान्तेभ्यर्विज्ञानतेजोयोगसमन्विताम् ॥८१॥
 सोऽहं प्रसामि सकृत्तमधिकृत्य तमोगुणम् ।
 कालो भूत्वा न तमसा मामग्नोऽभिभविष्यति ॥८२॥
 यदा यदा हि मा नित्यं विचिन्तयसि पश्य ।
 तदा तदा मे सान्निध्यं भविष्यति तवानघ ॥८३॥
 एतावदुक्त्वा ब्रह्माण सोऽप्रभवन् ह्यहं हर ।
 सहैव मानसं पुत्रं क्षणादन्तरधोयत ॥८४॥
 सोऽपि योग समास्वाय सत्तर्जं विविध जगत् ।
 नारदस्याख्यो भगवान् यदा पूर्वं प्रजापति ॥८५॥
 मरीचिमृग्यङ्गिरस पुलस्त्य पुलह क्रतुम् ।
 वसर्मात्रं वसिष्ठं च सोऽमुञ्च्य योगविद्या ॥८६॥

qualities of creation, protection and dissolution (75)

Thus thou art my eldest son formed for the purpose of creation from my right limb, while the excellent purusa (Visnu) has been formed from my left limb (76)

From the heart of Śambhu, the overlord of Gods came into existence Rudra, Verily I be his form (77)

O Brahman although one and indivisible, Śamkara has split himself into Brahman Visnu and Śiva, the causes of creation, preservation and destruction respectively (78)

And thus, other forms are creation of my illusion Mahadeva is by nature formless angular dwelling in his own self (79)

The lord who is beyond these forms is the triple bodied supreme form, endowed with the property of Maheshvara three eyed and eternally peace giving to the meditators (80)

O Grandsire know me thou to be her highest embodiment attended by eternal wealth knowledge energy and skill (81)

The same myself do I swallow up all abiding in the quality of darkness in the shape of Kala (death and destruction) None else can overpower me by illusions (82)

O thou lotus born sinless lord, whenever do thou contemplate on me then and there thou shall gain my presence (83)

Saying thus much and saluting the venerable Brahman Hara together with his mind born offspring disappeared in a moment (84)

The progenitor (Prajapati) also termed as Lord Narāyana created the diverse world like previous one resorting meditation (85)

By the science of Yoga, did he create Marici Bhṛgu Angiras Pulastya Pulaha Kratu, Dakṣa Atri and Viśiṣṭha (86)

नव ब्रह्माण इत्येते पुराणे निश्चयं यताः । संकल्पं चैव धर्मं च पुण्यधर्माश्च शाश्वतान् ।
सर्वे ते ब्रह्मणा तुल्याः साधका ब्रह्मयादिनः ॥८७॥ स्वानामिमानिनः सर्वान् यथा ते कथितं पुरा ॥८८॥
इति श्रीमत्पुराणे षट्माहस्तथा संहिताया पूर्वभागो दशमोऽध्यायः ॥१०॥

११

श्रीकूर्म उवाच ।

एवं सृष्ट्वा मरीच्यादीन् देवदेवः विनामहः ।
सहैव मानसैः पुत्रैस्तताप परमं तपः ॥१॥
तत्पर्यं तपतो यपत्राय ह्यहः कालाग्रितमिमः ।
त्रिशूलपाणिरीशानः प्रादुरासीत् प्रितोचनः ॥२॥
महंनारीनरययुः दुष्प्रेक्ष्योऽतिभयंकरः ।

These are determined in the Purāṇas as the nine Brahmanas, all of them are equal to Brahman, meditators and proficient in the knowledge of the Supreme Spirit (87)

विभजात्मानमित्युक्त्वा सहा/यान्तर्दये भयात् ॥३॥
तथोक्तोऽग्नौ द्विषा स्त्रीत्य पुरपत्यमयाकारो ॥
विभेद पुरपत्यं च दशधा चरुधा पुनः ॥४॥
एकदर्शते कथिता द्वाहिप्रभुयनेभ्यः ।
व्यासीनादयो विष्ठा देवकार्ये नियोजिताः ॥५॥
सौम्यसौम्यस्तथा सान्ताशान्तैः स्त्रीत्यं च सप्तभुः ।
विभेद बहुधा देवः स्वष्टपंरसितैः नितैः ॥६॥

Resolute and Righteousness as well as the external duties peculiar to different Ages, and all those proud of their positions have all been thus related to you. (88)

Thus ends the tenth Chapter of the first part of the Kūrma Purāṇa
Sāhitrī consisting of six thousand verses-10

11

Kūrma said Thus creating Marici and others, the grandeur, god of the gods, practised severe penance together with his mind born sons (1)

As he was thus practising penance, out came of his mouth Rudra born of the destructive fire, the trident-bearing three-eyed lord (2)

A figure which was half male and half female, unchangeable and verily fierce. "Split yourself", he then said to him, and disappeared in sight. (3)

Obedient to which command Rudra became two-fold, male and female. His male being he again divided into eleven parts. These eleven Rudras are called the masters of the three worlds. O Brahmanas, these (Rudras) denominated as Lord Kṛpāśin and others are employed in work relating to the gods. (4, 5)

The Lord also split his female nature into 11, handsome and handsome calm and beautiful, of complexion black and white (6)

हा चे विभूतयो विप्रा विश्रुताः शक्त्यो भुवि ।
 लक्ष्म्यादयो याभिरोक्ता विश्वं व्याप्नोति शंकरो ॥७॥
 विभज्य पुनरीशानी स्वात्मज्ञ शंकराद् विभोः ।
 महादेवविद्येन पितृमहमुपस्थिता ॥८॥
 तामाह भगवान् ब्रह्मा दशस्य दुहिता भव ।
 साऽपि तस्य नियोगेन प्रादुरासीत् प्रजापतेः ॥९॥
 नियोगाद् ब्रह्मणो देवी इदो ह्यद्य ता सतीम् ।
 दशाद् ऋतोऽपि जग्राह स्वकीयामेव सूतमृत् ॥१०॥
 प्रजापतिं द्विमिष्टं कालेन परमेश्वरो ।
 मेतायामभवत् पुत्री तदा हिमवतः सती ॥११॥
 स चापि पर्वतपरो ददौ स्त्राय पार्वतीम् ।
 हिलाय सर्वदेवानां निलोकस्यात्मनोऽपि च ॥१२॥

These energies O Brāhmanas are termed in the earth as 'Śaktis' beginning with Lakṣmī, through which goddess Śamkarī pervades the world. (7)

Splitting herself from Śamkara thus, Iśāni, made herself separate, and on the advice of Mahādeva, presented herself before the grandsire (8)

Lord Brāhmanasaid to her 'Be thou the daughter of Dakṣa' Obedient to his command, she also appeared as the offspring of the progenitor (Dakṣa) (9)

Under the instruction of Brāhman, Dakṣa delivered the lady Sati to Rudra, the Śūla bearing Rudra also accepted the daughter of Dakṣa even as his own (energy) (10)

In course of time, decrying the progenitor (Dakṣa) (and accepting death), the supreme goddess Sati was born unto Himavan as his daughter in (the womb of) Menā (11)

The excellent mountain again, deli-

संपा माहेश्वरी देवी शंकराद्वंशरीरिणी ।
 शिवा सती हैमवती सुरासुरनमस्कृता ॥१३॥
 तस्याः प्रभावमतुलं सर्वे देवाः सवासवा ।
 चिन्दन्ति मुनयो वेत्ति शंकरो वा स्वयं हरिः ॥१४॥
 एतद् व. कथितं विप्राः पुत्रत्वं परमेश्विनः ।
 ब्रह्मणः पदयोनित्वं शंकरस्यामितीजसः ॥१५॥
 सूत उवाच ।

इत्याकर्ण्यपि मुनयः कूर्मरूपेण भाषितम् ।
 विष्णुना पुनरेवं वचच्छ्रुः प्रणता हरिम् ॥१६॥
 ऋषय ऊचुः ।

कंपा भगवती देवी शंकराद्वंशरीरिणी ।
 शिवा सती हैमवती ययावद् ग्रही पृच्छताम् ॥१७॥

vered Pārvatī to Rudra for the benefit of all the gods, of the triple world and also of himself (12)

Thus she is the goddess Māhēśvarī, constituting half of Śamkara's body, variously termed = Śivā, Sati, Haimavati, adored by the gods as well as the demons (13)

Sages and gods headed by Indra know about her incomparable might The sages as well as Śamkara and the lord Han himself know about her (glory) (14)

Thus has been described, O Brāhmanas, the sonhood of Paramēśhin, to Śamkara of immeasurable energy and the lotus-origin of Brāhman (15)

Śūta said : Hearing all this narrated by Viṣṇu in the form of a tortoise, the sages again bowed in obeisance and asked Han (16)

The sages said who be this lady goddess Śivā, Sati, Haimavati, possessor of half the body of Śamkara Pray tell us it is in reality (17)

तेषां तद् वचनं श्रुत्वा मुनीनां पुरुषोत्तम ।
 प्रत्युवाच महायोगी ध्यात्वा स्व परम पदम् ॥१८॥
 श्रीकृष्ण उवाच ।
 पुरा पितामहेनोक्तं मेरुपृष्ठे सुशोभनम् ।
 रहस्यमेतद् विज्ञानं गोपनीयं विशेषतः ॥१९॥
 साक्षात्परां परमं साक्ष्यं ग्रहविज्ञानमुत्तमम् ।
 सत्तारणवमग्रानां जन्तूनामेकमोचनम् ॥२०॥
 या सा माहेश्वरी शक्तिर्निरुपासितालला ।
 श्योमसजा परा काष्ठा सेव्य हेमवती भता ॥२१॥
 शिवा सर्वगताऽनन्ता गुणातीता सुनिष्कला ।
 एकानेकविभागस्या ज्ञानरूपाऽतिलालसा ॥२२॥
 अतया निष्कले सत्त्वे सन्निविता तस्य तेजसा ।

स्वाभाविकी च तन्मूला प्रभा भानोरिवामला ॥२३॥
 एका माहेश्वरी शक्तिरदेकोपाधिभोगतः ।
 परावरेण रूपेण क्रीडते तस्य सन्निधी ॥२४॥
 सेव्य करोति सकलं तस्या कायमिदं जगत् ।
 न कार्यं नापि करणमोश्वरस्येति सुरम् ॥२५॥
 चतस्रः शक्तयो देव्या स्वरूपा येन सन्निविता ।
 अपिच्छाजयशात् तस्या शृणुध्वं मुनिपुंगवा ॥२६॥
 शान्तिविद्या प्रतिष्ठा च निवृत्तिरचेतिता स्मृता ।
 चतुर्व्यूहस्ततो देव प्रोच्यते परमेश्वर ॥२७॥
 अनया परया देव स्वात्मानं च समरनुते ।
 चतुर्व्युधि च ये देव चतुर्भूतिर्महेश्वर ॥२८॥

Hearing these words of the sages the great yogin (Meditator) Purusottama replied after recalling to his mind his own exalted position (18)

Śhrīma Śrud In the past the mystery and knowledge of this which is to be kept hidden, was first imparted by the grandure on the beautiful surface of the Meru (19)

It is the supreme 'Sāṅkhya' for the followers of the Sāṅkhya (system of philosophy) the excellent knowledge of Brahma the sole liberator of the creatures sunk in the waters of mundane life (20)

The Maheshvari energy which is an embodiment of knowledge is ardently longing termed as the ether and is the highest limit, she is called Haimavati (21)

युग्म is that which is all pervading endless devoid of (the three) qualities absolutely peerless one but abiding in many divisions of the form of knowledge extremely denizens peerless abiding in indivisible spirit by its energy which is

natural and based on its own self and clear in radiance as the sun (22, 23)

The Maheshvari energy (Śakti) though one is diverse in combination with (various) attributes in an exquisite form she sports in His presence (24)

It is she who does it all this world is her creation The wise ever that the lord master has neither any action (to perform) nor any instrument (for that) (25)

The four powers of that goddess reside in their own forms owing to her dwelling there O excellent sages do you listen (26)

They are termed as Śānta Vidyā, Prāṇī and Devī Therefore is the supreme lord called 'Catuर्व्यूहा' (Four-hosted lord) (27)

The lord Maheshvara derives the joy of communion with the soul in company with this highest goddess though he dwells separately as four in the four Vedas (28)

अस्यास्त्वनादिसिद्धमेश्वर्यमतुलं महत् ।
 तत्सम्बन्धादनन्तस्या रुद्रेण परमात्मना ॥२९॥
 सैषा सर्वेश्वरी देवी सर्वभूतप्रवर्णिना ।
 प्रोच्यते भगवान् कालो हरि प्राणो महेश्वर ॥३०॥
 तत्र सर्वमिदं प्रोतमोक्तं चेवाखिलं जगत् ।
 स कालोऽप्रहरो रुद्रो गोपते देवधादिभि ॥३१॥
 कालं सृजति भूतानि कालं सहरते प्रजा ।
 सर्वं कालस्य दशगा न कालं कस्याचिद् धरो ॥३२॥
 प्रधानं पुरुषस्तस्य महत्वात्मा स्वहृद्गति ।
 कालेनाम्यानि तत्त्वानि समाविष्टानि योगिनः ॥३३॥
 तस्य सर्वजगत्सृष्टिं शक्तिमयेति विभृता ।
 तमेव भ्रामयेदौशो मायावो पुरुषोत्तम ॥३४॥

Her, of the endless one infinite and vast wealth in relation to Rudra the Primordial soul is known as beginningless and incomparable (29)

She is the goddess sovereign over the entire world, and the stimulator of (action for) all the beings Lord Mahesvara = called Kala, Hari and Prana (30)

This entire universe is woven around Him He is celebrated by the sages proficient in the Vedas as lord Rudra Hari Kala and Agni (31)

It is Kala which creates the beings it is Kala again which destroys the beings All are subservient to Kala, while Kāla is not subservient to any body (32)

Pradhana (Prakṛti) Puruṣa, Tattva, Mahat Ātma, Ahankara and other elements are included in the mediator (Yogi) Kāla (33)

It is His power pervasive of the whole world that is known as Maya (illusion) It is by her that the deluder lord Puruṣottama causes illusion (to the creation) (34)

सैषा मायात्मिका शक्तिः सर्वाकारा सनातनी ।
 वैश्वरूप्यं महेशस्य सर्वदा सप्रकाशयेत् ॥३५॥
 अन्यथाश्च शक्त्यो भुक्त्यास्तस्य देशस्य निमिता ।
 ज्ञानशक्तिः क्रियाशक्तिः प्राणशक्तिरिति त्रयम् ॥३६॥
 सर्वात्तामेव शक्तौना शक्तिमन्तो विनिर्मिता ।
 माययावाप विप्रेन्द्रा सा चानादिरनन्तया ॥३७॥
 सर्वशक्त्यात्मिका माया दुर्निवारा दुरत्यया ।
 मायावो सर्वशक्त्योऽयं कालः कालकरः प्रभुः ॥३८॥
 करोति कालः सकलं सहरत् काल इव हि ।
 कालं स्याम्यते विश्वं कालाधीनमिदं जगत् ॥३९॥
 सृज्वा देवादिदेवस्य सन्निधिं परमेष्ठिनः ।
 अनन्तस्यासितेशस्य शशौ कालात्मनः प्रभौ ॥४०॥

The same eternal omnipotent illusive power has been manifesting the universal form of Mahesa (35)

Three other principal powers (Śakti) of the Lord were formed namely the Jñāna (knowledge), the power of Kriyā (action) and the power of Prāṇa (Vitality) (36)

For all the powers O best of Brahmanas wielders of the powers have been fixed by Mayā (illusion) but she is beginningless and imperishable (37)

That omnipotent Mayā (illusion) is irresistible and undecaying while Kāla, the master of Mayā (illusion) is the possessor of all power, the Supreme lord of destruction (38)

Kala does everything it is Kala again which destroys all Kāla establishes the universe and this world is subservient to Kala (39)

Gaining the proximity of lord Śambhu the overlord of the gods Paramātmā the unlimited the lord of the

प्रधानं पुरुषो माया माया चैवं प्रपद्यते ।
एका सर्वगताऽनन्ता केवला निष्कला शिवा ॥४१॥
एका शक्तिः शिवेकोऽपि शक्तिमानुच्यते शिवः ।
शक्तयः शक्तिमन्तोऽप्ये सर्वशक्तिसमुद्भवाः ॥४२॥
शक्तिशक्तिगतोर्भेदं यदस्ति परमार्थतः ।
अभेदं चानुपरयन्ति योगिनस्तत्त्वचिन्तकाः ॥४३॥
शक्तयो गिरिजा देवी शक्तिमन्तोऽय शंकरः ।
विशेषः कथ्यते चायं पुराणे ग्रन्थादिभिः ॥४४॥
भोग्या विश्वेश्वरी देवी महेश्वरपतिव्रता ।
श्रेष्ठ्यते भगवान् भोक्ता कपर्दी नोललोहितः ॥४५॥
मन्ता पिरयेदवरो देवः शंकरो मन्मथान्तकः ।

entire universe in the form of Kālā, she the Māyā is split into Pradhāna and Purusa, and she herself is the one and only one, pervading through all, endless, partless Śiva (40,41)

Śiva is the one and the Śakti (power) is also one and Śiva is said to be the possessor of Śakti (Power). The other Śaktis (Powers) and possessors of power are born of the Śakti of Śiva (42)

Thus has been the difference between Śakti and the possessor of Śakti expounded, but the yogins (mediators) who are contemplators of the real truth find complete identity between them (43)

The powers verily, are the hill born goddess (Pārvatī) while the wielder of Śakti (Power) is Śankara. This much difference is described in the Pāṭi by those versed in the Vedā (44)

The goddess, Viśveśvarī, devoted to her husband Maheśvara is the enjoyable while the lord Nīlāhita (Śiva) possessor of matted hair is said to be the enjoyer (45)

प्रोच्यते मतिरोचानी मन्तव्या च विचारतः ॥४६॥
इत्येतदखिलं विप्राः शक्तिशक्तिमदुद्भवम् ।
प्रोच्यते सर्ववेदेषु पुनिभिस्तत्त्वदर्शिभिः ॥४७॥
एतत् प्रदर्शितं दिव्यं देव्या माहात्ममुत्तमम् ।
सर्ववेदान्तवेदेषु निश्चितं ग्रन्थादिभिः ॥४८॥
एकं सर्वगतं सूक्ष्मं कूटस्थमचलं ध्रुवम् ।
योगिनस्तत् प्रपश्यन्ति महादेव्याः परं पदम् ॥४९॥
आनन्दमकरं ग्रह्य केवलं मिष्टकलं परम् ।
योगिनस्तत् प्रपश्यन्ति महादेव्याः परं पदम् ॥५०॥
परात्परतरं तत्त्वं शाश्वतं शिवमधुतम् ।
अनन्तप्रकृतौ लीनं देव्यास्तत् परमं पदम् ॥५१॥

Lord Viśveśvara, Śankara, the destroyer of cupid is said to be the thinker, while the goddess Śāntī is considered by wise men as the subject of thought (46)

O Brāhmanas, it has been determined by the wise seers of truth in all the Vedas that everything has sprung from Śakti (power) and the possessor of that power (47)

The excellent glory of the goddess has thus been explained in all the schools of Vedāntas and the Vedas. (48)

The meditators (only) can perceive the one, all-pervading, mysterious, subtle, the immovable, unchangeable and motionless supreme station of the great goddess (49)

The mediators do perceive the high seat of the goddess, blissful, undecaying Brāhma (embodied), singular, partless and the highest (50)

That high seat of the goddess is the truth, highest of the high, eternal, wealth-yielding and undecaying and merged in the Infinite Nature. (51)

शुभं निरञ्जनं मुदं निर्गुणं द्वैतवर्जितम् ।
 आत्मोपलब्धिद्विषयं देव्यास्तत् परम पदम् ॥५२॥
 संपा धात्री विधात्री च परमानन्दमिच्छताम् ।
 ससारतापानक्षितान् निहन्तीस्वरसश्रया ॥५३॥
 तस्माद् विमुक्तिमन्विच्छन् पार्श्वतोऽपरमेश्वरीम् ।
 आधयेत् सर्वभावानामात्मभूता शिवात्मिकाम् ॥५४॥
 ललाषा च पुत्रो शर्वाणो तपस्तप्या सुदुश्चरम् ।
 तन्मायं शरणं यात पार्श्वतोऽपरमेश्वरीम् ॥५५॥
 सा दृष्ट्वा जायमाना च स्वेच्छयैव वराननाम् ।
 मेना हिमवतः पत्नी प्राहेवं पर्वतेश्वरम् ॥५६॥
 मेनोवाच ।
 पश्य बालामिमा राजन् राजीवसदृशाननाम् ।

हिताय सर्वभूताना जाता च तपसावयोः ॥५७॥
 सोऽपि दृष्ट्वा ततः पुत्रो तरुणावित्यसन्निभम् ।
 कर्पदिनो चतुर्थयन्त्रा त्रिनेत्रामतिलालसाम् ॥५८॥
 अष्टहस्ता विशालाक्षी चन्द्रावयवभूषणाम् ।
 निर्गुणा सगुणा साक्षात् सदसद्व्यक्तिवर्जिताम् ॥५९॥
 प्रणम्य शिरसा भूमौ तेजसा चातिविह्वलः ।
 भीतः कृताञ्जलिस्तस्याः प्रोवाच परमेश्वरीम् ॥६०॥
 हिमवानुवाच ।

का त्व देवि विशालाक्षि शशाङ्कावयवाङ्गिते ।
 न जाने स्वामह वरते यथावत् मूहि पृच्छते ॥६१॥
 गिरिगन्धवन श्रुत्वा ततः सा परमेश्वरी ।
 व्याचक्षार महार्णव योगिनामभयप्रदा ॥६२॥

with face resembling the lotus, born = a
 result of our penance, for the weal of all
 beings (57)

He also beholding the goddess, resembling
 the morning sun, possessed of locked
 hair, four-faced, three-eyed, extremely
 desirous eight-armed wide-eyed decorated
 by a portion of the body of the moon,
 devoid of qualities, = also endowed with
 qualities devoid of manifestation either
 as 'Sat' (existent) or 'Asat' (non-existent)
 bowed down with his head on the ground
 and being extremely perplexed and terr-
 fied by her lustre, said to the great goddess
 with folded hands (58-60)

Himavān said Who be thou O wide
 eyed lady decorated by a part of the body
 of the moon, I do not know thee, my
 darling, pray tell me who is asking thee
 accurately Hearing the words of the
 lord of the mountains the great goddess
 the bestower of safety to the meditators
 spoke thus to the great mountain (61-62)

The high seat of the goddess is auspicious,
 devoid of stain pure, free from
 qualities, without duality and attainable
 only through self-realization (52)

She is verily the creator and producer
 to those who desire the highest bliss
 Accompanied with the Master, she
 destroys the afflictions of the world in
 their entirety (53)

Therefore should one, desirous of
 liberation, seek refuge in Parvati, the
 highest goddess the soul as it were of all
 the creatures, belonging to the soul of
 Śiva (54)

Gaining Śārvāna as his daughter after
 practising severe penance, the Himavān
 together with his wife sought refuge in
 Parvati, the supreme goddess (55)

Beholding the pretty-faced one being
 born of her own will, Mena, the consort
 of Himavān said this to the great
 lord of mountains (56)

Mena said Behold this girl, O king,

देव्युवाच ।

मो विद्धि परमां शक्तिं परमेश्वरसमाधायाम् ।
अनन्यामव्ययामेकां यो पश्यन्ति मुमुक्षवः ॥६३॥
अहं वै सर्वभावानामात्मा सर्वान्तरा शिवा ।
शाश्वतेश्चर्यविज्ञानमूर्तिः सर्वप्रवर्तिका ॥६४॥
अनन्ताऽनन्तमहिमा संसारारणवतारिणी ।
विष्यं ब्रह्मि ते शक्तुः पश्य मे रूपमेश्वरम् ॥६५॥
एतावदुत्त्वा विज्ञानं ब्रह्म हिमवते स्वयम् ।
त्वं रूपं दर्शयामास विष्यं तत् परमेश्वरम् ॥६६॥
शोदिसूर्यप्रतीकां तेजोविम्बं निराकुलम् ।
ज्वालामालासहस्राढ्यं कालानलशतोपमम् ॥६७॥
वृष्टाकरालं बुद्धयं जटामण्डलमण्डितम् ।

Said the goddess Know me to be the
supreme power (śakti) attending Mahe-
śvara, peerless, undecaying singular,
whom the seekers of salvation (can)
perceive. (63)

I be the embodiment of the soul of all,
bringer of welfare with the whole soul,
the embodiment of eternal wealth and
knowledge, the stimulator of all (64)

Endless (I be) the possessor of infinite
glory, the enabler (for people) to cross the
(troublesome) seas of world I am bestowing
divine vision to thee, do thou now behold
my divine form (65)

Saying this much and imparting
special knowledge to Himavān, she man-
ifested her own divine form (66)

It possessed lustre resembling that of
ten million suns, was an image of energy,
composed, attended with thousands of
blazing flames, resembling hundreds of
fires of destruction It was dreadful with
teeth, unassailable, decked with lustres of
locked hairs, with an excellent trident in

त्रिशूलवरहस्तं च घोररूपं भयानकम् ॥६८॥
प्रशान्तं सौम्यवदनमनन्ताभ्यर्चसंपुतम् ।
चन्द्रावयवलक्षमाणं चन्द्रकोटिसप्तभम् ॥६९॥
किरोटिनं गदाहस्तं नूपुररूपशोभितम् ।
दिव्यमाल्याम्बरधरं दिव्यगन्धानुलेपनम् ॥७०॥
शङ्खचक्रधरं काम्यं त्रिनेत्रं कृतिवाससम् ।
अष्टदशं चाण्डबाहूस्थं बाहुमान्यन्तरं परम् ॥७१॥
सर्वशक्तिसद्य शुभ्रं सर्वाकारं सनातनम् ।
बहोन्मोघेन्द्रयोगीन्द्रं वन्द्यमानपदाम्बुजम् ॥७२॥
सर्वतः पाणिपादान्तं सर्वतोऽक्षिशिरोमुखम् ।
सर्वमावृत्य तिष्ठन्तं ब्रह्मं परमेश्वरम् ॥७३॥
बुद्धा तवीदृश रूपं देव्या माहेश्वरं परम् ।
भवेत् स समाधिदः स राजा हृष्टमानसः ॥७४॥

hand, of terrific form, fierce, (at the
same time), calm, of charming mien,
possessed of infinite wonders, marked with
the half moon, having lustre as that
of ten million moons. (67-69)

(It was) wearing a diadem had a club
in hand, decorated with anklets, wearing
celestial garlands and robes, besmeared
with celestial perfume, was bearing the
conch and the discus, was exquisite, three-
eyed, wearing a tiger-skin, dwelling within
the egg (cosmos) as well as outside the
egg, outside every thing yet inside all, all
powerful, white, uniform and eternal,
whose lotus feet were being adored by
Brahman Indra, Viṣṇu and the best of
meditators (70-72)

It had hands and feet on all sides,
eyes, heads and face on all sides Thus
did Himavān behold the great goddess
stood there covering the entire uni-
verse. (73)

Beholding such an excellent form of
goddess, associated with Mahēśvara as it

आत्मन्याधाय चात्मानमोद्धारं समनुस्मरन् ।

नाम्नामष्टसहस्रेण तुष्ट्याव परमेश्वरीम् ॥७३॥

हिमवानुवाच ।

शिवोमा परमा शक्तिरन्ता निष्कलाऽमला ।

शान्ता माहेश्वरी नित्या शाश्वती परमासरा ॥७४॥

अचिन्त्या केवलाऽनन्या शिवात्मा परमात्मिका ।

भक्ताविरक्षया शुद्धा देवात्मा सर्वगाऽवला ॥७५॥

एकानेकविभागस्था भाषातोता मुनिर्मला ।

महामाहेश्वरी सत्या महादेवो निरञ्जना ॥७६॥

was, the delighted king was overwhelmed with fright (74)

Putting his mind into his soul and recalling the syllable 'Om' he then propitiated the supreme goddess by recounting her own thousand and eight appellations (75)

Himavān said O thou Śivā, Umā, the supreme Śakti (Power). Anantā (endless), Niskalā (partless), Amalā (Stainless), Śāntā (calm), Māheshvari, Nityā (Perpetual), Śāśvati (Eternal), Paramāksarā (Most imperishable), Acintyā (Imcomprehensible), Kevala (Singular), Anantā (Endless), Śivātmā, Paramātmā Anādi, Avyayā Śuddhā, Devātmā Sarvagā, Acalā, Elā, Anekavibhāgasthā, Māyātmā, Sunumalā, Mahāmāheshvari, Satyā, Mahādevi, Nirāṅganā, Kāsthā, Sarvāntarasthā (dwelling in every heart), cecchakti (power of consciousness), Atulāṅkā (Extremely desirous) Nandā (joyous), Sarvātmikā (all pervading), Vidyā (learning), Jyotirūpā (embodiment of splendour), Amṛtā (Immortal), Akṣarā (Undecaying) (76-79)

Śāntā (tranquillary), Pratishṭhā (fixity),

कण्ठा सर्वान्तरस्था च चिच्छक्तिरतिलासता ।

नन्दा सर्वोत्पिका विद्या ज्योतीरूपाऽमृताक्षरा ॥७७॥

शान्तिः प्रतिष्ठा सर्वेया निवृत्तिरमृतप्रदा ।

व्योममूर्तिर्व्योमलया व्योमाधाराऽच्युताऽमरा ॥७८॥

अनादिनिघनाऽमोघा कारणात्मा कलाऽकला ।

क्रतुः प्रथमजा नाभिरमृतस्यात्मसंश्रया ॥७९॥

प्राणेश्वरप्रिया माता महामहिषघातिनी ।

प्राणेश्वरी प्राणलया प्रधानपुरुषेश्वरी ॥८०॥

सर्वशक्तिकलाकारा व्योम्ना द्यौर्महिमास्पदा ।

सर्वकार्यनियन्त्री च सर्वभूतेश्वरी ॥८१॥

of all, Nivṛtti (abstention), Amṛtapradā (nectar giver) Vyomamūrti (ether formed), Vyomalayā (merged in ether), Vymādhārā (receptacle of ether), Acyutā (undecaying), Amarā (immortal) (80)

Anādinidhanā (having neither origin nor death), amoghā (unfailing), Kārandamā (cause souled), Kalā, Akalā (indivisible), Kratu (sacrifice), Prathamajā (first born), Amṛtanābhi (Navel of immortality), Ātma-samśrayā (dwelling in self), Prāṇeshvara-priyā (beloved of the lord of the beings), Mātā (mother), Mahāmahisaghātinī (slayer of the great buffalo), Prāṇeshvari (lady goddess over the beings), Prāṇarūpā (embodiment of vitality), Pradhānapuruseśvari (supreme goddess over Pradhāna and Purusa). (81-83)

Sarvasakti (Entire might), Kalākārā (embodiment of Arts), Jyotnā (moonlight), Dyauh (heaven), Mahānāspadā (receptacle of glory) Sarvākāryaniyantri (controller of all activities), Sarvabhūteśvareśvari (preiding deity over the lord of all creatures), Anādi (originless), Avyaktaguḥā (of unmanifest origin), Mahānandā (of great delight), Sanātani

अनादिरव्यक्तगुहा महानन्दा सनातनी । शब्दयोनि शब्दमयी नादाद्या नादविष्टा ॥८८॥
 आकाशयोनिर्द्यौस्तया महायोगेश्वरेश्वरी ॥८९॥ प्रधानपुरुषानोता प्रधानपुरुषात्मिनी ।
 महामाया मुहुष्वरा मूलप्रकृतिरोम्बरी । पुराणी निम्नयो पुतामावि पुण्यरिणी ॥९०॥
 सत्तारयोनि सक्ता सर्वशक्तिसमुद्भवा ॥९१॥ मूलान्तरात्मा वृद्धया महापुरुषसज्जिता ।
 सत्तारपारा दुर्चारा दुर्निरोक्षया दुरासदा । जन्ममृत्युनरातीता सर्वशक्तिमन्विता ॥९२॥
 प्राणशक्ति प्राणविद्या योगिनी परमा कला ॥९३॥ व्यापिनी चानवच्छिन्ना प्रधानानुप्रेक्षिनी ।
 गहाधिभूतिदुर्द्धर्षा मूलप्रकृतिसम्भवा । क्षेत्रशक्तिरप्यसत्तया मत्तज्जिता ॥९४॥
 अनाद्यनन्तविभवा परार्था पुरपारणि ॥९५॥ अनादिमायातन्त्रिणा त्रितया प्रकृतिर्गुणा ।
 सर्वस्मित्यन्तकारणी मुहुष्याद्या दुरत्यया । महामायागमुन्वता तामसो वीरयो प्रुषा ॥९६॥

(Eternal), Akāśayoni (origin of the ether)
 Yogasthā (absorbed in meditation), Mahā
 Yogesvarī (Supreme goddess over the
 lords of great meditation), (83, 81)

Śabdanyā (full of words) Nādaśā
 (termed as sound) Nādaśāśā (of the
 form of sound) (97)

व्यक्ताव्यक्तात्मिका कृष्णा रक्ता शुक्ला प्रसूतिका ।
 अकार्या कार्यजननी नित्यं प्रसवधर्मिणी ॥९३॥
 सर्गसयनिर्मुक्ता सुष्टिस्थिरपन्तधर्मिणी ।
 ब्रह्मगर्भा चतुर्विधा यदनामाऽन्युत्पात्मिका ॥९४॥
 वेद्युती शाश्वती योनिर्जगन्मातेश्वरप्रिया ।
 सर्वाधारा महास्था सर्वस्वयंसमन्विता ॥९५॥
 विश्वरूपा महागर्भा विश्वेशेच्छानुवर्तिनी ।
 महोदसी ब्रह्मयोनिर्महालक्ष्मीसमुद्भवा ॥९६॥
 महाविमानसम्पत्त्या महानिद्रात्महेतुका ।
 सर्वसाधारणी सूक्ष्मा ह्यविद्या पारंपारिका ॥९७॥
 अनन्तरूपाऽनन्तस्था देवी पुलकमोहिनी ।
 भक्तेकाकारसत्त्वाया कासप्रयविषयिता ॥९८॥

Vyaktā (Manifest), Avyaktātmikā (of unmanifest soul), Kṛṣṇā (black), Raktā (red), Suktā (white) Prasūtikā (mother), Akārya (having no activity), Kāryajanani (mother of activity) Nityaprasavadharmini (possessed of the characteristic of perpetual production), Sargapralayanirmukhā, Sṛjasthityantadharmini, Brahmagarbha, Caturvīmśā, Padmanābhā, Acyutātmikā, Vaidyutī Sāśvati Yoni, Jaganmātā, Īśvarapriyā, Sarvādhārā, Maharūpā, Sarvasāvarayasamanvitā, Viśvarūpā Mahāgarbhā, Viśveścchānuvartini, Mahāyāsi, Brahmayoni, Mahālakṣmīnamudbhavā (93-96)

Mahāvīmanamadhyasthā, Mahāndra, Ātmahetukā, Sarvasādharmī Sāksmā, Avidyā, Paramāthikā, Anantarūpa, Anantastha, Puruṣamohini Devī, Anekākarasamsthānā, Kālatrayavivartitā, Brāhmayanī, Īśvarīnī Brahmavisanu-Śivātmikā, Brāhmesavisanujanāni, Brāhmākhyā, Brāhmasamīrayā, Vyaktā, Prathamajā Brāhmi, Mahatī, Jñāna rūpīni Vairāgyasavaryadharmātmā, Brāhmanmūrti

ब्रह्मजन्मा हरेर्भूतिर्ब्रह्मविष्णुशिवात्मिका ।
 ब्रह्मेशविष्णुजननी ब्रह्मास्था ब्रह्मसंध्या ॥९९॥
 व्यक्ता प्रथमना ब्रह्मो महती ज्ञानरूपिणी ।
 वेदाम्भेश्वर्यधर्मिणा ब्रह्ममूर्तिर्ह्यवि स्थिता ।
 अपारयोनिः स्वयमूर्तिर्मनसो तत्त्वसंभवा ॥१००॥
 ईश्वराणी च धर्माणि सत्कारार्द्धशरीरिणी ।
 भवानी चैव रुद्राणी महालक्ष्मीरथाम्बिका ॥१०१॥
 महेश्वरसमुत्पन्ना भुक्तिमुक्तिफलप्रदा ।
 सर्वेश्वरी सर्ववन्द्या नित्य मुदितमानसा ॥१०२॥
 ब्रह्मेन्द्रोपेन्द्रनमिता शंकरेच्छानुवर्तिनी ।
 ईश्वरार्द्धासनपता महेश्वरपतिप्रता ॥१०३॥

(embodiment of Brahma) Hṛdāsthita (seated in the heart), Apam yoni (origin of water) Svayambhūti (self-born), Manasi, Tattvasambhavā, Īśvarāni, Śarvāni, Śmīkarārdhaśarīratmī, Bhavāni, Rudrāni Mahālakṣmī, Ambikā, Mahāśvarasamurpannā, Bhuktimuktīphalaprada (bestower of the fruition of enjoyment as well as of liberation), Sarveśvarī, Sarvavandya (adorable to all), Nityamudita manasā (with mind enjoying perpetual bliss).

(97, 102)

Brahmēndropendranamitā (adored by Brahma, Indra and Viṣṇu), Śankarecchānuvartini (follower of the will of Śankara), Īśvarārdhāsaṅgatā (occupier of half the seat of the sovereign lord), Mahāśvarapativratā (devoted to husband Mahāśvara), Sakrādvibhāvitā, Sarva, Samudraparīkṣasāni (Sucker of the seas), Pārvatī, Himavatputrī Parāśānandādāyini (bestower of the supreme bliss), Guṇādhīyā (rich with attributes), Yogajā, Yogya, Jñānamūrtivikāśini (shining in the form of knowledge), Sāvitrī, Kamalā, Lakṣmī,

सहृद्विभाविता सर्वा समुद्रपरिशोषिणी ।
पावती हिमवत्पुत्री परमानन्ददायिनी ॥१०४॥
गुणाढ्या योगजा योग्या ज्ञानमूर्तिविकासिनी ।
सावित्री कमला लक्ष्मीः श्रौरनन्तोरसि स्थिता ॥१०५॥
सरोजनिलया मुद्रा योगनिद्राऽसुरादिनी ।
सरस्वती सर्वविद्या जगज्ज्येष्ठा सुमङ्गला ॥१०६॥
वाक्प्रेषी वरदा वाच्या कीर्तिः सर्वायंतायिका ।
योगीश्वरी ब्रह्मविद्या महाविद्या सुशोभना ॥१०७॥
गुह्यविद्यात्मविद्या च धर्मविद्यात्मभाविता ।
स्वाहा विश्वंभरा सिद्धिः स्वधा मेघा पृतिः श्रुतिः ॥१०८॥
गीतिः सुनोतिः सुहृतिर्माधवी नरबाहिनी ।
भजा विभावरी सौम्या भोगिनी भोगदायिनी ॥१०९॥
शोभा वंशकरी तोला मालिनी परमेष्ठिनी ।
प्रेतोद्भवमुन्दरी रम्या सुन्दरी कामचारिणी ॥११०॥

Śrī, Anantoraśi sthitā (seated on the chest of Ananta), Srojanilayā (dwelling in lotus), Mudrā, Yoganidrā, Asurārdini (extirpator of demons), Sarasvatī, Sarva-vidyā, Jagadyjyesthā, Sumangalā, Vagdevī, Varadhā, Vācyā, Kīrti, Sarvārthasādhikā, Yogekavari, Brahmanavidyā Mahāvidyā, Susobhanā, Guhyavidyā, Ātmavidyā, Dharmavidyā, Ātmabhāvitā, Svāhā, Visvambharā, Siddhi, Svadhā Medhā, Dīpti, Śruti

Niti, Suniti, Sukṛti, Mādhavi, Naravahini, Ajā, Vibhāvari, Saumyā Bhogini, Bhogadāyini Śobha, Vamsakari, Lola, Malini Paramesṭhini, Trailokyasundari, Ramyā, Sundari Kāmacārini Mahānubhāvā, Sattvasthā, Mahāmahīsamardani, Padmamālā, Pāpahara Vicitrā Mukutā nanā, Kāntā, Citrāmbaradhārā (wearing wonderful robes) Divyābharanabhūṣitā (adorned with celestial ornaments),

महानुभावा सत्त्वस्था महामहिषमर्दनी ।
पद्ममाला पद्महरा विचित्रा मुकुटानना ॥१११॥
कान्ता चित्राम्बरधरा दिव्याभरणभूषिता ।
हंसाख्या व्योमनिसया जगत्सृष्टिविर्वादिनी ॥११२॥
निर्यन्त्रा यन्त्रवाहस्था नन्दिनी भद्रकालिका ।
आदिस्ववर्णा कौमारी मयूरवरवाहिनी ॥११३॥
वृषासनपता गौरी महाकाली सुरादिता ।
अदितिर्नियता रौद्री पद्मगर्भा त्रिबाहना ॥११४॥
विरूपाक्षी लेलिहाना महापुरनिवासिनी ।
महाकलानजयद्याङ्गी कामपूरा विभावरी ॥११५॥
विचित्ररत्नमुकुटा प्रणतातिप्रभञ्जनी ।
कौंसिकी कण्ठी रात्रिस्त्रिदशासत्तिवासिनी ॥११६॥
बहुरूपा सुरूपा च विरूपा इषवजिता ।
भक्तान्तिगमनी भव्या भवभावविनाशिनी ॥११७॥

Hamsākhya, Vyomanilayā Jagatsrsti-
vardhini (Multiplying the creations of the world) Niryantrā Yantravahastha (seated in the centre of the tool), Nandini Dhadrā-
lālika Ādityavarnā Kaumārī Mayūra-
varavahini (riding on an excellent peacock) (109-113)

Vṛṣānagata, Gaurī, Mahakālī, Surā-
citā, Aditi Niyata Raudrī, Padmagarbhā,
Vivāhanā Virāpākṣī Lelihanā, Mahā-
puranivasini, Mahāphalā Anavadyāngī,
Kāmapūrā (fulfiller of every desire),
Vibhāvari, Vicitraratnamukuta (bearing
a wonderful diadem studded with jewels),
Pranātārī Prabhāṅgī Kauśikī, Karsanī,
Rātri, Tridasārtivinasini (destroyer of the
afflictions of the good) (114-116)

Bahurūpā, Surūpā Virūpā, Rūpavarjitā,
Bhaktārtisanmani, Bhavyā, Bhavabhāva-
vināsinī, Nurgunā (devoid of attributes),
Nityavibhāvā (possessed of perpetual

निर्गुणा नित्यविभवा निःसारा निरपत्रया ।
 यशस्विनी सामपोतिर्भवाङ्गनिलयास्तया ॥११८
 दीक्षा विद्याधरी दीप्ता महेन्द्रविनिपातिनी ।
 सर्वातिशायिनी विद्या सर्वसिद्धिप्रदायिनी ॥११९
 सर्वेश्वरप्रिया ताक्ष्या समुद्रान्तरवासिनी ।
 अकलङ्का निराधारा नित्यसिद्धा निरामया ॥१२०
 कामधेनुर्बृहद्गर्भा धोमती मोहनाशिनी ।
 निःसक्त्या निरातङ्का विनया विनयप्रदा ॥१२१
 ज्वालामालासहस्रादया देवदेवी मनोन्मनी ।
 महाभगवती दुर्गा वासुदेवसमुद्भवा ॥१२२

wealth), Nihara Nirapatrapa (free from bashfulness), Yasasvini, Samagati Bhavanganulaya (dwelling in the bosom of Siva) Alaya (having no dissolution) Diksha, Vidyaadharī Dīpa (resplendent) Mahendravimpatini (Vanquisher of the great Indra), Sarvātisāyini (excelling all), Vidya, Sarvasiddhipradayini, (bestower of all fulfilment), Sarvesvarapriya Taksya, Samudrantaravasini Alankā (free from blemish) Nradhāra (having no receptacle) Nityasiddha (externally endowed with perfection) Niramaya (immune from ailments) (117-120)

Kāmadhenu (cow yielding all desires), Bṛhadgarbhā (having a large womb) Dhīmati (endowed with intelligence), Mohanāsini (destroyer of delusion), Nihankalpa (free from volition), Nirātanka (free from fear), Vinaya (humble), Vinayapradā (giver of humility), Jvalamālasahasrādhyā (rich with thousands of garland of flame), Devadevī (goddess of the gods), Manomani Mahābhāgavatī Durgā Vāsudevāsamudbhavā (born of Vāsudeva), Mahendrapendrabhagini (sister of Indra and Visnu), Bhaktigamya (attainable only

महेन्द्रोपेन्द्रभगिनी भक्तिगम्या परावरा ।
 ज्ञानज्ञेया जरातीता वेदान्तविषया गतिः ॥१२३
 दक्षिणा बहूना बाह्या सर्वभूतनमस्कृता ।
 योगमाया विभावज्ञा महामाया महोयसी ॥१२४
 संध्या सर्वसमुद्भूतिर्ब्रह्मवृक्षाभयानति ।
 बीजाटकुरसमुद्भूतिर्महाशक्तिर्महामति । ॥१२५
 ह्याति प्रज्ञाचिति सवित् महाभोगोन्द्रशायिनी ।
 विकृति शाकरी शास्त्री गणगन्धर्वसेविता ॥१२६
 यश्वानरी महाशाला देवसेना गृहप्रिया ।
 महारात्रि शिवानन्दा शची दुःस्वप्ननाशिनी ॥१२७

through devotion), Paravara (the supreme Being) Jnanajueyā (comprehensible through knowledge) Jarātita (beyond old age), Vedāntavīśya (belonging to the province of Vedānta), Gati (Motion) (121-123)

Dakṣiṇa Bahana, Dabha Sarvabhūtanamaskṛta (adored by all beings), Yogamaya Vibhavajña (proficient in divisions), Mahamaya (the great delusion), Mahiyasī (the Great), Sandhya (twilight), Sarvasamudbhūti (Origin of all), Brahma Vṛkṣasraya Anati, Bujānkurasamudbhūti (origin of the seed and the sprout), Mahasakti (the great might) Mahāmāti (supremely wise) (124, 125)

Khyati (fame), Prajña (wisdom) Giti (consciousness) Samvit (intellect) Mahābhogindrasayini (lying on the lord of the great serpents) Vikṛti (transformation), Śankarī, Śastri Ganagandharvasēvita (worshipped by the Gagas and the Gandharvas), Vaiśvanarī Mahāśālā Devasēnā, Gohapriyā (beloved of Kārtikeya) Mahārātri, Śivānanda Śaci Duṣṣvapnanaśini (dispeller of night mare) Ijyā (Sacrifice) Pūjya (Venerable), Jagaddhātṛī (mother of the world) Durvi-

इमा पूज्या जगद्गानी कुविज्ञेया सुकृपिणी ।
गुह्याम्बिका गुणोत्पत्तिर्मेहापीठा मल्लसुता ॥१२७॥
हव्यबाहान्तरागादि हव्यबाहसमुद्भवा ।
जगद्योनिर्जन्ममाता जन्ममृत्युजरातिगा ॥१२९॥
बुद्धिमाता बुद्धिमतो पुरुषान्तरवासिनी ।
तरस्विनी समाधिस्था भिन्नेनादिविस्तस्यिता ॥१३०॥
सर्वेन्द्रियपनोमाता सर्वभूतहृदि स्थिता ।
ससारतारिणी विद्या ब्रह्मबाधिमनोसया ॥१३१॥
ब्रह्मणी ब्रह्मो ब्रह्मो ब्रह्मभूता भवारणि ।
हिरण्ययी महारात्रि सत्साम्परिवर्त्तिका ॥१३२॥
सुसातिनी सुहृदा च भाविनी तारिणी प्रभा ।
उन्मीलनी सर्वसहा सर्वप्रत्यवधासिनी ॥१३३॥
सुसौम्या चन्द्रवदना साण्ड्यासक्तपानसा ।
सत्यगुहिकरी बुद्धिमत्प्रवर्धनसिनी ॥१३४॥

जयतिप्रिया जगन्मूर्तिस्त्रिमूर्तिरमृताधया ।
निराश्रया निराहारा निरदकुरवनोद्भवा ॥१३५॥
चन्द्रहस्ता विचित्राङ्गीसन्निधौ पद्मधारिणी ।
परारविधानता महापुरुषपूर्वजा ॥१३६॥
विद्येश्वरप्रिया विद्या विगुञ्जिता जितश्रमा ।
विद्यामयी सहस्राक्षो सहस्रवदनात्मजा ॥१३७॥
सहस्ररश्मि सत्पस्या महेश्वरपदाधया ।
सातिनीसम्पद्योपानासंजयी पद्मयोधिया ॥१३८॥
महामायाश्रया मान्या महादेवमनोरमा ।
व्योमतस्मी सिंहदया चैरितानासमितप्रभा ॥१३९॥
योरेश्वरी विमानस्या विरोका शोभनासिनी ।
अवाहता कुण्डलिनी नलिनी पद्मवासिनी ॥१४०॥
सदाबन्दा सदाकीर्ति सर्वभूताश्रयस्थिता ।
वाग्देवता ब्रह्मकृता कृतातीता कृतारणि ॥१४१॥

gñeśā (difficult to comprehend), Sūbh
pīnī Guhāmbikā (mother of Ārtikeśya)
Guṇotpattī (origin of attributes) Mahā
pīthā (the exalted seat) Mārutsātī (daugh
ter of Maruts) Havyā bahāntarāgādī
Havyābāhasamudbhavā (born of fire),
Jagadyoni (origin of the universe) Jagat
mātī (mother of the universe) Janmam
tyujarāṅgā (beyond birth, death and
old age), Buddhimātā (mother of intellect),
Buddhimatī (possessed of intellect)
Puruṣāntaravāsīni Tārīni (mighty),
Samādhisthā (absorbed in meditation),
Trinetra (three-eyed), Dhanasthītā (situa
ted in heaven) (126-130)

Sarvendriyamānāśā (mother of all
the senses and mind) Śaral bhā bhādhisthā
(situated in the hearts of all creature)
Sahasratāṅgī (vehicle for crossing the
world) Vidyā (learning) Brāhmarāśī
nolī (mingled in the mind of those versed
in the Vedas) Brāhmanā Bhavā Brāhma

Brāhmadhātā Bhavātrāni Hiranyā
Māhārātrī, Samatraparivartikā Sumāhātī
Sūbhā Bhāvatī, Tārīni Prabhā, Unmī
lāni Sarvasāśā Sarvapratyāyāsāśīnī,
Samanāśā, Candravadanī, Tāṇḍavāsaktā
mānāsā, Sattvasuddhikārī, Suddhī, Māla
trayavāṇśīnī, Jagatpīyā, Jagannatī,
Trinetra, Amptitrayā Vīratrayā, Nalī
hītā, Nirānakuravānodbhāvā (131-135)

Candrabhātrī Vīratrāṅgī, Śrāgīnī,
(Wearing a garland) Padmadhātī,
Pūratrayāśāśīnī, Mahāpuruṣapū
rīyā, Vidyēśvarapīyā, Vidyā Vidyājyoti
rī, Jitāśramā, Vidyāśrī Sāhātī Sāhā
śrāvāśāśīnī, Sāhātīśrāmī (the unob
rined) Samāśhī Mahāśvarā pādī rāyā,
Kāśhī Samāyā Vyāptī Tāyā,
Padmabodhikā, Mahāśrīyāśāśā, Mānāśā,
Mahādevamānāśā, Vyomāśīnī
Sāhātīśrāśī Cēkūśā Amāpīśhāśī,
Vīśvarī, Unmānāśī Vīśāśā Sāhātī
śāśī Anāśhātī Kūṇḍāśīnī Nalīnī Padma-

ब्रह्मभोग्यहृदया . ब्रह्मविष्णुशिवप्रिया ।
 व्योमशक्तिः क्रियाशक्तिर्जनशक्तिः परा गतिः ॥१४२॥
 क्षोभिका यन्त्रिका भेदा भेदाभेदविचरिता ।
 अमित्रा भिन्नसंस्थाना वंशिनो वंशहारिणी ॥१४३॥
 गुह्यशक्तिर्गुणातीता सर्वदा सर्वतोमुखी ।
 भगिनी भगवत्पत्नी सकला कालकारिणी ॥१४४॥
 सर्ववित् सर्वतोभद्रा गुह्यातीता गुहारिणि ।
 प्रक्रिया योगमाता च गङ्गा विश्वेश्वरेश्वरी ॥१४५॥
 कपिला कृपिणा कास्ता कनकाभा कलान्तरा ।
 पुण्या पुष्करिणी भोग्यो पुरंदरपुरस्तरा ॥१४६॥
 पोषणी परमेश्वरभूतिदा भूतिभूषणा ।
 पञ्चब्रह्मसमुत्पत्तिः परमार्थविग्रहा ॥१४७॥
 धर्मोदया भामुसती योगिज्ञेया मनोजया ।
 मनोहरा मनोरक्षा तापसी वेदरूपिणी ॥१४८॥
 वेदशक्तिर्वेदमाता वेदविद्याप्रकाशिनो ।

योगेश्वरेश्वरी माता महाशक्तिर्वनोमयी ॥१४९॥
 विश्वाद्यस्या विष्णुमूर्तिर्विद्युन्माता विहायसी ।
 किन्नरी सुरभी यन्त्रा नन्दिनी नन्दिवल्लभा ॥१५०॥
 भारती परमानन्दा परापरविभेदिका ।
 सर्वप्रहरणोक्ता काम्या कामेश्वरेश्वरी ॥१५१॥
 अचिन्त्याऽचिन्त्यविशया हृत्लेखा फनकप्रभा ।
 कूष्माण्डो घनरत्नादद्या सुगन्धा गन्धदायिनी ॥१५२॥
 त्रिविक्रमपदोद्भूता धनुष्पाणिः शिवोदया ।
 सुकुलभा धनाध्यक्षा धन्या पिङ्गललोचना ॥१५३॥
 शान्तिः प्रभायतो दीप्तिः पङ्कजायतलोचना ।
 आद्या हृत्कमलोद्भूता गर्वा माता रणप्रिया ॥१५४॥
 सत्क्रिया विरिजा भुद्धा नित्यमुष्ठा निरन्तरा ।
 दुर्गा कात्यायनी चण्डो चर्चिका शान्तविग्रहा ॥१५५॥
 हिरण्यवर्णा रजनी जगद्यन्त्रप्रवर्तिका ।
 मन्दराग्निनिवासा च शारदा स्वर्णमालिनो ॥१५६॥

vāṣiṇī Sadānandā, Sadāśakti, Sarvabhū-
 tāśrayasthītā, Vāgdevatā, Brahmakalā,
 Kalāntita, Kālārāṇi, Brahmasrī, Brahma-
 hrdayā, Brahmavivannāśvapriyā, Vyoma-
 śakti, Kriyāśakti, Jñānaśakti, Parāgati.
 (136-142)

Kṣobhikā, Bandhikā, Bhedyā, Bheda-
 bhedavivarjita, Abhinna, Bhinnaśāsthanā,
 Vamāṇī, Vamāśāśrīṇī, Guhyasakti,
 Guṇātītā, Sarvadā, Sarvatomukhi,
 Bhagīnī, Bhagavatpatnī, Salalā, Kālākā-
 rīṇī, Sarvavit, Sarvatobhadrā, Guhyātītā,
 Guhārāṇi, Prakriyā, yogamātā, Gangā,
 Viśveśvareśvarī, Kapilā Kāpilā, Kāntā,
 Kanakābhā, Kālāntarā, Puṇyā, Puskariṇī,
 Bhoktrī, Purandarapurāśarā. (143-146)

Posanī (nourisher), Paramaisvaryā-
 bhūtiḍā, Bhūtibhūṣaṇā, Pañcabrahma-
 samutpattī, Paramārthā, Arthavivagrā,
 Dharmodayā, Bhānumatī, Yogijñeyā,

Manojavā, Manoharā, Manoraksā,
 Tāpasi, Vedarūpīnī, Vedāśakti, Veda-
 mātā, Vedavidyāprakaśinī, Yogeśva-
 reśvarī, Mātā, Mahāśakti, Manomayī,
 Vidyāvasthā, Viyaṇmūrti, Vidyūnmālā,
 Vihāyati, Kinnarī, Surabhī, Vandyā,
 Nandīnī, Nandivalambā, Bhārati, Para-
 mānandā, Parāparavibhedikā, Sarvapraha-
 raṇopetā, Kāmyā, Kāmeśvareśvarī,
 Acūtyā, Acūtyavibhavā, Hṛlekhā,
 Kanakaprabhā, Kūśmāṇḍī, Dhanarat-
 nāḍhyā, Sugandhā, Gandhadāyīnī, Trivi-
 kramapadodbhūtā, Dhanuspāpī, Sivo-
 dayā, Sudurlabhā, Dhanādhyakṣā,
 Dhanyā, Pīngalalocanā, Śāntī, Prabhā-
 vati, Dīptī, Pankajāyatalocanā, Ādyā,
 Hṛtkamalodbhūtā, Gavāmmātā, Rana-
 priyā, Satkriyā, Girijā, Śuddhā, Nitya-
 puṇyā, Nirantarā, Durgā, Kātyāyanī,
 Caṇḍī, Carcikā Śāntavivagrā, Hiranya-
 varṇā, Rajanī, Jagadyantrapravartikā,

रत्नमाला रत्नगर्भा पृथ्वी विश्वप्रमाथिनी ।
पद्मानना पद्मनिभा नित्यतुष्टाऽमृतोद्भवा ॥१२७
ध्रुवती दुःप्रकम्प्या च सूर्यमाता दृषद्वती ।
महेन्द्रभगिनी मान्या वरेण्या वरदक्षिता ॥१२८
कल्याणी कमला रामा पञ्चभूता वरप्रदा ।
वाष्पा वरेभरी वन्धा दुर्जेया दुरतिक्रमा ॥१२९
फालरानिमहावेगा वीरभद्रप्रिया हिता ।
भद्रकाली जगन्माता भक्तानां भद्रदायिनी ॥१३०
कराला पिङ्गलाकारा नाभमेराऽमहावदा ।
पतस्विनी धनोदा च वधध्वपरिवर्तिका ॥१३१
सङ्घिनी पद्मिनी साक्ष्या साक्ष्ययोगप्रयत्तिका ।
चैना संवत्सराकृडा जगत्संपूरणीन्द्रजा ॥१३२
गुम्भारिः खेचरी स्वस्था कम्पुग्रीवा कतिप्रिया ।
जगध्वजा क्षमाकृडा परार्ध्या परमालिनी ॥१३३
ऐश्वर्यवर्मनिलया विरक्ता गह्वात्मना ।

जयन्ती हृदगुहा रम्या गह्वरेष्ठा गणाप्रणीः ॥१३४
संकल्पसिद्धा साम्प्रत्या सर्ववितानवायिनी ।
कलिकल्मषहन्त्री च गुह्योपनिषदुत्तमा ॥१३५
निष्ठावृष्टिः स्मृतिर्व्यप्लिः पुष्टिस्तुष्टिः क्रियावती ।
विश्वामरेश्वरेक्षणा भुक्तिर्भुक्तिः शिवाऽमृता ॥१३६
तोहिता संपमाला च भोवणी वनमालिनी ।
धनन्तस्तयनाऽनन्या नरनारायणीद्वया ॥१३७
नृसिंहो बन्धुमन्थनी शङ्खचक्रगदाधरा ।
सकलवस्तुत्वतिरन्विकापादसंभया ॥१३८
महाव्वाला महामूर्तिः सुपूर्तिः सर्वकामधुक् ।
मुप्रभा नुत्तना गौरी धर्मकामार्थमोक्षदा ॥१३९
भ्रूमव्यनिलया पूर्वा पुराणपुरुषारणिः ।
महाविभूतिदा मध्या सरोजवदना समा ॥१४०
भट्टाश्लेषभुजाऽनाद्या नीलोत्पलदलप्रभा ।
सर्वशक्त्यासनारूढा धर्माधर्मार्थवर्जिता ॥१४१

Mandarādrinivāsā, Śārada, Svartna-
mālīni (147-156)

Ratnamālā, Ratnagarbhā, Pṛthvī,
Viśvapramāthini, Padmānandā, Padmanu-
bhā, Nityatustā, Amṛtodbhavā, Dhruvati,
Duhprakampyā, Sūryamātā, Dṛṣadvatī,
Mahendrābhagīni, Māyā, Varenjā,
Varadarpikā, Kalyāṇī, Kamalā, Rāmā,
Pañcabhūtā, Varaprada, Vācyā, Varesvati,
Vandya, Durajā, Duratikramā, Kāla-
rātṛi, Mahāvegā, Virābhadrāpriyā, Hitā,
Bhadrakālī, Jaganmātā, Bhakta-bhadrā-
dāyini, Karālā, Pingalākārā, Nāma-bheda,
Amahāmadā, Yaśasvīni, Yaśodā, Śaḍdih-
vapari-vartikā, Śāmkhīni, Padmīni,
Sāmkhyā, Sāmkhyāyogapari-vartikā, Chai-
trī, Samvatsarārūḍhā, Jagatsampūrāṇī,
Indrajā, Śumbhārī, Khecari, Svasthā,
Kambugrīvā, Kalipriyā, Khagādhwajā,
Khaḡārūḍhā, Parārdhyā, Paramālīni,

Ausvāryavartmanilayā, Viraktā, Garuḍa-
sanā, Jayanti, Hṛdguhā, Rāmyā Gahvare-
ṣṭhā, Gaṇāgrāni, Saṃkalpasiddhā, Sāmya-
sthā, Sarvavyākṣānadāyini, Kalikāṇṇasa-
hantṛi, Guhyopaniṣaduttamā, Nṛsiṅhā
Drṣṭi, Smṛti, Vyāpti, Puṣṭi, Tuṣṭi,
Kriyāvati Viśvāmreśvareśānā, Bhukti,
Mukti, Śivā Amṛtā (157-166)

Lohitā, Sarpamālā, Bhīṣanī, Vanamā-
līni, Anantaśayanā, Ananyā, Naranārā-
janodbhavā, Nṛmāhī, Dattiyamāthanī,
Saṃkṣacakra-gadādhara, Saṃkṣaṇa-
samutpatti, Anbhikāpīdhanāśayā, Mahā-
jyālā, Mahāmūrti, Samṛti, Sarvākāma-
dhū, Suprabhā, Sustanā, Gaṇṛi, Dharmā-
kārmārthamāḷyadā, Bhṛūmadhijānīyā,
Pūrvā, Purāṇapurūṣārāni, Mahāvirbhūtīdā,
Madhyā, Sarojāṇṇyanī, Samā, Aṣṭādaśa-
bhujā, Anādhā, Nilotpaladalaprabhā,
Sarvāśaktiśānārūḍhā, Dharmādharm-

चैराग्यज्ञाननिरता निरास्तेका निरिन्द्रिया ।
 विचित्रगहनाधारा शशवत्स्थानवासिनी ॥१७२
 स्थानेश्वरो निरानन्दा त्रिशूलवरधारिणी ।
 अशेषदेवतामूर्तिर्देवता वरदेवता ।
 गणान्तिका गिरेः पुत्री निम्बभविनिपातिनी ॥१७३
 अवर्णा वर्णरहिता निचर्षा बीजसंभवा ।
 अतस्तदर्णास्मिन्मस्या शंकरो शान्तमानस्ता ॥१७४
 अगोष्ठा गोमती गोप्त्री मुह्यरूपा गुणोत्तरा ।
 गौर्गौर्गव्यप्रिया गौणी घणेश्वरनमस्कृता ॥१७५
 सत्यमात्रा सत्यसंधा त्रिसंध्या संपिबर्जिता ।
 सर्ववादाश्रया संख्या सांख्ययोगस्तमुद्भवा ॥१७६
 असंख्येयाप्रमेयाख्या सून्या शुद्धकुतोद्भवा ।
 दिग्बुनावसमुत्पत्तिः शंभुवामा शशिप्रभा ॥१७७
 विसङ्गा भेदरहिता मनोता मधुसूदनी ।
 महाश्वीः श्रीसमुत्पत्तिस्तमःपारे प्रतिष्ठिता ॥१७८

ārthavarnjitā, Valrāgyajñānaniratā, Nirāloka,
 Nirindriyā, Vicitrāghanādhārā, Śāśvata-
 sthānavāsini, Sthānēśvarī, Nirānandā,
 Triśūlavaradhārīṇī. Aśeṣadevatāmūrti,
 Devatā, Varadevatā, Gaṇāmbikā, Gī-
 putrī, Nīkumbhavinipāṭinī. (167-173)

Avarṇā, Vargarahitā, Nivarnā, Bījasa-
 mbhavā, Anantavarṇā, Ananyasthā, Śan-
 karī, Śāntamānasā, Agotrā, Gomatī,
 Goptrī, Guhyarūpī, Guṇottarā, Gauḥ, Gīḥ,
 Gavyapriyā, Gauṇī, Gaṇēśvaranamaskṛtā,
 Satyabhāmā, Satyasandhā, Trisandhyā,
 Sandhivarjitā, Sarvavādāśrayā, Sāmkhyā,
 sāmkyayogasamudbhavā, Asamkhyeyā,
 Aprameyākhyā, Śūnyā, Śuddhākulod-
 bhavā, Bindunāḍasamutpatti, Śāmbhu-
 vāmā, Śaśiprabhā (167-177)

Viṣaṅgā, Bheṭṭarahitā, Manojitā,
 Madhusūdanī, Mahāśrī, Śrīsamutpatti,

त्रितत्त्वमाता त्रिविधा सुसूक्ष्मपदसंधया ।
 शान्तपतीता मलातीता निर्विकारा निराश्रया ॥१७९
 शिवाख्या चित्तनिलया शिवज्ञानस्वरूपिणी ।
 देव्यदानवनिर्मात्री काश्यपी कालकल्पिका ॥१८०
 सास्त्रयोनिः क्रियामूर्तिश्चतुर्वर्गप्रदर्शिका ।
 नारायणी नरोद्भूतिः कौमुदो लिङ्गधारिणी ॥१८१
 कामुकी सतिता भावा परापरविभूतिवा ।
 परान्तजातमहिमा बडया यामलोचना ॥१८२
 सुमद्रा देवकी सीता देववेदाङ्गपारगा ।
 मनस्विनी मन्मुमाता महामन्युसमुद्भवा ॥१८३
 अमृत्पुरमृता स्याहा पुष्टता पुष्कृता ।
 असौच्या मिश्रविषया हिरण्यरजतप्रिया ॥१८४
 हिरण्या राजती हैमी हेमाभरणभूतिता ।
 विश्राजमाना दुर्जया ज्योतिष्मोमफलप्रदा ॥१८५
 महानिद्रासमुद्भूतिरनिद्रा सत्यदेवता ।
 वीर्घाककुम्भिनी हृद्या शान्तिवा शान्तिवर्द्धिनी ॥१८६

Tamahpārepratiṣṭhitā, Tritattvamātā,
 Trividhā, Susūkṣmā, pādasamīrayā,
 Śāntyaritā, Malātī, Nirvikārā, Nirāśrayā,
 Śivākhyā, Cittanilayā, Śivajñānasvarūpiṇī,
 Daittyādānavanirmātrī, Kaśyapī, Kāla-
 kalpikā, Śāstrayoni, Kriyāmūrti, Caturva-
 rgapradarṣikā, Nārāyaṇī, Narodbhūtī,
 Kāumudī, Liṅgadhārīṇī, Kāmukī, Lalitā,
 Bhāvā, Parāvaravibhūtidā, Parāntajāta-
 mahimā, Bāḍavā, Vāmalotana, Subhadrā,
 Devakī, Sītā, Vedavedāṅgapāragā, Mana-
 svini, Manyumātā, Mahāmanyaśamud-
 bhavā, Amṛtyu, Amṛtā, Śvāhā, Puruḥitā,
 Puṣṭantā, Aśocā, Bhinnaviṣayā, Hiranya-
 rajatapriyā, Hiranyā, Rājatī, Haimī,
 Hemābharanabhūṣitā, Vibhāśamānā,
 Durjāyā, Jyotiṣṭomaphalapradā, Mahā-
 nidrāsamudbhūtī, Anidrā, Satyadevatā
 Dīrghā, Kakudminī, Hṛdyā, Śāntidā
 Śāntivardhinī. (178-186)

सहस्रादिशक्तिजननी शक्तिवक्रप्रवर्तिका ।
 त्रिशक्तिजननी जन्या षड्गणपरिवर्जिता ॥१८७॥
 मुधामा कर्मकरणी युगान्तदहनात्मिका ।
 सकर्षणी जगद्धानी कामयोनि किरोटिनी ॥१८८॥
 ऐन्द्रो अस्तोवयनमिता वंणवी परमेश्वरी ।
 प्रद्युम्नदपिता दाप्ता युगदृष्टिस्त्रिलोचना ॥१८९॥
 मदोत्कटा हसगति प्रब्रण्ठा चण्डविक्रमा ।
 घृषावेशा बिद्यमाता चिन्त्यपर्वतवासिनी ॥१९०॥
 हिमवन्मेदनिलया कैलासगिरिवासिनी ।
 चाणूरहन्तुतमया नीतिता कायरूपिणी ॥१९१॥
 वेदविद्याप्रतज्ञाता धर्मशीलाऽनिलासना ।
 वीरभद्रप्रिया वीरा महाकालसमुद्भवा ॥१९२॥
 विद्याधरप्रिया सिद्धा विद्याधरनिराकृति ।
 भाम्यायनी हरन्ती च पायनी घोषणी सिता ॥१९३॥
 मातृका मन्मथोद्भूता धारिणी बाहनप्रिया ।
 शरीरिणी मुधावाणी धोणावादनतपरा ॥१९४॥
 सेविता सेविना सेवया सिनीवाली गरमती ।

अलम्बती हिरण्याक्षी मृगाङ्गा मानदायिनी ॥१९५॥
 वसुप्रदा वसुमती वसोर्द्धारा वसुधरा ।
 धराधरा वरारोहा वरावरसहस्रदा ॥१९६॥
 शोफला शोमती शोभा शोनिवासा शिवप्रिया ।
 शोषरा शोकरो कल्या शोधराऽर्द्धशरीरिणी ॥१९७॥
 अनन्तदृष्टिरसुद्रा धारीता धनदप्रिया ।
 निहन्त्री वंत्ससङ्गता सिद्धिहा सिन्धवाहना ॥१९८॥
 सुषेणा चन्द्रनिलया सुकीर्तिरिन्द्रतन्त्रमाया ।
 रसज्ञा रसका रामा लेलिहानाऽमृतलया ॥१९९॥
 नित्योदिता स्वयम्भोतिरस्तुका मृतजीवनी ।
 वज्रदण्डा वज्रजिह्वा वंदेही पद्मविग्रहा ॥२००॥
 मङ्गल्या मङ्गला माला मलिना मलहारिणी ।
 गान्धर्वी गारुडी चान्द्री रश्मिलारयत्तरप्रिया ॥२०१॥
 सौदामिनी जनातन्त्रा भ्रुकुटीकुटिलानना ।
 कर्णपादपरा कक्ष्या वराप्रणामहरिणी ॥२०२॥
 युगधरा युगावर्त्ता प्रियप्ता हर्षवर्द्धनी ।
 प्रणवदेवता दिव्या दिव्यगन्धा दिवाधरा ॥२०३॥

Isakmyādisaktijnanā, Śaktivakrapra-
 vartikā Trisaktijyanā Janyī Śṛṣṭem
 parivarjitī Sudhāmā Karmikarini
 Yugāntadahanātmikā Samkarsini, Jaga-
 ddhātṛi, Karmyonī Karṇiṇī Andrī, Trai-
 lokyanimūtī, Vāraṇvī Parameśvarī,
 Pradyumnadāyikā, Dāptā, Yūgmadrṣṭī
 Trilocanī Madotkṛtī, Himsagatī, Pra-
 cāṇḍī, Cāṇḍavikramī, Vṛṣaśā, Vyanmātī
 Vindhya-parvatāyini, Himavānmeru-
 talayī, Kailāsarajāsini, Cāmarahantṛi-
 nyā Nityajī Karmarūpini Vedavyā-
 vrataśrī, Dharmarāṣṭī, Amṛtānī,
 Virābhadrāprajā Virī Mahākalīśarmud-
 bhavī Vidyādhārāprajā Siddhī Vidyā-
 dī aramāśrī, Apṛkṣānī Haranti Pīṭhā,
 Pōṣṇī Akṣā Māṣkī, Manmathodbbhūtī
 Vāṇī, Vāṇāprajā Karṇiṇī Sudhī

Vinī, Vināṭanātātparā Sevī Sevī,
 Sevī Śaktī Śaktī Garutmatī Arundhatī
 Hiranyākī Mṛgāṅkā Mānadāyini Vasu-
 pradā Vismatī Vasudhātṛi Visundharā
 Dhārdharā, Varīrohī Vardāvarā-
 hrādī Śelphālī, Śrīmātī Śrī Śrī Śrī
 Śāpṛyā, Śrīdhārī, Śrīkārī, Kalyā,
 Śrīdhārīdhārīni, Anantadrṣṭī Akṣu-
 drī, Dhātṛī Dhārdāprajā Dāyī
 samgharohanī Simhikā, Simhādhānī,
 Suvā Cāndrānāyā, Sukṛtā Chinī
 Simājī Rājā Rājā Rāmā Leh-
 hānī, Amṛtānī Nityoditī Śrīyā
 jyoti Uṣṇī Mṛtyuṅkī Vyādhāṇḍī,
 Vyādhā Vādhī Vyāgrāhī
 Māṅghī Māṅghī Māṅghī Māṅghī,
 Mahābhārī Gāndhārī Gāṇḍī Cāndī,
 Kambhārī prajā, Śrāḍḍāni, Jān-

शक्रासनगता शाक्री शाध्वी नारी शवासना ।
 इष्टा विशिष्टा शिष्टेष्टा शिष्टाशिष्टप्रपूजिता ॥२०४
 शतरूपा शतावर्ता वितता सुरभि सुरा ।
 सुरेन्द्रमाता सुद्युम्ना सुपुष्पा सूर्यसंस्थिता ॥२०५
 समीक्ष्या सत्प्रतिष्ठा च निवृत्तिर्ज्ञानपारणा ।
 धर्मशास्त्रार्थकुशला धर्मेजा धर्मवाहना ॥२०६
 धर्माधर्मविनिर्मात्री धर्मिकाष्पा शिवप्रदा ।
 धर्मशक्तिर्धर्ममयी विधर्मा विश्वधर्मिणी ॥२०७
 धर्मांतरा धर्ममेषा धर्मपूर्वा धनवाहा ।
 धर्मोपवेष्ट्री धर्मात्मा धर्मगम्या धराधरा ॥२०८
 कपाली शाकला मूर्ति कला कलितविग्रहा ।
 स्वशक्तिविनिर्मुक्ता सर्वशक्त्याश्रयाश्रया ॥२०९
 सर्वा सर्वेश्वरी सूक्ष्मा सुसूक्ष्मा ज्ञानरूपिणी ।

nanda Bhrukutikuṣṭhanana Karn
 karkura Lakṣya Kamsapranāpaharṇi
 Yugandhara Yugavarta Trisandhya
 Harsavardhāni Pratyakṣdevita Divya
 Divyagandha Divapara (187 203)

Sakrasanagata Śakrī Śādhvī Nārī
 Śavaasana Iṣṭa Viśiṣṭa Śiṣṭeṣṭa Śiṣṭaśiṣṭa
 prapūjita Śantarūpa Śtavarta Vinata
 Surabhī Sura Surendramata Sudyumna
 Susumna Suryasamsthita Samikṣya Sat
 pratistha Nivṛtti Jñānaparaga Dharma
 sastrarthakusala Dharmajña Dharmā
 vahana Dharmadharmavinirmatṛi Dhar
 mānāmāsvaprada Dharmāśakti, Dharma
 mayī Vīdharmā Viśvadharmīni Dhar
 mantara Dharmamegha Dharmāparva
 Dhanavaha Dharmopadeśtrī Dhar
 matma Dharmagamyā Dharadhara
 Kapalī Śākalā Murti Kalakāṭivigrahā
 Sarvasaktivinirmuktā Sarvasaktyāśraya
 śraya Sarvā Sarvesvarī, Sūkṣmā Sū
 kṣma, Jñānarūpīni Pradhāna puruṣeṣa

प्रधानपुष्पशेखा महादेयकसाक्षिणी ।
 सवासिवा विद्यन्मूर्तिर्विश्वमूर्तिरमूर्तिका ॥२१०
 एव नाम्ना सहस्रेण स्तुत्वाप्ती हिमवान् गिरि ।
 श्रूय प्रणम्य भीतात्मा प्रोवाचेद कृताञ्जलि ॥२११
 यदेतदेवम् रप धोर ते परमेश्वरि ।
 भीतोऽस्मि साप्रत दृष्ट्वा रूपमन्यत प्रदर्शय ॥२१२
 एयमुक्ताञ्च सा देवी तेन शैलेन पादतो ।
 सहस्र दशोपासा स्वरूपमपर पुन ॥२१३
 नीलोत्पलवत्प्रस्य नीलोत्पलमुगन्धिकम् ।
 द्विनेन द्विभुज सौम्य नीलालकविभूषितम् ॥२१४
 रक्तपादाम्बुजतल सुरक्तकरपल्लवम् ।
 धीमद विशालतप्तवृत्तललाटतिलकौज्ज्वलम् ॥२१५

Mahadevaikasakṣiṇī Śācasivā Viyanmurti,
 Viśvāmurti Amurtika (204 210)

Thus adoring the goddess by (reciting)
 a thousand appellations the timid minded
 mountain Himavan again bowed down
 to her and said with folded hands (211)

O thou supreme goddess I am terri
 fied at this thy terrific and divine form
 Do thou now show me another form (212)

Thus addressed by the mountain
 the goddess Parvatī after withdrawing
 that (fearful) form manifested another
 form of her (213)

■ was graceful like the petals of a blue
 lotus, fragrant like a blue lotus two eyed
 two armed charming and adorned by
 locks of blue hair (214)

It was red in the surface of the lotus
 like feet, perfectly red in the sprout like
 palms of the hands was beautiful full of
 charms and resplendent with a mark on
 the forehead (215)

मूर्धितं चाक्षरार्वाङ्गं मूलगणैरतिकोमलम् ।
 दधानमुरसा मालां विशालां हेमनिर्मिताम् ॥२१६॥
 ईषत्स्मितं मुचिम्बोष्ठं नूपुरारावसंयुतम् ।
 प्रसन्नवदनं दिव्यमनन्तमहिमास्पदम् ॥२१७॥
 तदोद्गमं समालोक्य स्वरूपं शैलसत्तमः ।
 भोति संत्यज्य हृष्टात्मा वभाषे परमेश्वरम् ॥२१८॥
 हिमवानुवाच ।
 अद्य मे सफलं जन्म अद्य मे सफलं तपः ।
 यन्मे साक्षात्त्वमभ्यक्ता प्रसन्ना दृष्टिगोचरा ॥२१९॥
 त्वया सृष्टजगत् सर्वप्रधानाद्यं त्वयि स्थितम् ।
 त्वय्येव लीयते देवि त्वमेव च परा गतिः ॥२२०॥
 वदन्ति केचित् त्वामेव प्रकृतिं प्रकृतेः पराम् ।

अपरे परमार्थज्ञाः शिवेति शिवसन्ध्ये ॥२२१॥
 त्वयि प्रधानं पुरुषो महान् ब्रह्मा तयेश्वरः ।
 अविद्या नियतिमया कलाद्यः शतशोऽभवन् ॥२२२॥
 त्वं हि सा परमा शक्तिरनन्ता परमेष्ठिनी ।
 सर्वभेदविनिर्मुक्ता सर्वमेदाश्रया निजा ॥२२३॥
 त्वामधिष्ठाय योगेति महादेवो महेश्वरः ।
 प्रधानाद्यं जगत् कृत्स्नं करोति विकरोति च ॥२२४॥
 त्वयैव सगतो देवः स्वमानन्दं समरमुते ।
 त्वमेव परमानन्दस्त्वमेवानन्ददायिनी ॥२२५॥
 त्वमक्षरं परं ध्योम महच्छयोतिरिन्द्रजनम् ।
 शिवं सर्वगतं सूक्ष्मं परं ब्रह्म सनातनम् ॥२२६॥
 त्वं शक्तः सर्वदेवानां ब्रह्म ब्रह्मविशमतिः ।
 चायुर्वैतवता देवि योगिना रत्नं कुमारकम् ॥२२७॥

Her extremely delicate form was profusely decorated with various ornaments, and wearing over the breast a huge garland made of gold (216)

Her beautiful lips ruddy as the ripe bimba fruit, had gentle smile, and her feet were attended by jingling anklets, her face gracious and divine, the seat of infinite glory (217)

Beholding this gracious form (of her) the excellent mountain (Īlimavān) cast his fear away and with a joyous heart said to the supreme goddess (218)

Īlimavān said Today, my existence is fulfilled today my penances have borne fruit that thou, the unmanifest hast been revealed visibly before my very eyes (219)

The entire universe has been created by thee, all the world beginning with Pradhāna is located in thee, and in thee O goddess, all becomes merged, thou indeed art the ultimate resort (220)

Some say that thou art Prakṛti, while others assert that thou art beyond ■

Others who know the supreme truth call thee as Śiva, O thou associated with Śiva (221)

In thee have sprung up Pradhāna, Puruṣa, Mahat Brahma, as well as Isvara, Avidya, Niyati Māya and hundreds of 'Kala's (arts) and various other (222)

Thou art that Sovereign Power, Infinite Parameshṭhī, free from all distinctions, and the resort of all distinctions (223)

O thou the lord of meditation the great god Mahādeva, produces the entire world starting with Pradhāna, and also dissolves it, depending on thee (224)

In communion with thee again the lord enjoys the bliss of self-absorption; thou indeed art the highest bliss, thou indeed art the bestower of bliss (225)

Thou art undecaying, the high sky, the greater splendence, free from stain, auspicious, omnipresent, subtle, the ancient supreme spirit (226)

Among all the deities, O goddess, thou art Indra, among those vested in Brahma,

ऋषीणा च वसिष्ठस्त्वं व्यासो वेदविदमसि ।
 साहस्राना कपिलो देवो रुद्रमामसि शंकरः ॥२२८॥
 आदित्यानामुपेन्द्रस्य वसूना चैव धावकः ।
 वेदाना सामवेदस्त्वं गायत्री छन्दसामसि ॥२२९॥
 अध्यात्मविद्या विद्यानां यतोना परमा गतिः ।
 माया त्व सर्वशक्तीना कालः कलयतामसि ॥२३०॥
 क्षोद्धारः सर्वगुह्याना वर्णना च द्विजोत्तमः ।
 आश्रयाणा च गार्हस्थ्यभोश्वराणा महेश्वरः ॥२३१॥
 पुंसा त्वमेकः पुरुषः सर्वभूतहृदि स्थितः ।
 सर्वोपनिषदा देवि गुह्योपनिषदुच्यते ॥२३२॥
 ईशानश्चासि कल्याणा पुमाना कृतमेव च ।

आदित्यः सर्वमार्गाणा वाचा देवो सरस्वती ॥२३३॥
 त्वं सख्योऽभारुह्याणा विष्णुर्मायाविनामसि ।
 अरुच्यती सतीना त्वं सुपर्णः पततामसि ॥२३४॥
 सूक्ताना पौरुषं सूक्त ज्येष्ठसाम च सामसु ।
 सावित्री चासि जप्याना वज्रुपा शतरुद्रियम् ॥२३५॥
 पर्वताना महामेश्वरान्तो भोगिनामसि ।
 सर्वेषा त्व पर ब्रह्म त्वन्मप सर्वमेव हि ॥२३६॥
 रूपं तवाशेषकमाविहीन-
 मगोचरं निर्मलमेकरूपम् ।
 अनादिमध्यास्तमनन्तमाद्यं
 नवमि सत्य तमसः परस्तात् ॥२३७॥

thou art Brahma, Vāyu among the mighty,
 and (Sanat) Kumāra (or Kārtikeya), among
 the Yogins (227)

Thou art Vasīṣṭha among the sages,
 Vyāsa among those proficient in the
 Vedas, Kapila among the adherents of
 Sāṃkhya (philosophy) and Saṃkara
 among the Rudras (228)

Of the Ādityas, thou art Upendra, Fire
 thou art among the Vasus, Samaveda
 among the Vedas and Gāyatrī among the
 metres (229)

Thou be the spiritual Knowledge among
 all the branches of learning, the final
 beatitude among the goals illusion among
 all powers, and Kāla (death) among all
 destroyers (230)

Thou be the syllable 'Om' among all
 objects mysterious, the excellent Brāhmaṇa,
 among the castes (Vāras) the householder
 among the stages of life (āśramas), and
 lord Mahesvara, among the duties
 among men thou art the sole Male situ-
 ated in the hearts of all beings Among
 all the Upanisads O goddess, thou art

spoken of as the Mysterious (Guhya)
 upanisad (231, 232)

Among the periods (Kalpas) thou art
 Itāna, and among the ages thou be the
 Kṛta Age, Āditya among all the Mārgas
 (path, styles) and the goddess Sarasvatī
 among the speeches (233)

Thou art Lakṣmī among the graceful
 forms Viṣṇu among the crafty, Arundhatī
 among the chaste ladies, and Garuḍa
 among the birds (234)

Of the hymns, thou art the Pūrva-
 sūkta, and among the Śāmanas the senior-
 most (jyēṣṭha) Śāman Among the
 Mantras fit for repetition thou art Sāvitrī,
 and among the Yajus art thou Sata-
 rudriya (235)

Thou art Mahāmeru among the
 mountains, Ananta among the serpents
 thou be the supreme spirit in all objects,
 everything indeed is permeated by
 thee (236)

I bow to that form of thine, which is
 absolutely free from all transformation, is
 imperceptible free from impurities
 (stainless) peerless, which has neither

यदेव पश्यन्ति जगत्प्रसूति
वेदान्तविज्ञानविनिश्चितार्थाः ।
आनन्दमात्रं प्रणवाभिधानं
तदेव रूपं शरणं प्रपद्ये ॥२३८॥
अशेषभूतान्तरसन्निविष्टं
प्रधानपुंयोगवियोगहेतुम् ।
तेशोमयं जगन्निनाशहीनं
प्राणाभिधानं प्रणतोऽस्मि रूपम् ॥२३९॥
आद्यगतहीनं जगदात्मशून्यं
विभिन्नसंस्थं प्रकृतेः परस्तात् ।
कूटस्थमव्यक्तमपुस्तवैव
तमामि रूपं पुरुषाभिधानम् ॥२४०॥
सर्वाभयं सर्वजगद्विधानं
सर्वत्रयं जगन्विनाशहीनम् ।

सूक्ष्मं विचित्रं त्रिगुणं प्रधानं
नतोऽस्मि ते रूपमलुप्तभेदम् ॥२४१॥
आद्यं महत् ते पुरुषात्मरूपं
प्रकृत्यवस्थं त्रिगुणात्मबीजम् ।
ऐश्वर्यविज्ञानविरागधर्मः
समन्वित देवि नतोऽस्मि रूपम् ॥२४२॥
द्विसप्तसोकात्मकमम्बुसंस्थं
विचित्रभेदं पुरुषैकनाथम् ।
अनन्तमूर्तरधिवासितं ते
नतोऽस्मि रूपं जगदण्डसंज्ञम् ॥२४३॥
अशेषवेदात्मकमेकमाद्यं
स्वतेजसा पूरितलोकभेदम् ।
त्रिकातहेतुं परमेष्ठिसंज्ञं
तमामि रूपं रविमण्डलस्थम् ॥२४४॥

beginning nor middle nor end, infinite,
original, the highest truth, beyond
ignorance. (237)

I seek refuge with that form (of thine)
which the masters of the knowledge of
Vedānta, view as the origin of the uni-
verse, that which is blissful and termed as
Prapava (238)

I bow down to that form which abides
within all the beings, is the source of the
union and separation between Pradhāna
and Purusa luminous, free from birth and
destruction and termed as Prāna (vital-
energy) (239)

I bow to that form of thine which
is called as Purusa and is devoid of
beginning and end, the soul of the
world, abiding in various forms, sur-
passing Prakṛti mysterious, of unmanifest
figure (240)

I bow to that form of yours which is
the resort for all, the producer of the entire

world moving everywhere, the devoid
of birth and death, subtle, variegated,
Pradhāna invested with the triple quali-
ties, without any different shape (241)

I bow to that form of thine, O Goddess,
which is the original Mahat termed as
Purusa, abiding in Prakṛti, the soul seed
of the triple qualities, and associated
with wealth, wisdom, unattachment and
piety (242)

I bow to that form of yours termed
as the egg of the universe, which is com-
posed of fourteen regions, located in
the waters, lorded over solely by the
(Supreme) Purusa, and constituted of
many distinctions (243)

I bow down to the form located in the
orb of the sun embodying the entire Vedas
singular, original, permeating the different
regions with its own glory, the origin of
the triple times, termed as Parameshṭin
(244)

सहस्रसूर्धानमनन्तशक्ति

सहस्रयाहु पुण्य पुराणम् ।

शयानमन्त सत्तिले तयैव

नारायणाख्य प्रणतोऽस्मि रूपम् ॥२४३॥

दष्टाकराल निदशाभिवन्द्य

युगान्तकालान्तकल्परूपम् ।

अशेषमृताण्डविनाशहेतु

नमामि रूप तव कालस्रजम् ॥२४४॥

फणासहस्रेण विराजमान

भोगोन्द्रमुरधरेभिपूज्यमानम् ।

जगद्वनाकृतनु प्रगुप्त

नतोऽस्मि रूप तव शेषस्रजम् ॥२४५॥

अद्याहृतैश्वर्यमद्युगमनेत्र

ब्रह्मावृत्तानन्दरसज्ञमेकम् ।

I bow to that form (of thine) known
as Narayana having a thousand heads
possessed of infinite might the ancient
Male having a thousand arms and lying
in water (245)

I bow down to that form of thine
termed as Kala which is terrific with
(fearful) teeth is venerable to the gods
the maker of the great fire at the end of
an Age the cause of the dissolution of the
entire creation (246)

I bow to that form of yours termed as
Sesa which has a thousand hoods adored
by the chiefs even of the lords of serpents
ridden over by the sleeping Janardana (247)

I bow to your form named as Rudra
possessed of unobstructed (flow of) wealth
of uneven (three) eyes, familiar with the
bliss derived from the ambrosia of a
knowledge of Brahman survived even at

युगान्तशेष दिवि नृत्यमान

नतोऽस्मि रूप तव ह्रस्वस्रजम् ॥२४६॥

प्रहोणशोक विमल पवित्र

सुरासुरैरचितपादपद्मम् ।

सुकोमल देवि विशालशुभ्र

नमामि ते रूपमिदं नमामि ॥२४७॥

ॐ नमस्ते महादेवि नमस्ते परमेश्वरि ।

नमो भगवतेशानि शिर्याय ते नमो नम ॥२४८॥

त्यग्मयोऽहं त्वदाधारस्त्वमेव च गतिर्मम ।

त्वामेव शरणं यात्ये प्रतोद परमेश्वरि ॥२४९॥

मया नास्ति सभो लोके देवो वा दानयोऽपि वा ।

जगन्मातैव मत्पुत्री सञ्ज्ञता सपत्ता यत ॥२५०॥

एषा सवाम्बिका देवि क्लृप्तानूत् पितृकायया ।

मेनाऽश्लेषजगन्मातुरहो पुण्यस्थ गौरवम् ॥२५१॥

the end of ages and dancing in heaven (248)

I do bow to this form of yours, O
goddess which is free from grief is abso-
lutely pure with its lotus-feet extremely
delicate and shining white adored by gods
and demons (249)

Om Obeasance to thee Mahadevi,
obeasance to thee O supreme Goddess
obeasance to Bhagavati, Isani obeasance
again and again to thee Siva (250)

I am absorbed in thee thou art my
receptacle thou art also my goal O great
goddess I seek refuge in thee (251)

There is no deity or demon in the
world equal to me since the mother of
the world has been born to me as my
daughter by virtue of my penance (252)

This Menā, the daughter of the Pits, O
goddess has been the mother of thee, thou
the mother of the entire world blessed
indeed is the glory of virtues (253)

पाहि माममरेशानि मेनया सह सर्वदा ।
 नमामि तव पादाब्जं व्रजामि शरणं शिवाम् ॥२५४॥
 अहो मे सुमहद् भाग्यं महादेवीसमागमात् ।
 आज्ञाय महादेवि किं करिष्यामि शक्तिरि ॥२५५॥
 एतावदुपत्या यच्चन तदा हिमगिरीश्वर ।
 सप्रेक्षमाणो गिरिजाप्राञ्जलिं पार्ष्वतोऽभवत् ॥२५६॥
 अथ सा तस्य यच्चन निशम्य जगत्तोऽरणि ।
 सस्मितं प्राह पितरं स्मृत्वा पशुपतिं पतिम् ॥२५७॥
 देवपुत्राह ।
 शृणुष्व चेतसः पूरम गुह्यमोश्वरगोचरम् ।
 उपवेश गिरिधेष्ठ सेवितं कृत्स्नवादिभि ॥२५८॥
 यन्मे साक्षात् परं रूपमेश्वरं दृष्टमद्भुतम् ।
 सर्वशक्तिसमायुक्तममया प्रेरकं परम् ॥२५९॥

शान्तं समाहितमना बन्धकारवर्जित ।
 तन्निष्ठस्तत्परो भूत्वा तदेव शरणं व्रज ॥२६०॥
 भक्त्या त्वनन्यया तत्तं भूत्वा परमाश्रित ।
 सर्वयज्ञतपोदानैस्तदेवाचर्य सर्वदा ॥२६१॥
 तदेव मनसा पश्य तद् ध्यायस्व जपस्व च ।
 ममोपदेशात् सत्तारं नात्स्यामि तवानघ ॥२६२॥
 अहं वै मत्परां भक्तानंश्चरं योगमास्थितान् ।
 सत्तारं सत्तारं ब्रह्मादुद्धराम्यन्त्रिरेण तु ॥२६३॥
 ध्यानेन कर्मयोगेन भक्त्या शानेन चैव हि ।
 प्राप्याह ते विरिभेष्ठ नान्यथा कर्मशोदिनि ॥२६४॥
 श्रुतिस्मृत्युदितं तस्यैव कर्मं वर्गाथमात्मनम् ।
 अर्थात्मज्ञानसहितं मुक्तये सततं कुरु ॥२६५॥

Protect me for ever O thou goddess of
 the lord of gods together with Men! I
 bow to your lotus feet, I seek refuge into
 §ivt (254)

Oh my great fortune! that the great
 goddess has come unto me Command
 me Mahadevi what I should do (to
 propitiate thee) O Sankari (255)

Saying thus much then the lord of the
 mountains Himavat approached Girijā
 looking up to her with folded hands (256)

Hearing his words She the kindler of
 the world smilingly said to her father
 after recollecting her lord Paśupati (257)

Devī said O Chief of mountains,
 listen first to the instructions which are
 mysterious known only to the supreme
 master and followed by those versed in
 the Vedas (258)

The exquisite wonderful and divine
 form of mine has just been seen by thee
 invested with all powers, infinite and

supremely stimulating do thou seek refuge
 unto that being subdued, collected, free
 from pride and conceit, and devoted and
 attached to that (form) only (259 260)

With single devotion my darling and
 resorting to contemplation about myself
 do thou always worship it with all kinds
 of sacrifices, penances and gifts (261)

Do thou behold it mentally, meditate
 on it, propitiate it according to my in-
 struction I shall destroy (the cares of) thy
 mundane existence, O smile thou (262)

I combat (troublesome) sea of mundane
 existence I shall before long take them out
 who are dependents on me and absorbed
 in divine meditation (263)

I am attainable by you, O chief of
 mountains only through contemplation,
 performance of action, devotion and
 acquisition of knowledge and not otherwise
 through myriads of deeds (264)

Do thou properly perform deeds
 prescribed by the Vedas and Smritis

धर्मात् सजायते भक्तिर्भक्त्वा सप्राप्यते परम् ।
 श्रुतिस्मृतिभ्यामुदितो धर्मो यज्ञादिको मत ॥२६६॥
 नान्यतो जायते धर्मो वेदाद् धर्मा हि निर्वर्धो ।
 तस्मान्मुमुक्षुर्धर्मार्थो मद्रूपं वेदमाश्रयेत् ॥२६७॥
 मन्वेया परा भक्तिर्वेदसत्ता पुरस्ततो ।
 ऋग्यजु सामह्वेण सर्गादी संप्रवर्तते ॥२६८॥
 तेषामेव च मुख्यार्थं वेदानां भगवान्मज्ज ।
 ब्राह्मणादीन् सत्सर्जाय स्वे स्वे कर्मण्यप्येनपत् ॥२६९॥
 ये न कुर्यन्ति तद् धर्मं तदर्थं ब्रह्मनिर्मितम् ।
 तेषामयस्ताद् नरकास्तामिन्द्रादीन्कल्पयत् ॥२७०॥
 न च वेदाद् ऋते किञ्चिच्छस्त्र धर्माभिधायकम् ।

pertaining to Varnas (castes) and Āśramas (stages of life), associated with spiritual knowledge for thy deliverance (265)

From Dharma (Piety) is born devotion through devotion the highest goal is attained, (the performance of) sacrifices and others are Dharma enjoined by the Vedas, and the Smṛtis (266)

Dharma does not accrue out of any thing else It is from the Vedas that Dharma comes out Therefore should a person desirous of salvation through the performance of Dharma (Piety) resort to the Vedas as the embodiment of me (267)

It is my ancient and supreme power that is named as the Vedas, introduced in the form of Ṛk, Yajus and Sāman in the beginning of creation (268)

For the protection of those Vedas indeed, did the unborn Lord create the Brāhminas and others and employed them to their prescribed duties (269)

For those who do not perform those duties prescribed for them by Brāhmā He created the hells known as Tāmisra and others down (below the earth) (270)

योऽन्यत्र रमते सोऽज्ञौ न समाप्यो द्विजातिभि ॥२७१॥
 यानि शास्त्राणि वृश्यन्ते लोकेऽस्मिन् विविधानि तु ।
 श्रुतिस्मृतिर्विद्वद्भिर निष्ठा तेषां हि तामसी ॥२७२॥
 कायात् वृश्चरान च यमल वाममाहृतम् ।
 एवमिषानि चान्यानि मोहनायानि तानि तु ॥२७३॥
 ये कुशास्त्राभिषोषेण मोहयन्तीह मानवान् ।
 मया सृष्टानि शास्त्राणि मोहार्थमा भवान्तरे ॥२७४॥
 वेदायैवित्तमं कार्यं सत् स्मृतं कर्म वैदिकम् ।
 तत् प्रकलेन कुर्वन्ति मत्प्रियास्ते हि ये नरा ॥२७५॥
 वर्णानामनुकम्पार्थं मत्प्रियोमाद् विराट् स्वयम् ।
 स्वायम्भुवो मनुर्धर्मान् पुनोना पूर्वमुक्तवान् ॥२७६॥

There is no scripture other than the Vedas which tells about Dharma (piety) One who revels in things other than the Vedas is not (even) to be spoken to the twice born ones (271)

The various scriptures opposed to the Vedas and the Smṛtis that are found in this world have their basis in ignorance (272)

Kapala, Pancarātra Yamala Vāma, Ārhatas as well as such others are delusive in nature (These scriptures and some others are designed to (cause) delusion) (273)

The scriptures expounded by me are designed to delude those in this world who themselves delude the men through the application of evil scriptures (274)

Men who strive to perform the Vedic rites prescribed by the host of those versed in the mystery of the Vedas are beloved of me (275)

The great puruṣa self born Manu himself had previously imparted to the sages the code of piety (Dharma) for the benefit of the castes under my direction (276)

श्रुत्वा चान्येऽपि मुनयस्तन्मुखाद् धर्ममुत्तमम् ।
चक्रुर्धर्मप्रतिष्ठायं धर्मशास्त्राणि चैव हि ॥२७७॥
तेषु चान्तर्हितेष्वेवं युवान्तेषु महर्षयः ।
ब्रह्मणो यचनात् तानि करिष्यन्ति युगे युगे ॥२७८॥
अष्टादश पुराणानि व्यासेन कथितानि तु ।
नियोगाद् ब्रह्मणो राजंस्तेषु धर्मः प्रतिष्ठितः ॥२७९॥
भगवान्युपपुराणानि सचिद्विद्यैः कथितानि तु ।
युगे युगेऽत्र सर्वेषां कर्ता ये धर्मशास्त्रवित् ॥२८०॥
शिक्षां कल्पौ व्याकरणं निरुक्तं छन्द एव च ।
ज्योतिः शास्त्रं न्यायविद्या नीमांसाश्चोपबृंहणम् ॥२८१॥
एवं चतुर्दशैतानि विद्यास्थानानि सत्तम ।

Hearing the tenets of the excellent Dharma from his lips, other sages also composed other treatises on Dharma for establishing the law of piety (on earth) (277)

When these treatises would perish at the end of the Age, the great sages at the behest of Brahmā would create those scriptures again and again in every age (278)

Eighteen Purāṇas, O King, have been narrated by Vyāsa under the instruction of Brahmā and Dharma (the law of righteousness) has been founded on them (279)

Other minor Purāṇas also have been described by his disciples. In this way throughout the ages scholars proficient in Dharmaśāstra would produce treatises on the laws of Dharma (280)

Śikṣā (science of pronunciation and euphony), Kalpa (rules for ceremonial acts), Vyākaraṇa (grammar), Nirukta (etymology of words) as well as Chanda (Metric), Jyotiḥ (Astrology and Astronomy), Nyāya (logic) and the augmentations of

चतुर्वेदः सहोक्तानि धर्मो नान्यत्र विद्यते ॥२८२॥
एवं पन्तामहं धर्मं मनुव्यासादयः परम् ।
स्थापयन्ति ममादेशाद् यावदामृतसंलयम् ॥२८३॥
ग्रहणा सह ते सर्वे संप्राप्ते प्रतिसंचरे ।
परस्यान्ते कृतात्मानः प्रविशन्ति परं पदम् ॥२८४॥
तस्मात् सर्वप्रयत्नेन धर्मार्थं वेदमाधयेत् ।
धर्मेण सहितं ज्ञानं परं ग्रहा प्रकाशयेत् ॥२८५॥
ये तु सङ्गमं परित्यज्य मामेव शरणं गताः ।
उपासते तदा भवत्या योगमभ्यरमास्थिताः ॥२८६॥
सर्वभूतदयावन्तः शान्ता दान्ता विमत्सराः ।
अमानिनो बुद्धिमन्तस्तापसाः संसितयताः ॥२८७॥

all these—these fourteen as well as, O excellent Brāhmaṇa, the four Vedas are said to be the repository of Dharma, which does not exist in any thing outside these (281, 282)

In this way, Manu, Vyāsa and others establish the high ideals and laws of Dharma expounded by Brāhmā at my behest till the dissolution of the creation (283)

At the re-absorption of the world (back into Prakṛti) at the end of the ages, all of them together with Brāhmā after having acquired self-realisation, would attain the exalted station (284)

Therefore should one strive by all means to resort to the Vedas for the performance of (the duties enjoined by) Dharma. Knowledge associated with Dharma does reveal the supreme spirit (285)

Of those who, abjuring all attachments, resort only to myself, and adore me perpetually with devotion by taking recourse to divine meditation, are compassionate to all beings, are calm, sub-

मच्चित्ता मद्गतप्राया मज्जानकयने रता ।
 सन्धासिनो गृहस्थाश्च धनस्या ब्रह्मचारिण ॥२८८॥
 तेषां नित्याभियुक्तानां मायातत्त्वसमुत्थितम् ।
 नाशयामि तम कृत्स्नज्ञानदोषेन मा चिरात् ॥२८९॥
 ते मुनिर्धूततमसो ज्ञानेनैकेन मनया ॥
 सदानन्दास्तु ससारे न जायन्ते पुन पुन ॥२९०॥
 तस्मात् सर्वप्रकारेण सद्भक्तो मापरायण ।
 मामेयाद्यं सर्वत्र मेनया सह सगत ॥२९१॥
 अराक्तो यदि मे ध्यातुर्मन्त्र रूपमव्ययम् ।
 ततो मे सकल रूप कालाद्य शरण यज ॥२९२॥
 यद् यत् स्वरूप मे तात मनसो गोचर भवेत् ।

ded and free from malice, free from vanity, possessed of intellect practising austerities, following laudable courses of conduct with mind devoted to me with the whole soul absorbed in myself and engaged in expounding about the knowledge about myself recluses house holders, foresters or Brahmacharins who are perpetually devoted to me I do dispel the entire gloom and illusion arisen (round them) through the light of knowledge before long (286-288)

Thus engrossed in me only through the acquisition of knowledge having fully shaken off ignorance and enjoying perpetual bliss they do not have to take birth in this world again and again (290)

Therefore do thou in association with Men worship me by all means being devoted and attached to me (291)

If thou feel unable to contemplate my divine undecaying form, then do thou seek refuge in my excellent form named Kāla (292)

Therefore do thou O sire, be engaged

तन्निष्ठस्तत्परो भूत्वा तदर्चनपरो भव ॥२९३॥
 यत्तु मे निष्कल रूप चिन्मात्र केवल शिवम् ।
 सर्वोपाधिबिनिर्मुक्तमनन्तममृत परम् ॥२९४॥
 ज्ञानेनैकेन तत्त्वम्य क्लेशेन परम पदम् ।
 ज्ञानमेव प्रपश्यन्तो मामेव प्रविशन्ति ते ॥२९५॥
 तत्तु बुद्धयस्तदात्मानस्तन्निष्ठस्तत्परायणा ।
 गच्छन्त्यपुनरार्वांसि ज्ञाननिर्धूतकल्मषा ॥२९६॥
 याममाधित्य परम निर्वाणममल पदम् ।
 प्राप्यते न हि राजेन्द्र ततो मा शरण व्रज ॥२९७॥
 एकत्वेन पृथक्त्वेन तथा बोधप्रतीतिषु वा ।
 मामुपास्य महाराज ततो यास्यसि तत्पदम् ॥२९८॥

in worshipping that form of mine which ever is comprehensible to thy mind by becoming devoted and attached to it

(293)

The form of mine, that supreme goal which is impartite, full of consciousness, the sole producer of weal free from all characteristics infinite, the best nectar can only be attained through toilsome acquisition of knowledge They who thus perceive the light of knowledge, do enter unto myself (294-295)

Those who reflect on it (the form of mine), meditate upon it are devoted and attached to it secure release from rebirth, since their sins are shaken off through (the acquisition of) knowledge (296)

Without resorting to me, O Chief of princes, the supreme stainless station, the final beatitude is not attained, therefore do thou seek shelter with me (297)

Either singly or separately or even jointly worshipping me O king thereby would thee attain to that high station

(298)

मामनाश्रित्य तत् तत्त्वं स्वभावविमलं शिवम् ।
 ज्ञापते न हि राजेन्द्र ततो मा शरणं यज ॥२९९॥
 तस्मात् त्वमक्षरं एव नित्यं चारुपद्मं भवम् ।
 आराधय प्रयत्नेन ततो बन्धं प्रहास्यसि ॥३००॥
 कर्मणा मनसा वाचा शिवं सर्वत्र सर्वदा ।
 समाराधय भावेन ततो यात्यसि तत्पदम् ॥३०१॥
 न वै पश्यन्ति तत् तत्त्वं मोहिता मम मायया ।
 अनाद्यन्तं परमं महेश्वरमजं शिवम् ॥३०२॥
 सर्वभूतात्मभूतस्य सर्वाधारं निरञ्जनम् ।
 निष्पान्द्वं निराभासं निर्गुणं तमसं परम् ॥३०३॥
 अद्वैतमवलं ब्रह्म निष्कलं निष्कण्ठकम् ।
 स्वस्येदमवेद्यं तत् परे व्योम्नि ध्रुवस्थितम् ॥३०४॥

O Chief of kings, without, resorting to me that truth, flawless by nature and weak yielding is not revealed, therefore do thou seek shelter with me (299)

Therefore do thou worship that imperishable form eternal formless and divine with all care whereby thou shalt be liberated from bondage (300)

Do thou worship Śiva with devotion through deed mind and speech everywhere and perpetually, and thereby thou shalt attain that exalted seat (301)

Deluded by illusion created by me, people do not perceive that supreme truth, that Unborn Originless and deathless, unborn Śiva (That one) who abides in the soul of all beings the receptacle of every thing stainless of perpetual bliss, without any resemblance, free from (the three) qualities, beyond ignorance and gloom, unique, immobile indivisible Brahma, without any visible illusion, comprehensible only by one's own self, incomprehensible situated over

सूक्ष्मेण तमसा नित्यं वेष्टिता मम मायया ।
 ससारसागरे घोरे जायन्ते च पुनः पुनः ॥३०४॥
 भक्त्या त्वनन्यया राजन्सम्पद्यन्ते न च वै हि ।
 अन्वेष्टव्यं हि तद् ब्रह्म जन्ममृत्युनिवृत्तये ॥३०५॥
 अहंकारं च मात्सर्यं कामं क्रोधं परिग्रहम् ।
 अघमाभिनिवेशं च त्यक्त्वा वराग्रमास्थित ॥३०६॥
 सर्वभूतेषु चरमानं सर्वभूतानि चात्मनि ।
 जन्मीत्येष चात्मनात्मानं ब्रह्मभूयाय कल्पते ॥३०७॥
 ब्रह्मभूतं प्रसन्नात्मा सर्वभूताभयप्रदं ।
 ऐश्वर्यं परमा भक्तिं विन्देतामन्यमानिनीम् ॥३०८॥
 बोधते तत् परं तत्त्वमेश्वरं ब्रह्मणि परतम् ।
 सर्वसत्सारनिर्मुक्तो ब्रह्मण्येवावतिष्ठते ॥३०९॥

the highest ether Those who are surrounded by subtle gloom perpetually by my Maya (illusion) are born again and again in the terrible sea of mundane world (302-305)

Through single devotion, O prince, as also through right knowledge is that supreme spirit to be sought for the deliverance from birth and bondage (306)

Shunning adherence to impurity, taking recourse to non-attachment (to mundane pleasures), and perceiving self in all beings as well as all beings in self, and the primordial soul through self one can achieve identity with Brahman (307, 308)

Having been identified with Brahman, possessed of gracious self bestower of safety to all beings, one secures the highest divine and all excellent devotion (309)

And (thus one) perceives that Supreme reality, dwains indivisible Brahman, and getting free from the mundane bondage, abides as Brahman itself (310)

ब्रह्मणो हि प्रतिष्ठास्य परस्य परम शिव ।
 अनन्तस्याव्ययस्यैक स्वात्माधारो महेश्वर ॥३११॥
 ज्ञानेन कर्मयोगेन भक्तियोगेन वा नृप ।
 सर्वसत्तारमुक्त्यर्थमोश्वर सतत श्रय ॥३१२॥
 एष गुह्योपदेशस्ते मया दत्तो गिरीश्वर ।
 अन्वीक्ष्य क्षतदक्षित येषष्ट कर्तुमर्हसि ॥३१३॥
 अहं वै याचिता देवं सज्जता परमेश्वरात् ।
 विनिन्द्य दक्ष पितर महेश्वरविनिन्दकम् ॥३१४॥
 धर्मसंस्थापनार्थाय तवाराधनकारणात् ।
 मेनादेहसमुत्पन्ना त्वमेव पितर भिता ॥३१५॥
 स ह्य निमोगाद् देवस्य ब्रह्मण परमात्मन ।
 प्रवास्पसे मा रुद्राय स्वयंपरसमागमे ॥३१६॥

The supreme Lord unique, singular, the repository of the soul Mahesvara Śiva is but the residence of Brahman the highest of the high imperishable (311)

Through knowledge, deed devotion O King do thou worship the lord for liberation from the bondage of the mundane existence (312)

This mysterious instruction O Lord of mountains, has been imparted to thee by me Viewing it deeply do thou do whatever thou likest (313)

Having been prayed to by the gods, I, offspring of the supreme lord as I be reproached my sire Daksa, the maligner of Mahesvara and have taken thee as my father due to your worship and have been delivered from the womb of Mena for the sake of the establishment of Dharma (314 315)

Thou under the direction of lord Brahman the premordial soul would give me to Rudra in the 'svayamvara' (self choice of husband by the bride) (316)

By that relation, O king all the deities

तत्सबन्धाज्च ते राजन् सर्वे देवा सवास्ता ।
 स्वा नमस्यन्ति वै तात प्रसीदति च शकर ॥३१७॥
 तस्मात् सर्वप्रयत्नेन मा विद्वीश्वरगोचराम् ।
 सपुन्य देवमोगान शरण्य शरण व्रज ॥३१८॥
 तं ह्यमुक्तो भगवान् देवदेव्या गिरीश्वर ।
 प्रणम्य शिरसा देवीं प्राञ्जलि पुनरद्वीत् ॥३१९॥
 विस्तरेण महेशानि योग माहेश्वर परम् ।
 ज्ञान चेवात्मनो योग साधनानि प्रक्षय मे ॥३२०॥
 तत्सर्वं परम ज्ञानमममोगमनुत्तमम् ।
 यथावद् व्याजहारेण साधनानि च विस्तरात् ॥३२१॥
 निशम्य यदनाम्भोजाद् गिरोन्द्रो लोकपूजित ।
 लोकमातु पर ज्ञान योगसत्त्वोऽभवत्पुन ॥३२२॥

together with Indra, would bow to thee and Śamkara also would be pleased (317)

Therefore by all efforts know me associated as I be with the highest master and after propitiating the Lord Isana (Śiva), the protector do thou seek his protection (318)

Thus addressed by the goddess of the gods Himavan the chief of the mountains bowing down to the goddess with his head and again with folded hands (319)

O thou consort of Mahesa be pleased to impart to me the supreme meditation relating to Mahesvara, the right Knowledge as well as contemplation on soul and the means of achieving them (320)

To him then the goddess faithfully imparted that supreme knowledge and the meditation on self and the means thereof in detail (321)

Hearing the supreme knowledge from the lips of the lotus faced mother of the world, the lord of the mountains adored

प्रदो च महेशाय पार्वतीं भाग्यगौरवात् ।
नियोगाद् ब्रह्मण साध्वीं देवानां चैव सनिधौ ॥३२३॥
य इमं पठतेऽध्यायं देव्या माहात्म्यभोक्तृणम् ।
शिवस्य सनिधौ भक्त्या शुचिस्तद्भावभावित ॥३२४॥
सर्वपापविनिर्मुक्तो दिव्ययोगसमन्वितः ।
वत्सलश्च प्रहृष्टो लोकदेव्या स्वानमवाप्नुवात् ॥३२५॥
यश्चैतत् पठते स्तोत्रं ब्राह्मण्यानां समीपतः ।
देव्या समाहितमनः सर्वपापं प्रमुच्यते ॥३२६॥
मात्रामष्टसहस्रं तु देव्या यत् समुदीरितम् ।
शक्त्याऽर्कमण्डलगता सभाप्य परमेश्वरो ॥३२७॥
शक्यं चैव गन्धपुष्पाद्यैर्भक्तिवियोगसमन्वितः ।

तस्मिन् परम भाव देव्या माहेश्वर परम् ॥३२८॥
अनन्यमानसो नित्यं जपेदामरणाद् द्विजः ।
सोऽन्तर्काले स्मृतिं तच्छब्दापरं यद्वाधिगच्छति ॥३२९॥
अथवा जपते विप्रो ब्राह्मण्यानां कुले शुचौ ।
पूर्वसंस्कारमाहात्म्याद् ब्रह्मविद्यामवाप्य सः ॥३३०॥
स प्राप्य योगं परमं दिव्यं तत् पारमेश्वरम् ।
शान्तं सर्वगतं भूत्वा शिवसाधुस्यमाप्नुयात् ॥३३१॥
प्रत्येकं चायं नामानि ब्रुव्यात् संपन्नयम् ।
पूतनादिकृतं चोपग्रहदोषैश्च मुच्यते ॥३३२॥
जपेद् वाहरहर्हितस्य सत्त्वरमतन्वितः ।
थोकाय पार्वतीं देवीं पूजयित्वा विधानतः ॥३३३॥

by the world grew attached to meditation
once again (322)

At the ordainment of Brahmā through
his good fortune he gave unto Mahēśa the
virtuous Pārvatī in the presence of the
gods (323)

He who recites this chapter dealing
with the glory of the goddess in the
presence of Śiva with devotion and purity
and with heart absorbed in her would be
free from all sins and associated with
divine meditation ultimately pass beyond
the region of Brahman into the region of
the goddess (324, 325)

He also, who recites this eulogy of Devī
in the presence of Brāhmanas with com-
posed mind is liberated from all sins (326)

A Brāhmana should after acquainting
himself with the one thousand and eight
appellations of the goddess as enumerated
(above) and invoking the goddess seated
in the sun's orb propitiating her with
perfumes flowers and other objects with
a devoted mind and recalling in mind

the supreme position of the goddess in
constant association with Mahēśvara,
recite these (one thousand and eight
names) with undivided attention till
death, and in consequence thereof, he
would gain remembrance and attain to
the supreme Brahman (327-329)

Or would he be born a Brāhmana in a
noble Brāhman's family and by the merits
of innate impressions would require the
knowledge of the Vedas (330)

Acquiring that supreme Yoga relating
to the sovereign master would he attain the
exalted celestial seat and being calm and
collected, realise identity with Śiva (331)

He who would daily offer oblations to
fire recounting one each of the aforesaid
names at each of the sessions of morning,
noon and evening is freed from the
harm caused by demons or by evil stars
(332)

A person desirous of riches should
recount the names of the goddess Pārvatī
daily throughout the whole year unrel-

सपूज्य पार्वतं शम्भुं त्रिनेत्रं भक्तिसंयुतम् ।
लभते महतीं सखीं महादेवप्रसादतः ॥३३४॥
तस्मात् सर्वप्रयत्नेन जप्यं हि द्विजातिभिः ।

सर्वपापानोदार्यं देव्या नाम सहस्रकम् ॥३३४॥
प्रसङ्गात्कथितं विप्रैः देव्या माहात्म्यमुत्तमम् ।
अतः परं प्रजासर्गं भुम्बादीनां निबोधत ॥३३५॥

इति श्रीकूर्मपुराणे षट्षादस्रया संहितायां पूर्वविभागे ण्मादशोऽध्यायः ॥११॥

१२

सुत उवाच ।

भूगो एवास्या ससुखेना लक्ष्मीर्नारायणप्रिया ।
देवी धाताविधातारो मेरोर्जामातरो तथा ॥१॥
आयतिर्निरतिमेरो कथ्ये चैव महत्तमम् ।
धाताविधातोस्ते भाव्ये तयोर्जातौ सुतायुभौ ॥२॥
प्राणश्चैव मृकण्डश्च मार्कण्डेयो मृकण्डतः ।
तथा वैदशिरा नाम प्राणस्य सुतिमान् सुतः ॥३॥

axed after worshipping her according to
rites (333)

By worshipping the three eyed Śambhu
stationed by her side with devotion one
acquires great wealth by the grace of
'Mahadeva' (334)

Therefore the chain of the thousand
names of the goddess has to be recounted

Thus ends Eleventh Chapter of the first part of the Kurma Purana
Sambhita consisting of six thousand verses-11

12

Suta Said Laksmī, the beloved of
Narayana was the daughter of Bhṛgu in
Khyati. He had also (two sons) Dhata and
Vidhata who became the virtuous sons in
law of Meru (1)

Ayati and Niyati were two daughters
of the high souled Meru and they
became the wives respectively of Dhata
and Vidhata and by them each had a
-son named Prana and Markandū. From
Markandū was born Markandeya and

मरीचेरपि सभूति गीर्णमासमसूयत ।

पण्या चतुष्टयं चैव सर्वलक्षणसंपुनम् ॥४॥

तुष्टिर्ज्योत्स्ना तथा युष्टिः कुष्टिश्चापचित्तिस्तथा ।

विरजा पर्वतश्चैव पीर्णमासस्य तौ मुती ॥५॥

समा तु सुपुत्रे पुत्रान् पुत्रहृत्प्रज्जापते ।

कर्म च वरीपास सहिष्णु मुनिस्तप्तमम् ॥६॥

by the twice born with all care for the
removal of all sins (335)

(Suta said) Incidentally O Brah-
manas, the excellent glory of the goddess
has been described. Next do you listen to
the creation of progeny by Bhṛgu and
others (336)

Vedassas was the illustrious son of Prana
(28)

Sambhūti also gave birth to Purna-
masa by Marici and also four daughters
bearing all auspicious signs (4)

Of These daughters Tusti was the
eldest then Vṛsti Kṛsti and Apaciti.
Purnamasa had two sons named Virajas
and Parvata (5)

By the progenitor (Prajapati) Pulaha
Kṛama gave birth to sons named as

तथैव च कनोयासं तपोनिर्दूतकल्मषम् ।
वनसूया तथैवानेजंते पुत्रानकल्मषान् ॥७॥
सोमं दुर्वाससं चैव दत्तात्रेयं च योगिनम् ।
स्मृतिश्राद्धिरसः पुत्रोर्वंते लक्षणसंयुताः ॥८॥
तिनीचालीं फुहूं चैव राक्षामनुमतिं तथा ।
प्रीत्यां पुनस्तयो भगवान् दत्तात्रिममृजत् प्रभुः ॥९॥
पूर्वजन्मनि सोऽगस्त्यः स्मृतः स्वायम्भुवेज्जरे ।
येदद्याहं तथा पान्या सन्नतिं नाम नामतः ॥१०॥
पुत्राणां पण्डिताह्वं सततिः सुपुत्रे कृतोः ।
ते घोष्वरेतसः सर्वे बालसित्या इति स्मृताः ॥११॥
वसिष्ठश्च तथोज्जाया सप्तपुत्रानजोजनत् ।
कन्या च पुण्डरीकाक्षी सर्वसोभासमन्विताम् ॥१२॥
रजोहृषीर्ष्वबाहुश्च सवनभालघस्तया ।

गुतपाः शुक्र इत्येते सप्त पुत्रा महोजसः ॥१३॥
योऽसौ रुद्रात्मको बह्निर्वह्णस्तनयो द्विजाः ।
स्वहातस्मात्सुतान् लेभे त्रीनुदारान् महोजसः ॥१४॥
पावकः पवमानश्च शुचिरग्निश्च ते ययः ।
निर्मथ्यः पवमानः स्याद् वेद्युतः पावकः स्मृतः ॥१५॥
यथासौ तपते सूर्यः शुचिरग्निस्तस्यो स्मृतः ।
तेषां तु सततायुष्ये चत्वारिंशच्च पञ्च च ॥१६॥
पावकः पवमानश्च शुचितेया पिता च यः ।
एते चंकोनपञ्चाशद् बह्वयः परिकीर्तिताः ॥१७॥
सर्वे तपस्विनः प्रोक्तः सर्वे यज्ञेषु भागिनः ।
रुद्रात्मकाः स्मृताः सर्वे त्रिपुण्ड्रान्धितमस्तकाः ॥१८॥
वज्रज्वानश्च यज्वानः पितरो ग्रहणाः स्मृताः ।
अग्निव्यासा बह्निपदो द्विषा तेषां व्ययस्मृतिः ॥१९॥

Kardama, Varyān and Sahisnu, the youngest, and excellent ascetic, all having their sins shaken off through penance. By Atri, similarly Anasūya gave birth to sinless sons named as Soma, Durvāsas, and the ascetic Dattātreya. Smṛti, the wife of Angiras, bore daughters bearing auspicious marks (named as) Sinvālī, Kūhū, Rākā and Anumati. The sage Pulastya had by Pṛthi, a son named Dattātri, who in a previous birth in the period of Svājam, bhuva was known as Agastya, and (another son) Vedabāhu, and also a daughter named Sannati.

By Kratu, Sūtatā gave birth to sixty thousand sons, all of them with their vital fluid drop up, and known as Balaakhyas (11)

Vasyātha had seven sons by his wife Ujjā and also a lotus eyed daughter endowed with all grace (12)

Rajas, Ōha, Urdhivabāhu, Savana, Anagha, Sutapas and Śukra are the seven mighty sons. (13)

By him who is the son of Brahman and known as Vahni composed of Rudra O twice born ones, did Svāha get three handsome mighty sons (14)

(Named as) Pāvaka, Pavamāna, as well as Śuci, all embodiment of fire Pavamāna is 'nirmathya' fire (produced by friction) Pāvaka is known as 'vaidyuta' (electric) (15)

And Śuci is known to be the fire produced by the sun. They had forty five different offsprings (16)

Pavamāna Pāvaka, Śuci and also their father together with them are said to constitute the forty nine fires. (17)

All of them are known to be ascetics and partakers of the oblations offered in sacrifices. All of them are of the nature of Rudra with foreheads marked with the Tripundra (three lines marked with ashes or such other materials) (18)

The progenitors, sons of Brahman are two-fold, Agniṣṭakā who are not posses-

तेभ्य स्वधा मुता जजे मेना वेंतरणीं तथा ।
 ते उभे ब्रह्मवादिन्यौ योनिन्यौ मुनिस्तत्तमा ॥२०॥
 असूत मेना मनाक क्रौञ्च तस्यानुज तथा ।
 गङ्गा हिमवतो जजे सर्वलोचकपावनी ॥२१॥

स्वयोगाग्निवलाद् देवीं तेभ्ये पुत्रीं महेश्वरीम् ।
 यथावत् कथितं पूर्वं देव्या माहात्म्यमुत्तमम् ॥२२॥
 एषा दक्षस्य कन्यानां मयाऽपत्यानुसतति ।
 व्याख्याता भवतामद्य मनो सृष्टिर्निबोधत ॥२३॥

इति श्रीकूर्मपुराणे षट्षाद्वक्ष्या सहिताया पूर्वविभागे द्वादशोऽध्यायः ॥१२॥

१३

सूत उवाच ।

प्रियव्रतोत्तमपावो मनो स्वायम्भुवस्य तु ।
 धर्मज्ञौ सुमहावीर्यौ शतरूपा च्यजोऽननत् ॥१॥
 ततस्तूतानपावस्य ध्रुवो नाम सुतोऽभवत् ।
 भक्तो नारायणे देवे प्राप्सवान् स्थानमुत्तमम् ॥२॥

ध्रुवात् श्लिष्टि च भव्य च भार्या सम्भुव्यंजायत ।
 श्लिष्टेराद्यत्त सुच्छाया पञ्च पुत्रानपत्तमान् ॥३॥
 वसिष्ठवचनाद् देवी तपस्तप्त्वा सुदुधरम् ।
 आराध्य पुरुषं शिष्णुं शालग्रामे जनार्दनम् ॥४॥

sed of fire and Varhisadas who are
 possessed of fire (19)

By them O excellent sages Svadha had
 two daughters Menā and Vatarani who
 were both acquainted with theological
 truth and both adhering to meditation (20)

Menā gave birth to Mainaka and his
 younger brother Kraunca, Ganga the
 purifier of the entire world was born of

Himavān (snow covered mountain
 Himalaya) Who got the goddess Mahe
 svari as his daughter by virtue of the
 power of his meditation The excellent
 glory of the goddess has been properly
 described before (21,22)

Thus has been explained by me the
 progeny of the daughters of Dakṣa to you
 Now listen to the procreation of Manu (23)

Thus ends Twelfth chapter of the First Part of Kurma Purāṇa
 Sāmbhita consisting of six thousand verses-12

13

Sūta Said By Svayambhūva Mann
 Satarupa gave birth to two sons, Priya-
 vrata and Uttanapada both pious and
 mighty (1)

Uttanapada had a son born, by name
 Dhruva who attained excellent position
 by virtue of his deep devotion to lord
 Narayana (2)

From Dhruva through his wife
 Śāmbhū were born Śīṣṭi and Bhavya
 From Śīṣṭi Succhaya born five sinless
 sons at the behest of Vasiṣṭha after
 practising severe penance and pro
 pitating the lord Viṣṇu, Janardana,
 embodied in the sacred stone Śaṅgrāma
 (3,4)

रिपुं रिपुंज्यं विप्रं वृक्षं वृषतेजसम् ।
 नारायणपरान् शुद्धान् स्वधर्मपरिपालकान् ॥१॥
 रिपोराधत् बृहती चक्षुष सधेतेजसम् ।
 सोऽजीजनत् पुष्करिण्या वेरण्या चाक्षुष मनुम् ।
 प्रजापतेरत्समाया वीरणस्य महात्मनः ॥६॥
 मनोरकायम् वश नकुलाया महोजसः ।
 कन्याया मुपहावीर्या वैराजस्य प्रजापते ॥७॥
 ऊहः पूहः शतचुभ्रस्तपस्वी सत्यवाक् शुचिः ।
 मग्निद्वन्दितिरात्रश्च सुचुभ्रश्चाभिर्मनुकः ॥८॥
 करोरजतपत् पुत्रान् पटान्वेषो महाव्रतान् ।
 भङ्गं सुमनसं स्वातिं क्रतुमङ्गिरसं शिवम् ॥९॥
 भङ्गाद् वेनोऽभवत् पद्माद् वैष्णो वेनावजायत ।
 योऽसी पृथुरिति ह्यप्रतः प्रजापतनो महाबलः ॥१०॥

(Bearing the names of) Ripu, Ripuñjaya, Vipra, Vyākula, and Vyatejas, who were all pure, devoted to Nīrjāna and observers of their own duties (5)

Urhati, the wife of Ripu gave birth to Cakṣuṣ full of great might. He again pro-created the handsome Cakṣuṣa Manu in Puskaraṁ, the daughter of the progenitor mighty Vīraṇa. Manu had very powerful sons born of Nāḍvalā, the daughter of the progenitor Vairāja (named as) Ūru, Pūru, Śatadyumna, Tapasvi Satyavāk, Śuci, Agnirāt, Atirātra, Sudhymna, Abhuma n)uka (6-8)

By Ūru, Agneyi gave birth to six mighty sons—Anga, Sumanta, Svāt, Kratu, Angarā, Śura. From Anga was born Vena and later on from Vena was born Vainya. It was he who was famed as Pṛthu possessed of great might, protector of the subjects, by whom together with the great Indra under the instruction of Brahmā

येन दुग्धा मही पूर्वं प्रजानां हितकारणात् ।
 निषोमाद् ब्रह्मणः सादं देवेन्द्रेण महोजसा ॥११॥
 वेनपुनस्य वितते पुरा पंतामहे मखे ।
 सुतः पौराणिको जज्ञे मापात्प स्वय हरिः ॥१२॥
 प्रजस्र सर्वसास्त्राणा धर्मज्ञो गुणयत्नतः ।
 त थां विस्र मुनिधेष्ठा पूर्वोद्भूतं सनाननम् ॥१३॥
 अस्मिन् मन्वन्तरे ध्यासः कृष्णहंपायनः स्वयम् ।
 थाक्यमास मा प्रीत्या पुराण पुरयो हरिः ॥१४॥
 मदन्वये तु ये सूताः सभूता धैर्यव्रताः ।
 तेषा पुराणवस्तुत्वं वृत्तिरासीदभातया ॥१५॥
 स तु वैन्यः पृथुर्धोमान् सत्पसथो जितेन्द्रियः ।
 सार्वभौमो महातेजा स्वधर्मपरिपालकः ॥१६॥

was the earth milked in the past for the benefit of his subjects (9-11)

In the 'Paitāmha' sacrifice arranged in the past by the son of Vena, lord Hari himself taking up an illusive form was born as Sūta, a narrator of the Purāṇas, the expounder of all branches of studies, versed in Dharma, and appreciator of merits. Know me to be the same. O best of sages, the eternal original Sūta (12,13)

In this Manvantara (age), the ancient and eternal Hari himself in the person of Vyāsa, the Kṛṇadvaiṣṇayana graciously related to me the tales of the Purāṇas (14)

The Sūtas who were born in my family, destitute of the knowledge of the Vedas, had the narration of the Purāṇas as their occupation by the command of the unborn (Brahmā) (15)

Pṛthu, son of Vena, was intelligent, truthful, subduer of passions, sovereign.

तस्य वात्स्यात् प्रभृत्येव भक्तिर्नारायणेऽभवत् ।
 गोवर्धनमिरि प्राप्य तपस्तेषु जितेन्द्रिय ॥१७॥
 तपसा भगवान् प्रीतः शङ्खचक्रगदाधरः ।
 आगत्य देवो राजानं प्राह दामोदर स्वयम् ॥१८॥
 धार्मिको रपसपत्नौ सर्वशस्त्रभृता वरी ।
 मत्प्रसादादसदिग्यं पुनो तव भविष्यत् ।
 एदमुत्स्वा हृषीकेश स्वकीयां प्रकृतिं गतः ॥१९॥
 वंशोऽपि वेदविधिना निश्चला भक्तिमुद्रहन् ।
 अपानयत् स्वकं राज्यं न्यायेन मधुसूदने ॥२०॥
 अचिरादेव तन्बद्धो भायो तस्य शुचिस्मिता ।
 शिपिश्चिन्तनं हृदि निमग्नः शिरसा ध्वजवत् ॥२१॥
 शिपिश्चिन्तनोऽभवत् पुनः सुशील इति विभूतः ।

धार्मिको रपसपत्नौ वेदवेदाङ्गपारगः ॥२२॥
 सोऽप्येत्य विधिवन् वेदान् धर्मेण तपसि स्थितः ।
 मतिं चक्रे साध्ययोगात् सन्यासं प्रति धर्मवित् ॥२३॥
 स कृत्वा तीर्थसत्तेषां स्वाध्याये तपसि स्थितः ।
 जगाम हिमवत्पृष्ठं कदाचित् सिद्धसेवितम् ॥२४॥
 तत्र धर्मपदं नाम धर्मतिद्धिप्रदं यतम् ।
 अपश्यद् योगिनां गम्यमगम्य यत्प्रविष्टिपाम् ॥२५॥
 तत्र मन्दाकिनी नाम सुपुष्पा विमला नदी ।
 पयोत्पलवनोपेता सिद्धाधमविभूतिता ॥२६॥
 स तस्या दक्षिणे तीरे मुनोर्द्वेर्दोगिमिर्द्वैतम् ।
 सुपुष्पमाश्रमं रम्यमपश्यत् प्रीतिसयुतः ॥२७॥

possessed of great vigour and the observer
 of his own Dharma (duties) (16)

From his very childhood he had deep
 devotion to Nārāyaṇa and repairing to
 the Govardhana hill he practised penan-
 ces subduing the senses (17)

Lord Dāmodara, the bearer of conch,
 discus and club was highly pleased with
 his penance and himself approaching the
 King said (18)

By my grace, two sons both pious,
 handsome, best among the soldiers, shall
 be undoubtedly born to thee. Saying this
 Vignu the master of the senses, went to
 his own abode (disappeared) (19)

Pythu also mighty as he was, protected
 his realm with steady devotion to Madhu-
 sūdana (Kṛṣṇa) (20)

Before long, her queen Antardhīnā of
 slim figure and radiant smile gave birth to
 Śikhandana and Havardhīnā (21)

Śikhandana had a son born to him,
 famed by the name of Sūtila, pious, grace-
 ful and proficient in the Vedas and the
 Vedāṅgas. (22)

After studying the Vedas properly,
 adhering to Dharma (piety), versed in
 Dharma as he was and practising austeri-
 ties as luck would have it, he felt inclined
 to Sannyasa (renunciation) (23)

Attending to the duties enjoined to be
 performed in places of pilgrimage and
 adhering to the austerities involved in the
 study of the Vedas, he proceeded to the
 peak of the Himalāyan resorted to by
 Siddhas (24)

There did he behold the forest named
 Dharmapāra, the bestower of the materia-
 lisation of Dharma a spot which medi-
 tators can only reach and maligners of
 Brahma cannot (25)

There flowed the pure unpolluted river
 Mandākinī pounced of thickets full of
 lotuses and adorned by the hermitages of
 Siddhas (26)

He saw there, with pleasure, in the
 southern bank of the river, a highly sacred
 and delightful hermitage inhabited by
 great sages and meditators (27)

मन्दाकिनीजले स्नात्वा सत्पत्यं पितृदेवता ।
 अर्चयित्वा महादेवं पुष्पं पद्मोत्पत्तादिभिः ॥२८॥
 ध्यात्वा तैस्तस्यमीशानं शिरसापायचाञ्जलिम् ।
 संप्रेक्षमाणो भास्यन्तं तुष्टाश्च परमेश्वरम् ॥२९॥
 रुद्राभ्यामेव गिरिशा रुद्रस्य चरितेन च ।
 अन्येऽपि विविधं स्तोत्रं शोभयन् देवसमैः ॥३०॥
 अयास्मिन्मन्त्रेऽप्यपत् सभायान्तं महामुनिम् ।
 पविताश्वतरनामानं महापाशुपतोत्तमम् ॥३१॥
 भस्मसाक्षिभ्यस्तर्पाञ्च कौपीनाच्छादनाच्चितम् ।
 तपसा कपितादनामं शुषलवज्रोपवीतिनम् ॥३२॥
 समाप्य सस्त्यश्च शोभोरानन्दनाभिलेखणम् ।
 ध्यायेत् शिरसा पादौ प्राञ्जलिर्वाधममत्रोत्त ॥३३॥

Bathing in the waters of Mandakini propitiating the Manes, and worshipping Mahadeva with lotuses and other flowers contemplating thereafter the lord Isana seated in the orb of the Sun with palms folded near the head and in this posture looking at the resplendent supreme master he adored him (28-29)

By reciting the Rudradhyaya and the Rudracarita as also by various other prayers relating to Sambhu and originating from the Vedas, he pleased Him (30)

While thus engaged he beheld a great sage of the name of Svetasvatara, an excellent devotee of lord Prampati coming towards him (31)

(He was) covered with ashes all over his body putting on only a small strip over the privities, emaciated by austerities and wearing a white sacred thread (32)

After completing his eulogium of Sambhu with his eyes dim with the tears of joy, he bowed his head down to his feet and spoke with folded hands (33)

धन्योऽस्म्यनुगृहीतोऽस्मि यन्मे साक्षान्मुनीश्वर ।
 योगीश्वरोऽपि भगवान् दृष्टो योगविदा वर ॥३४॥
 अहो मे सुमहद्भाग्यं तपसि सफलानि मे ।
 किं करिष्यामि शिष्योऽहं तव मा पालयानय ॥३५॥
 सोऽनुगृह्णाथ राजान सुशील शीतसप्तपुत्रम् ।
 शिष्यत्वे परिजगह तपसा शौणिकमपम् ॥३६॥
 साध्याभिकं विधिं कृत्स्नं कारयित्वा विचक्षण ।
 ददौ तदंश्वरं ज्ञानं स्वज्ञातापिहितं व्रतम् ॥३७॥
 अशेषवेदसारं सत् पशुपाशविमोचनम् ।
 अन्यथाश्रममतिरिच्यैव ब्रह्मादिभिरनुष्ठितम् ॥३८॥
 उवाच शिष्यान् संप्रेक्ष्य ये सदाश्रमवासिनः ।
 ग्राह्याणान् क्षत्रिदानुर्धरान् ग्रहचर्यपरायणान् ॥३९॥

Blessed I be today gratified, that the lord of sages, chief of the yogins, the greatest of those proficient in yoga, has been personally beheld by me (34)

O my great fortune, my penances have born fruit What may I do to propitiate thee I be thy pupil pray advise me O unless one what I should do do protect me (35)

Bestowing his favour on the humble prince Susila whose sins were destroyed by austerities he then took him up as his disciple (36)

After initiating him fully into the discipline of Sannyasa, the wise (sage) imparted to him divine knowledge and the observances pertaining to his own branch of regulations (37)

The observances embodied the quintessence of the entire Vedas, the liberator of Pasus from bondage, known as Antyashrama and practised by Brahma and others (38)

Thereafter he cast his glance at the disciples, inmates of that hermitage,

मया प्रवर्तितं शास्त्रमधीत्येव योगिनः ।
 समासते महादेवं ध्यायन्तो निष्कलं शिवम् ॥४०॥
 इह वेवो महावेवो रममाण. सहोमया ।
 अध्यास्ते भगवानीशो भक्तानामनुकम्पया ॥४१॥
 इहाशेषजगद्धाता पुरा नारमण. स्वयम् ।
 आराधयन्महादेवं लोकानां हितकाम्यया ॥४२॥
 इहैव देवमीशानं देवानामपि वंद्यम् ।
 आराध्य महतीं सिद्धिं तेभिरे देवदानवाः ॥४३॥
 इहैव मुनयः पूर्वं मरीच्याद्या महेश्वरम् ।
 दृष्ट्वा तपोयसाज्ज्ञानं तेभिरे सर्वकालिकम् ॥४४॥
 तस्मात् स्वमपि राजेन्द्र तपोयोगसमन्वितः ।

Brahmanas, Ksatriyas and Vaisyas, all
 observers of the vow of celibacy (39)

The Yogins, after studying the branch
 of study introduced by me dwell in this
 spot engaged in contemplation of Mahā-
 deva the Indivisible, Śiva (40)

Here abides Lord Mahādeva the great
 Iṣa, sporting with Umā, in compassion to
 the devotees (41)

Here again in the past did Lord
 Nārāyaṇa himself, the creator of the entire
 world, worship Mahadeva for the benefit
 of the world (42)

Here did the gods and demons win
 great success by worshipping the lord
 Iṣāna, the divinity even of the deities (43)

It is here again that the sages, headed
 by Marici, had acquired eternal know-
 ledge by perceiving lord Mahesvara
 through the power of penance (44)

Therefore, O chief of princes do thou
 permanently, stay here with me, practi-
 sing penance, thereby would you win
 success (45)

तिष्ठ नित्य मया साद्वृत्ततः सिद्धिमवाप्स्यसि ॥४५॥
 एवमासाध्य विप्रेन्द्रो देव ध्यात्वा पिनाकिनम् ।
 आचक्षते महामन्त्रं यथावत् स्वार्थसिद्धये ॥४६॥
 सर्वपापोदशमन धेवसारं विमुक्तिदम् ।
 अग्निरित्यादिकं पुण्यमृषिभिः संप्रवर्तितम् ॥४७॥
 सोऽपि तद्वचनाद् राजा मुनीशः श्रद्धयान्वितः ।
 साक्षात् पाशुपतो भूत्वा वेदान्यासरतोऽभवत् ॥४८॥
 मत्सोऽदूतितसर्वाङ्ग. कन्दमूलफलाशमः ।
 शान्तो बान्तो जितक्रोधः सत्यासन्निधिमाश्रितः ॥४९॥
 हविर्धानस्तथाग्नेय्या जलधामास सत्सुतम् ।
 प्राचीनवर्हय नात्रा धनुर्वेदस्य पारगम् ॥५०॥

Thus addressing the king, and recollect-
 ing lord Śiva, holder of the Pinaka,
 Brāhmana imparted properly (to the king)
 the great mantra (formula and syllables
 of prayer) for the accomplishment of his
 desire (46)

Beginning with the word 'Agnī' it was
 the destroyer of all sins, the essence of the
 Vedas producer of purity, yielder of
 merits, as propounded by sages (47)

The Ling Susila also in accordance
 with his instruction became a Pāśupata
 (devout follower of Śiva) and devotedly
 engaged himself in the study of the Vedas
 (48)

(Thus he remained) with his whole
 body covered with ashes, living only on
 roots and fruits calm, subdued, free from
 anger and resorting to the observances
 pertaining to Sanyāsa (49)

Havirdhāna similarly had a good son
 born of Āgneyī, Pracīnabarhi by name
 proficient in archery (50)

प्राचीनबर्हिर्भगवान् सर्वशस्त्रभृता वर ।
समुद्रतनयाया वै वरा पुत्रानजीवनत् ॥५१॥
प्रचेतसस्ते विरपाता राजान प्रचितोन्नत ।
अपीतवन्त स्व वेद नारायणपरायणा ॥५२॥
दशम्यस्तु प्रचेतोम्यो मारियाया ब्रह्मपति ।
दक्षो ब्रह्मे महाभागो य एवं ब्रह्मण सुत ॥५३॥
त तु दक्षो महेशेन रुद्रेण सह धीमता ।
कृत्वा धियाद्य रुद्रेण शप्त प्राचेतसोऽभवत् ॥५४॥
समायान्न महादेवो दक्ष देव्या गृह हर ।
दुष्टा यपीचिता पूजा दक्षाय प्रबद्धौ स्वयम् ॥५५॥
तदा वै तमसाविष्ट सोऽधिको ब्रह्मण सुत ।
पूजामनर्हमन्विच्छन् जगाम कुपितो गृहम् ॥५६॥

कदाचित् स्वगृहं प्राप्तो सतीं दक्षं गुरुर्मना ।
भर्त्रा सह विनिन्दन्ता भर्तृयामास वै त्वा ॥५७॥
अन्ये जामातर धेष्टा भर्तृस्तव पिनाकित ।
त्वमप्यसत्सुताऽस्माकं गृहाद् गच्छ यथागतम् ॥५८॥
तस्य तत्त्वान्धमाकर्ष्य सा देव्यो शकरप्रिया ।
विनिन्द्य पितरं दक्षं वदाहात्मानमात्मना ॥५९॥
प्रचम्य पशुभर्तारं भर्तारं कृत्तिवात्सलम् ।
हिमवद्बुद्धिं ताऽभूत् तपसा तस्य तोयिता ॥६०॥
जात्वा सद्गुणवान् रुद्रं प्रपन्नान्तिहरो हर ।
शशापं दक्षं कुपितं समागत्याय तवगृहम् ॥६१॥
त्यक्त्वा देहिमिं यद्गहनं क्षत्रियाणां कुलोद्भूय ।
स्वस्या सुतायां मूढात्मा पुनमुत्पादयिष्यति ॥६२॥

Lord Pracinabarhi again chiefest of
all soldiers produced ten sons in Samudra
tanaya (31)

Famed they were as Pracetasas, princes
possessed of renowned might versed in
their own Vedas and devoted to Narayana (52)

Of these ten Pracetasas was born in
Marisa the exalted progenitor Dakṣa who
had been previously the son of Brahma (53)

Knowing quarrelled with the wise
Maheshvara, Rudra thus Dakṣa was cursed
by Rudra to become the offspring of
Pracetas (54)

Finding Dakṣa come to the residence
Mahādeva Hara alongwith Goddess him
self paid him a befitting homage (55)

But under the influence of foul igno-
rance (tamas) Dakṣa, the son of Brahma
considered the honour not befitting and
enraged he withdrew back to his home (56)

Subsequently once when the extremely

evil minded Dakṣa found Satī come to his
residence he angrily censured her together
with her husband saying that other sons
in law of ours are superior to thy husband,
the pināka holder, thou art a vile daughter
of ours go thou back whence thou hast
come (57-58)

Hearing those words of his the
goddess, beloved of Śamkara censured her
father Dakṣa and paying homage to her
husband, the lord of all creatures, con-
sumed her body by herself. She there-
after took birth as the daughter of
Himavān by whose penances she was
gratified (59-60)

Coming to know of the episode Hara,
lord Rudra the remover of the afflictions
of the suppliant got enraged and coming
to the residence of Dakṣa cursed him
thus (61)

Do thou forsake O Brahman, this body
of thine and be born in the progeny of
Kṣatriyas. Thou shalt produce a son

एवमुक्त्वा महादेवो मयी कंठासपर्वतम् ।

स्वायम्भुवोऽपि कालेन वक्ष्यते प्राचेतसोऽभवत् ॥६३॥

एतद् वक्ष्यते सर्वं मनो स्वायम्भुवस्य तु ।

विशर्गं वक्ष्यन्त भृशवता पापनाशनम् ॥६४॥

इति श्रीकूर्मपुराणे षट्साहस्रश्लोका सहित्या पुर्येषिमाणे त्रयोदशोऽध्यायः ॥१३॥

१४

नैमिषीया ऊचुः ।

देवानां दानवानां च गन्धर्वोरगरक्षसाम् ।

उत्पत्तिं विस्तरात् सूत ब्रूहि वेदस्वतेऽक्षरे ॥१॥

स शप्त शम्भुना पूर्वं वक्ष्यते प्राचेतसो नृप ।

किमकार्षीमिहाबुद्धे धोतुमिच्छाम साप्रतम् ॥२॥

सूत उवाच ।

वक्ष्ये नारायणेनोक्तं पूर्वकल्पानुपज्जिकम् ।

त्रिकालवद्धं पापघ्नं प्रजासर्गस्य विस्तरम् ॥३॥

त शप्त शम्भुना पूर्वं वक्ष्यते प्राचेतसो नृप ।

विनिश्चयं पूर्ववरेण गङ्गाद्वारेऽप्यजव भक्षम् ॥४॥

देवाश्च सर्वे भाषार्यमावृता विष्णुना सह ।

सहैव मुनिभिः सर्वैरागता मुनिपुंगवा ॥५॥

दृष्ट्वा देवकुलं कृत्स्नं शक्रेण विनागतम् ।

वयोचो नाम विप्रं विप्रं प्राचेतसमावृषोत् ॥६॥

thou stupid Fellow, in your own
daughter (62)

Thus saying Mahadeva ascended the
Kailasa mountain Svayambhuva (born of
Brahma) Dakṣa also became Pracetas

in course of time (63)

Thus has been narrated to you the
progeny of Svayambhuva Manu up to
Dakṣa hearers whereof are liberated
from sins (64)

Thus ends Thirteenth chapter in the first part of the Kūrma Purāṇa
Sūhṛta consisting of six thousand verses-13

14

Residents of Naimiṣa said O Sūta,
pray narrate in detail the origin of gods,
also of demons, Gandharvas serpents and
Rākṣasas of the period of Vāivasvata
(Manu) (1)

What did the king Pracetas Dakṣa
cursed in the past by Śambhu do O wise
one, we are now eager to hear (2)

Sūta said I shall presently narrate
the creation of progeny in detail as related
by Nārāyaṇa in respect of the previous
period (Kalpa) covering the three Ages
(the hearing of which) destroys the sins (3)

Dakṣa the king descendant of Pracetas,
having been cursed by Śambhu in the
past censured Bhava (Śambhu) for the past
enmity and performed a sacrifice at the
sacred spot where (the river) Gaṅgā com-
mences her course (Gaṅgādvāra) (4)

All the gods accompanied by Viṣṇu
were invited there for their portions All
the eminent sages attended by all the
hermits also assembled there (5)

Finding all the deities except Śaṅkara
assembled, the venerable sage Dadhica
spoke thus to Pracetas (6)

दधीच उवाच ।

ब्रह्मादयः पिशाचान्ता यस्याज्ञानुविधाप्तिनः ।
स देवः सांप्रत ददो विधिना किं न पूज्यते ॥७
दक्ष उवाच ।

सर्वेष्वेव हि यज्ञेषु न भागः परिकल्पितः ।
न मन्त्रा भार्यया सार्द्धं शकरस्येति नेज्यते ॥८
बिहृष्य दक्षं कुपितो वचः प्राह महामुनिः ।
भूष्यतां सर्वदेवानां सर्वज्ञानमवः स्वयम् ॥९
दधीच उवाच ।

यतः प्रवृत्तिर्विदेया यज्ञास्य परमेश्वरः ।
संपूज्यते सर्वयज्ञैर्विविधैः किल शकरः ॥१०
वक्ष उवाच ।
न ह्ययं शंकरो एवः संहर्ता तामसो हरः ।

Dadhica said Why is not lord Rudra whose command is obeyed by all beginning right from Brahma down to the ghouls being properly adored here ? (7)

Dakṣa replied In all the sacrifices no share has been allotted to Śaṅkara Nor is any hymn addressed to Śaṅkara and his consort, hence has no homage been paid to him (8)

The infuriated great sage, receptacle of all knowledge, then said with a smile as all the deities listened (9)

Dadhica said Is not Śaṅkara propitiated in all sacrifices with perfect knowledge that He is the source of all, and the sovereign master ? (10)

Dakṣa said This Śaṅkara, Rudra, Haṛa, the destroyer, invested with the quality of darkness (tamas) naked, bearer of a human skull, perverse, cannot be considered as the soul of the universe (11)

Lord Nārāyaṇa, Haṛi is the master

नमः कपालो विहृतो विश्वात्मा नोपपद्यते ॥११
ईश्वरो हि जगत्स्रष्टा प्रभुर्नारायणः स्वराट् ।
सत्त्वात्मकोऽसौ भगवान्विज्यते सर्वकर्मदुः ॥१२

दधीच उवाच ।

किं त्वया भगवानेव सहस्राशुनं दृश्यते ।
सर्वलोकैकसहस्रं कालात्मा परमेश्वरः ॥१३
य मृणन्तीह विद्वांसो धामिना ब्रह्मवादिनः ।
सोऽप्यसौ सोऽपरोचि कालात्मा शाकरीतनुः ॥१४
एष ददो महावैद्यः कर्षो च घृणी हरः ।
आदित्यो भगवान् सूर्यो नीलश्रीवो विलोहितः ॥१५
संस्तुयते सहस्रांशुः सामनाम्बुर्द्रोहोत्तमिः ।
पर्ययं विश्वकर्माणं दद्रुमूर्तिं त्रयोमयम् ॥१६

creator of the world, invested with the quality of virtue (sattva) and hence homage is paid to him (12)

Dadhica said Do you not perceive this lord of a thousand rays (Sun), the sole destroyer of the entire world, the embodiment of Kāla (death), the sovereign Lord ? (13)

He whom the scholars, the pious, and those versed in the Vedas do eulogise is this body of Śaṅkara, the embodiment of Kāla, the witness of all happenings, possessed of intense radiance (14)

This Rudra Mahādeva, bearer of the matted hair and compassionate, is nevertheless the same as lord Āditya, Sūrya, blue-necked and red, the thousand rayed (Sun) is adored by the priests Adhvaryus, Ilots and the reciters of the Sāman So thou behold this creator of the world, in the person of Rudra consisting of the triad of Vedas (15,16)

दक्ष उवाच ।

य एते द्वादशादित्या ब्राम्हता यज्ञभागिनः ।
सर्वे सूर्या इति ज्ञेया न ह्यन्यो विद्यते रविः ॥१७॥
एवमुक्ते तु मुनयः समाधाता दिदृशुवः ।
वाङ्मनस्यबुधम् वाक्यं तस्य साहाय्यकारिणः ॥१८॥
तमसाविष्टमनसो न पश्यन्ति वृषध्वजम् ।
सहस्रशोऽप्य शतशो भूय एव विनिन्द्यते ॥१९॥
निन्दन्तो वैविकान् भाग्नान् सर्वभूतपति हरम् ।
अपूजयन् दक्षबाह्वं मोहिता विष्णुमायया ॥२०॥
वैवाञ्च सर्वे भागायंभागता चासवादयः ।
नापश्यन् देवमोशानमृते नारायणं हरिम् ॥२१॥
हिरण्यगर्भो भगवान् द्रह्मा ग्रह्यादिं यरः ।
पश्यतामेव सर्वेषां क्षणावन्तरधीयत ॥२२॥

Dakṣa replied: The twelve Ādityas who are assembled here having shares in the oblations of the sacrifice are all known as the suns, and no other sun exists. (17)

Dakṣa having said this the sages, supporters of Dakṣa, who had come to witness the sacrifice, said 'Yes, it is so'. (18)

Being overwhelmed with darkness in their mind and not seeing Śamkara, the rider of the bull, hundreds and thousands of the hermits censured the Vedic hymns and Hari, the lord of all creatures; they corroborated the sayings of Dakṣa, deluded as they were by the illusion of Viṣṇu. (19, 20)

Nor did the other deities headed by Indra who had assembled for receiving their portion in the sacrifice except lord Hari, Nārāyaṇa see the lord Jāna. (21)

Lord Brahmā, born of a golden egg, chief of all, versed in the mystery of Brahman, disappeared in a moment before the very eyes of everyone. (22)

अन्तर्हिते भगवति दक्षो नारायणं हरिम् ।
रसकं जगतां देवं जगाम शरणं स्वयम् ॥२३॥
प्रवर्तयामास च तं यज्ञं दक्षोऽप्य निर्भयः ।
रक्षते भगवान् विष्णुः शरणागतैरक्षकः ॥२४॥
पुनः प्राह च तं दक्षं दधीचो भगवान् नृपिः ।
संप्रेक्ष्यपिगणान् देवान् सर्वान् वै ब्रह्मविद्विषः ॥२५॥
अपूज्यपूजने चैव पूज्यानां चाप्यपूजने ।
नरः पापमवाप्नोति बहू वं नात्र संशयः ॥२६॥
असतां प्रग्रहो यत्र सतां चैव विमानना ।
दण्डो देवकृतस्तत्र सद्यः पतति दारुणः ॥२७॥
एवमुक्त्वा तु विप्रपिः शशापेश्वरविरिडिपः ।
समागतान् ब्राह्मणांस्तान् दक्षसाहाय्यकारिणः ॥२८॥

Lord Brahmā having disappeared, Dakṣa himself took refuge in lord Nārāyaṇa, Hari, the protector of the worlds (23)

Then the undaunted Dakṣa commenced the sacrifice, with lord Viṣṇu, the saviour of the suppliants as his protector. Finding all the sages and deities hostile against Rudra, the venerable sage Dadhici again accosted Dakṣa thus. (24, 25)

By paying homage to the unadorable and not paying the same to the adorable, a man acquires great sin indeed, there is no doubt about it : (26)

Where there is honour for the wicked, and disrespect for the good, terrible punishment ordained by fate does indeed imminently fall there. (27)

Saying this, the Brahman-sage cursed the Brahmapas, supporters of Dakṣa and hostile to the Supreme lord (Śamkara), assembled there. (28)

यस्माद् बहिष्कृता वेदा भवद्भिः परमेश्वर ।
विनिन्दितो महादेव शकरो लोकवन्दित ॥२९॥
भविष्यध्व त्रयोवाह्या सर्वोपश्वरविद्विष ।
निन्दन्तो ह्यंश्वर माम् कुशास्त्रासक्तमानसा ॥३०॥
मिथ्याधीतसमाचारा मिथ्याज्ञानप्रलापिन ।
प्राप्य घोर कलियुग कर्मिणं विल पीडिता ॥३१॥
एकस्या तपोयत् कृत्स्न गच्छध्व नरः कन पुन ।
भविष्यति ह्योक्तेः स्वाश्रितोऽपि परादुभुक्त ॥३२॥
एवमुक्त्वा तु विप्रविद्विरराम तपोनिधि ।
जगाम मत्तप्ता दृढमोषापविनाशनम् ॥३३॥
एतस्मिन्नन्तरे देवी महादेव महेश्वरम् ।
पतिं पशुवति देव तात्पर्यतम् ग्राह्यं सवेदम् ॥३४॥

देव्यावाच ।

दसो यजेन यजते पिता मे पूर्वजन्मनि ।
विनिन्द भवतो भावमात्मान चापि शकर ॥३५॥
देवा सहविनिश्वासस्तत्र साहाय्यकारिण ।
विनाशमाशु त यत्न वरमेकं घ्नोम्यहम् ॥३६॥
एव विनाशितो देव्या देवो देवपरं प्रभु ।
सत्तर्जं सहसा दद्रु दध्मन्नजिघासया ॥३७॥
सहस्रसोर्षपादं च सहस्राक्षं महाभुजम् ।
सहस्रपाणिं कुर्वं पुनस्तान्नसन्निभम् ॥३८॥
दृष्ट्वाकृतं दुष्प्रेक्ष्य शङ्खचक्रगदाधरम् ।
दण्डहस्तं महानादं सान्निध्यं भूतिभूषणम् ॥३९॥

Since by you, the Vedas has been excluded, and Mahadeva, the supreme lord the universally adored Śaṅkara has been censured you shall be outside the pale of the triple Vedas you all without exception, opposed to the lord (Śaṅkara) It is those whose minds are attached to vile scriptures that censure the path of the lord (Śaṅkara) (29,30)

Ignorantly read and babbling of wrong knowledge, may you meet with the terrible Kali era afflicted by the evils born of Kali, and bereft of all the powers of penance go to Naraka and Hippikeśa also though you take his shelter, shall have his face turned away from you (31-32)

Thus saying the Brahman sage, receptacle of penance, kept silent and directed his mind to the contemplation of Rudra, the destroyer of all sins (33)

In the meantime, the great goddess Maheshwari, the omniscient knew all this

and said to her husband Pisupati (the lord of beings) (34)

The goddess said O Śaṅkara Dakṣa, my father in my previous birth, has been performing a sacrifice while censuring your reality and your self (35)

In that enterprise of his, the gods and exalted sages had been his associates I solicit thee do thou quickly destroy that sacrifice (36)

Thus addressed by the goddess, the lord of gods, supreme maker, created all of a sudden Rudra with the intention of breaking up the sacrifice of Dakṣa (37)

(Who was) of a thousand heads, a thousand feet, a thousand eyes, a thousand arms, of a thousand hands, and resembling the fire of an Age

(Who was) terrible, ungrazeable, unslayable, and club-boding, holder of the bow

वीरभद्र इति ख्यातं देवदेवसमन्वितम् ।

॥ जातमात्रो देवेभ्यमुपतस्थे कृताञ्जलिः ॥४०॥

तमाह दक्षस्य मत्तं विनाशाय शिवोस्त्विति ।

विनिन्द्य मां ॥ यजते यङ्गाद्वारे गणेश्वर ॥४१॥

ततो ययुःप्रयुक्तो न सिहेनकेन लीतया ।

वीरभद्रेण दक्षस्य किंशामगमत् क्रुतुः ॥४२॥

मन्युना चोमया मृष्टा भद्रकानी महेश्वरी ।

तथा च सार्द्धं वृषभं समारुह्य ययौ गणः ॥४३॥

अग्रे सहस्रशो वज्रा निमृष्टास्तेन धोमता ।

रोमजा इति विख्यातास्तस्य साहाय्यकारिणः ॥४४॥

शूलशक्तिगदाहस्तादिहोपलकरास्तथा ।

(Who was) known as Virabhadra (possessed) of splendour like that of the gods. Immediately as he was born, he approached the lord of the gods with folded hands. (40)

Śiva said to him, O Lord of the Gaṇas, do thou spoil the sacrifice of Dakṣa, who is performing a sacrifice in the Gaṅgā-dvāra, and denouncing me (41)

Then starting like a lion employed by his well wisher (Śiva) Virabhadra despoiled the sacrifice of Dakṣa, with consummate ease (42)

Bhadrakālī Maheshvārī was also created by Umā in her wrath, and Gaṇa Virabhadra, riding the bull accompanied her. (43)

Many other Rudras in thousands were produced by the wise Virabhadra, reputed as Romajaḥ (born of the hair on his body) as his assistants. They were holders of spears, śaktis (a kind of missiles) and clubs, bearers of staves and stones, resembling the Rudra of the time of the fire of death, reverberating the ten

कालाग्निद्वसंकाशा नादयन्तो विशो दक्ष ॥४५॥
सर्वे वृषासनास्तदाः सभार्याश्चातिभीषणाः ।

समावृत्य गणश्रेष्ठं ययुर्दक्षमत्तं प्रति ॥४६॥

सर्वे संप्राप्य तं देशं यङ्गाद्वारमिति श्रुतम् ।

ददुर्मुखश्रेष्ठं तं दशस्यामिततेजसः ॥४७॥

देवाङ्गनामसहस्राद्ययमप्यसुरेणोत्तनादितम् ।

योषावेणुनिनादाद्यं वेदवादाभिनादितम् ॥४८॥

वृष्टा सहस्रदिग्देवैः समासीनं प्रजापतिम् ।

उवाच भद्रया खर्वोरभद्रः स्मयन्निव ॥४९॥

ययं ह्यनुचरतः सर्वे शर्वस्यामिततेजसः ।

भागभित्तिप्राप्य प्राप्ता भागान् पञ्चद्व्यभोस्तितान् ॥५०॥

directions (with fearful sounds) . (44, 45)

All of them riding on bulls, accompanied by their wives, extremely fearful ones, surrounded the chief of the gaṇas and wended their way to the (place of) sacrifice of Dakṣa (46)

Reaching the spot known as Gaṅgā-dvāra, they saw the place of the sacrifice of Dakṣa, the possessor of unlimited might. (47)

(The place which was) full of thousands of celestial maidens, reverberating with the songs sung by Apsarasas, accompanied the sounds of lyres and flutes and resounding with the recitation of the Vedas (48)

Beholding there the progenitor (Dakṣa) seated along with the sages and deities, Virabhadra, together with Bhadrakālī and the Rudras addressed him with a smile. "We be all attendants of Śarva of unlimited power. Hither have we come to receive our share in the sacrifice Do thou give unto us the portions desired by us. (49, 50)

अथ चेत् कस्मच्चिद्विद्यमाज्ञा मुनिमुरोत्तमाः ।
भागो भयद्भूयो देयस्तु नास्मग्न्यमिति कथ्यताम् ।
तं श्रुतात्तापयति यो वेत्स्यामो हि वयं ततः ॥११॥
एवमुक्ता गणेशेन प्रजापतिपुरःसराः ।
देवा ऋक्षपंतभागे न च मन्त्रा इति प्रभुम् ॥१२॥
मन्त्रा ऋक्षः सुरान् यूयं तमोपहृतचेतसः ।
ये नाध्यस्तस्य राजानं पूजयध्वं महेश्वरम् ॥१३॥
ईश्वरः सर्वभूतानां सर्वभूततनुर्हरः ।
पूज्यते सर्वयज्ञेषु सर्वान्पुण्यसिद्धिदः ॥१४॥
एवमुक्ता अपीशानं मामया नष्टचेतसः ।
न मे निरे यद्युर्मन्त्रा देवान् मुकृष्या स्वमालयम् ॥१५॥
ततः स रत्नो भगवान् सभायः सगणेश्वरः ।

स्पृशन् कराम्यां ब्रह्मणि दधोर्चं प्राह देवताः ॥१६॥
मन्त्राः प्रमाणं न कृता युष्माभिर्बलगवितैः ।
यस्मात् प्रसह्य तस्माद्बो नाज्ञयाम्यद्य गवितम् ॥१७॥
इत्युक्त्वा यतशाला तां ददाह गणपुंगवः ।
गणेश्वराश्च संकुट्टा गुपानुत्पाद्य चिक्षिपुः ॥१८॥
प्रस्तोता सह होता च अथर्व चैव गणेश्वराः ।
गृहीत्वा भीषणाः सर्वं बद्धाद्योतति चिक्षिपुः ॥१९॥
वीरभद्रोऽपि दीप्तात्मा शस्त्रस्योद्यच्छनः परम् ।
व्यष्टम्भशब्दबोनात्मा तयाऽज्येया द्विवीरुताम् ॥२०॥
भयस्य नेत्रं चोत्पाद्य करजपेण लीलया ।
निहत्य फुट्टिता दन्तान् पूष्णश्चैवमपातयत् ॥२१॥

"Or O you excellent hermits, do tell us whose order be this that the shares are to be distributed to you and not to us Tell us his name who commands like this, we shall thereafter know him" Thus accosted by the lord of Ganas, the deities preceded by the progenitor (Dakṣa) replied that there is no such hymn which enjoins any share for you in the sacrifice (51, 52)

The hymns then voiced 'O you deities, your minds are vitiated by ignorance that you are not inclined to worship Mahesvara the sovereign of sacrifice (53)

Hari, the master of all beings, the embodiment of all the creatures the bestower of all wealth and success, is worshipped in all sacrifices." (54)

Even thus said by the hymns gods and sages whose minds were polluted by illusion, did not pay respect to Śiva and because of it hymns withdrawing themselves proceeded to their abode (55)

Thereafter the lord Virabhadra, attend-

ed by his wife and lords of the Ganas, spoke to the deities while touching by his hand the Brāhman's sage Dadhīca (56)

"Since by you, due to your arrogance born of power the hymns have not been accepted as authority, therefore will I instantly destroy you, vain as you (are)" (57)

Saying thus the chief of the Ganas burnt down that sacrificial structure and the chieftains of the Ganas threw away the columns after uprooting them (58)

The horse together with the Prastotā and the hotā (sacrificial priests) were taken hold of by the heads of the Ganas, who hurled them into the current of Gangā (59)

The high-spirited Virabhadra also, excited as he was, paralysed the uplifted hundred hands of Indra as well as those of the other gods (60)

Uprooting the eyes of Bhaga with ease by the nails of his fingers, he smashed the teeth of Pāśan by a fist-blow. (61)

तथा चन्द्रमस देव पादाद्गुण्डेन लीलय ।
 धर्पयामास वलवान् स्मयमानो गणेश्वर ॥६२॥
 वह्नेर्हस्तद्वय दित्या जिह्वामुत्पाद्य लीलय ।
 जघान् भूर्धन पादेन मुनोनपि मुनोश्वरा ॥६३॥
 तथा विष्णु सगरश्च समग्रान्त महाव्रत ।
 विभ्याथ निशितर्बाणि स्तम्भयित्वा सुदर्शनम् ॥६४॥
 समालोक्य महाबाहुराष्टस्य गरुडो गणम् ।
 जघान् पक्ष सहस्राननादाम्बुनिधिर्यथा ॥६५॥
 ततः सहस्रशो भद्र ससर्ज गरुडान् स्वयम् ।
 बभूवैषाबन्धधिकान् गरुड ते प्रदुग्धम् ॥६६॥
 तान् दृष्ट्वा गरुडो धीमान् पलायत महाजय ।
 विमुञ्ज्य माधव वेगात् तदद्भुतमिवाभवत् ॥६७॥

The mighty chief of the Ganas then smilingly assaulted the moon god wantonly with the thumb of his foot (62)

The Gana O chieftains among sages tore off the hands of the fire god and uprooting his tongue, sportingly kicked on the heads of the hermits (63)

Then seeing Vishnu seated on Garuda, coming that way the mighty Virabhadra pierced him with sharp arrows after paralysing the Sudarśana discus (64)

Seeing Virabhadra the powerful Garuda approached the Gana and suddenly struck him with his wings emitting a sound like that of the ocean (65)

At this Virabhadra himself created thousands of Garuḍas mightier than Garuda himself and they ran after Garuda (66)

Seeing them the cleaver Garuda possessed of great speed, quickly fled away, leaving Madhava there, extra-ordinary though it seemed (67)

अन्तर्हितो बभूवैषा भगवान् दशसन्धव ।
 आगत्य वारयामास वीरभद्र च केशवम् ॥६८॥
 प्रसादयामास च त गौरवात् परमेष्ठिन ।
 सस्तुष्य भगवतीश साम्बस्तत्रायाम् स्वयम् ॥६९॥
 धीमश्व देवाधिदेव त साम्ब सर्वगणवृन्तम् ।
 तुष्ट्याव भगवान् ब्रह्मा दक्ष सर्वे दिवौकस ॥७०॥
 विशेषत् पार्वतो देवीभीश्वराङ्गशरीरिणीम् ।
 स्तोत्रैर्नानाविधैर्दक्ष प्रणम्य च कृताञ्जलि ॥७१॥
 ततो भगवतो देवी प्रहसन्ती महेश्वरम् ।
 प्रसन्नमानसा ख वच प्राह घृणानिधि ॥७२॥
 त्वमेव जगत स्रष्टा शासिता चैव रक्षक ।
 अनुग्राह्यो भगवता दशभ्रातृ दिवौकस ॥७३॥

Garuda having disappeared, the lord lotus born (Brahma) came on the scene and prevented Virabhadra as well as Keshava (from fighting) (68)

By (singing) the glory he pacified Brahmā and (as a result of it) the lord Mahēśa Śambhu, himself along with Umā appeared there (69)

Beholding Śambhu the Sovereign of gods invested with all qualities, Brahmā Dakṣa, and all the gods paid homage to him (70)

Dakṣa specially paid homage to the goddess Pārvatī, possessor of half the body of the lord, with various prayers in her eulogy, and making obeisance with folded hands (71)

Then the lady goddess, compassionate and gracious said the following words to Mahēśvara Rudra, smilingly (72)

Thou art the creator of the world, its controller and protector It behoves thee to be compassionate to Dakṣa and the gods (73)

ततः प्रहस्य भगवान् कण्ठो नीललोहितः ।
 उवाच प्रणतान् देवान् प्रचेतसमथो हरः ॥७४॥
 गच्छध्वं देवताः सर्वाः प्रसन्नो भवतामहम् ।
 संपूज्यः सर्वज्ञेषु न निन्द्योऽहं विशेषतः ॥७५॥
 त्वं चापि शृणु मे दक्ष वचनं सर्वरक्षणम् ।
 त्यक्त्वा लोकपणामेता मद्भक्तो भव यत्नतः ॥७६॥
 भविष्यसि गणेशानः कल्पान्तेऽनुग्रहाम्भम् ।
 तावत् तिष्ठ ममादेशात् स्वाधिकारेषु निर्वृतः ॥७७॥
 एवमुक्त्वा स भगवान् सप्तलोकः सहानुगः ।
 भवर्शनमनुप्राप्तो दक्षस्यामिततेजसः ॥७८॥
 अन्तर्हिते महाब्रह्मे शंकरे यद्यसंभवः ।
 व्याजहार स्वयं दक्षमशेषजगतो हितम् ॥७९॥

ब्रह्मोवाच ।
 किं तवापगतो मोहः प्रसन्ने वृषभध्वजे ।
 यदाचष्ट स्वयं देवः पालयैतदतन्त्रितः ॥८०॥
 सर्वेषामेव भूतानां हृत्पथे वसतीश्वर ।
 पश्यन्त्येनं ब्रह्मभूता विद्वांसो वेदवादिनः ॥८१॥
 स आत्मा सर्वभूतानां स बीज परमा गतिः ।
 स्तुयते वैदिकैर्मन्त्रैर्वेददेवो महेश्वरः ॥८२॥
 तमर्चयति यो ह्यं स्वात्मन्येकं सनातनम् ।
 वेत्स्य भावयुक्तेन स याति परम पदम् ॥८३॥
 तस्मादनादिमध्यान्तरं विज्ञाय परमेश्वरम् ।
 कर्मणा मनसा वाक्का समाराधय यत्नतः ॥८४॥
 यत्नात् परिहरेत्तस्य निन्दामात्मविनाशनीम् ।
 भवन्ति सर्वदोषाय निन्दकस्य क्रिया यतः ॥८५॥

Then the lord Hari, Nilalohita, wearer of matted hair, smilingly said to the gods and Prācetus (Dakṣa) (74)

Go to, you all deities, I am pleased with you I am adorable in all sacrifices and not condemnable in any respect (75)

Thou too, O Dakṣa, hear my words which protect everything Abandoning this sort of mundane desires, do thou strive to be devoted to me (76)

By my grace, thou shalt be the chief of the Ganas at the end of this Age (Kalpa) Till then do you dwell here by my word contented with your duty (77)

Saying thus, the lord, together with his spouse and attendants, passed out of the sight of Dakṣa of immeasurable power (78)

Śamkara, the great god, having disappeared, the lotus-born god (Brahmā) himself spoke to Dakṣa (the following) words conducive of welfare to the entire world (79)

Brahmā said Has thy delusion been dispelled as the bull-uged god Śambhu has been propitiated ? Do thou observe assiduously what the lord himself has enjoined (80)

This lord dwells in the heart of all the creatures, whom only the learned scholars of the Veda, absorbed into the Supreme spirit, can perceive (81)

He is the soul of all beings, the Primeval seed, the highest goal, He Mahasvara, the sovereign of the deities, is praised by Vedic hymns (82)

He who worships Him, the eternal one, with his soul and heart full of devotion, attains the highest goal. (83)

Therefore knowing the supreme master as having neither beginning nor middle nor end, propitiate him with deed, mind and speech carefully (84)

Do thou scrupulously avoid the self-destroying censure of līa, since all the

यस्तवंप महायोगी रक्षको विष्णुरव्यय ।
 स देवदेवो भगवान् महादेवो न सख्य ॥८६॥
 मन्यन्ते ये जगद्योनि विभिन्न विष्णुमीश्वरात् ।
 मोहादवेदनिष्ठत्वात् ते यान्ति नरकं नरा ॥८७॥
 वेदानुवर्तिनो रुद्र देव नारायण तथा ।
 एकीभावेन पश्यन्ति मुक्तिभानो भवन्ति ते ॥८८॥
 यो विष्णु स स्वयं रुद्रो यो रुद्र स जनार्दन ।
 इति मत्वा ध्येद् देव स याति परमां गतिम् ॥८९॥
 सृजयेत्तज्जगत सर्वं विष्णुस्ततः पश्यतोश्चर ।
 इत्य जगत् सर्वमिदं रुद्रनारायणोद्भूयम् ॥९०॥
 तस्मात् स्वयत्वा हरेर्निन्दा विष्णोश्चपि समाहित ।

समाश्रयेन्महादेव शरण्यं ब्रह्मवादिनाम् ॥९१॥
 उपश्रुत्याथ वचनं विरिञ्चस्य प्रजापति ।
 जगत्स शरणं देव गोपति कृत्तिवाससम् ॥९२॥
 येज्ये शापाग्निनिर्दग्धा दधीचस्य महर्षय ।
 द्विपन्तो मोहिता देव सवभूवु कलिष्वथ ॥९३॥
 त्यक्त्वा तपोबलं कृत्स्नं विप्राणां कुलसभवा ।
 पूर्वसत्कारमाहात्म्याद् ब्रह्मणो वचनादिह ॥९४॥
 मुक्तशापास्ततः सर्वे कल्पान्ते रौरवादिषु ।
 निपात्यमना कालेन संप्राप्यादित्यवचंसम ।
 ब्रह्मण जगत्प्रमोशमनुजाता स्वयभुवा ॥९५॥

deeds of the censorer (of Siva) become wholly faulty (85)

This great meditator, the imperishable Visnu who is thy protector is none but the lord of the gods, Mahadeva there is no doubt about it (86)

Those men who consider Visnu the origin of the Universe, as separate from the lord Śaṅkara due to delusion and inability to adhere the Vedas, do go to hell (87)

Adherents of the Vedas do perceive the lord Rudra and Narayana as identical, and they grow fit for the final beatitude (88)

He who is Visnu is Rudra himself, he who is Rudra is Narayana he who worships the god comprehending Him in this way attains the highest goal (89)

Visnu creates the entire world and the lord (Śaṅkara) protects it, thus is this entire world produced from Rudra and Nārāyaṇa (90)

Therefore, shunning the censure of

Hari and being devoted to Visnu also, do thou seek shelter with Mahadeva the resort of the exponents of the Vedas (91)

Listening to the words of Brahma the progenitor (Dakṣa) sought shelter with the lord (Śaṅkara) the tiger skin clad sovereign of the earth (92)

And those of the great sages who, under a delusion, were opposed to the lord and were consequently burnt down by the fire of Dadhici's curse would all be bereft of all their power accrued from penance in the Kal age and be born in the families of Brahmanas only by virtue of their attainments in their previous existence according to the ordinance of Brahma (93-94)

They would in this way fall into the Raurava and other hells till the end of the Kalpa (age) when freed from their sins they would acquire splendour like that of the sun and on the advice of the self born Brahman would propitiate through penance, the lord of the worlds

समाराध्य सप्तयोगादीशानं त्रिविधाधिपम् ।
भविष्यन्ति यथा पूर्वं शंकरस्य प्रसादतः ॥९६॥

एतद् यः कथितं सर्वं दक्षपत्न्यपुत्रेणम् ।
भृशध्वं दक्षपुत्रीणां सर्वासां चैव संततिम् ॥९७॥

इति श्रीकूर्मपुराणे षट्षाद्विंशोऽध्यायः ॥११३॥

१५

सूत उवाच ।

प्रजाः सृजेति व्याविष्टः पूर्वं दक्षः स्वयंभुवा ।
ससर्ज देवान् गन्धर्वान् ऋषीश्चैवामुरोरगान् ॥१॥
यदास्य सृजमानस्य न व्ययद्वन्त ताः प्रजाः ।
तदा ससर्ज भूतानि संयुनेनैव धर्मतः ॥२॥
असिक्न्या जनयामास वीरणस्य प्रजापतेः ।
सुतायां धर्मपुक्तायां पुत्राणां तु सहस्रकम् ॥३॥
तेषु पुत्रेषु मध्येषु माधवा नारदस्य सः ।

पण्डि दक्षोऽसृजत् कन्या वीरण्या यै प्रजापतिः ॥४॥
दक्षो स दक्ष धर्माय कश्यपाय प्रमोदस्य ।
त्रिस्तु सप्त च सोमस्य चतस्रोऽरिष्टनेमिने ॥५॥
द्वे चैव बहूपुत्राय द्वे कृशाभ्याय भीमते ।
द्वे चैवाङ्गिरसे तद्वत् ताराय वस्येऽय चिस्तरम् ॥६॥
अन्यथो यमुर्जामो सम्भा भानुर्मरुत्वती ।
संक्षत्पा च मुहूर्ता च सध्या विश्वा च भामिनी ॥७॥

Isāna, the sovereign of gods, and thereby would regain their previous position by the grace of Śaṅkara (95,96)

Thus has been narrated to you, the

destruction of the sacrifice of Dakṣa in its entirety. Now listen to the progeny (being narrated) of all the daughters of Dakṣa (97)

Thus ends the Fourteenth chapter in the first part of the Kūrma Purāṇa Samhitā, consisting of six thousand verses—14.

15

Sūta said Being instructed by the self-born Brahṃā to create progeny, Dakṣa created gods, Gandharvas, sages, demons and serpents (1)

But as these beings created by him did not multiply, he then created other beings through rightful sexual intercourse (2)

In Asikṇi, the virtuous daughter of the progenitor Virāṇa, he reproduced a thousand sons. (3)

These sons having perished by the

trickery of Nārada, the progenitor Dakṣa reproduced sixty daughters in the daughter of Virāṇa (4)

Of these, he gave ten to Dharmā, thirteen to Kaśyapa, twenty-seven to the Moon, four to Arisṭanemi, two to Bahu-putra, two to the intelligent Kṛṣāśva, and similarly two to Angirā. I shall presently narrate about them in detail. (5, 6)

Arundhati, Vasu, Jāmi, Lambā, Bhānu, Marutvati, Saṅkhalpā, Muhūrtā.

[107]

धर्मपत्न्यो दश त्वेतास्तासां पुत्रान् निबोधत ।
 विश्वापा विश्वदेवास्तु साध्या साध्यान्जनन्तु ॥८॥
 मरुत्वन्तो मरुत्वयां यस्योऽष्टौ वसोः सुताः ।
 भानोस्तु भानवश्चैव मुहूर्ता वै मुहूर्तजाः ॥९॥
 सम्बायाश्चाय धोदो वै नागवोयी तु जामिजा ।
 पृथिवीवियं सयंमरुत्पामनापत ।
 संकल्पावास्तु संकल्पो धर्मपुत्रा दश स्मृताः ॥१०॥
 आपो ध्रुवश्च सोमश्च परवचंभानिलोऽनलः ।
 प्रत्युषश्च प्रभातश्च वसवोऽष्टौ प्रकीर्तिताः ॥११॥
 आपस्य पुत्रो वेंतण्ड्यः श्रमः श्रमो धनिस्तथा ।
 ध्रुवस्य पुत्रो भगवान् कालो लोकप्रकाशनः ॥१२॥
 सोमस्य भगवान् वर्षा भरस्य इविषः सुतः ।
 पुरोजबोऽनिलस्य स्यादविजातगतस्तथा ॥१३॥

Sādhyā, Vīśvā, these ten ladies were the wives of Dharma, now listen to the names of their sons. The Vīśvadevas were born of Vīśvā, Sādhyā gave birth to the Sādhyas, the Marutvāns took birth in Marutvāt, and the eight Vasus were the sons of Vasu. From Bhanu were born the Bhānus, from Muhūrtā the Muhūrtajas (7-9)

Of Lambā was born Ghosa, while Nāgavithi was born of Jāmi, all the objects of the earth were born of Arundhati, and Samkalpa was born of Samkalpā—these ten are known as the sons of Dharma (10)

Āpa, Dhruva, Soma, Dhara, Anala, Anala, Pratyūsa and Prabhāsa, are known as the eight Vasus (11)

Āpa's sons were Vairāṇḍya, Śrama, Śrānta, and Dhruv. Dhruva's son was lord Kala, the destroyer of the world. Soma's son was lord Varcas while Dhara's son was Dravina. Purojaya as well as

कुमारो ह्यनलस्यासीत् सेनापतिरिति स्मृतः ।
 देवतो भगवान् योगो प्रत्युषस्याभवत् सुतः ।
 विश्वकर्मा प्रभातस्य सित्यकर्ता प्रजापतिः ॥१४॥
 अदितिर्दितिर्दनुस्तद्वदष्टिष्ठा सुरता तथा ।
 सुरभिर्विनता चैव ताम्रा क्रोधवशा इरा ।
 कङ्कर्मनिश्च घर्मज्ञा तत्पुत्रान् वै निबोधत ॥१५॥
 अंतो घाता भगस्त्वष्टा मित्रोऽथ वरुणोऽयमा ।
 विश्वस्वान् सविता पूषा ह्यशुमान् विष्णुरेव च ॥१६॥
 सुविता नाम ते पूर्व चाक्षुषस्यान्तरे मनोः ।
 चैवस्वतेऽन्तरे प्रोक्ता आदिस्थाश्चादितेः सुताः ॥१७॥
 दितिः पुषद्वय लेने कश्यपाद् बलसंपुतम् ।
 हिरण्यकशिपुं ज्येष्ठं हिरण्यार्क्षं तथापरम् ॥१८॥

Avijātātagati were the sons of Anala. Anala's son was Kumāra known as Senāpati. Devala, the lord meditator was the son of Pratyūsa, and Vīśvakarmā, the artisan progenitor was the son of Prabhāsa. (12-14)

Aditi, Diti, Danu, Arisā Surasā, Sorabhi, Vinatā, Tāmra Krodhavaśā, Irā, Kadru and Muni (these virtuous daughters of Dakṣa, were given to Kaśyapa) listen to the names of their sons (15)

Amīa, Dhātā, Bhaga, Tvastā, Mitra, Varuna, Aryama, Vivasvān, Savitā, Pūṣā, Amjuman and Visnu, were known as Tusaia deities during the reign of Citkusa. Manu. At the advent of the period of Varvasvata Manu they were sons of Aditi and thus known as Ādityas (16, 17)

Diti got of Kaśyapa a couple of sons proud of their might the eldest being Hiranyakāśipu, and Hiranyākṣa his younger (18)

हिरण्यकशिपुर्वैरो महाबलपराक्रमः ।
आराध्य तपसा देवं ब्रह्माणं परमेष्ठिनम् ।
बुद्धालेभे वरान् दिव्यान् स्तुत्याऽसौ विविधैः स्तवैः ॥१९॥
अथ तस्य बलाद् देवाः सर्वे एव सुरपंथः ।
बाधितास्ताडिता जम्बुद्वेदेवं पितामहम् ॥२०॥
शरण्यं शरणं देवं शंभुं सर्वजगन्मयम् ।
ब्रह्माणं लोककर्तारं प्रातारं पुण्यं परम् ।
कूटस्थं जगतामेकं पुराणं पुरुषोत्तमम् ॥२१॥
स बाधितो देववरं मुनिभिश्च मुनीश्वरः ।
सर्वदेवहितायैव जगाम कप्रताप्तनः ॥२२॥
संस्तुयमानः प्रणतं मुनीश्वरं हरिम् ।
क्षीरोदस्योत्तरं कूलं यत्रास्ते हरिरीश्वरः ॥२३॥
बुद्धा देवं जगद्योनिं बिभ्रन् बिभ्रगुहं शिवम् ।

By propitiating the lord Brahmā Paramēsthin, and eulogising him with various prayers, the demon Hiranyakāśipu, possessed of great strength and prowess, saw the Lord and received divine boons (19)

Then, oppressed and beaten up by the army (of Hiranyakāśipu) all the gods along with the great sages approached the Grand sire god of the deities, Śaṁbhū, the shelter and refuge, pervading the universe, Brahman, the creator of the world, and eternal highest Puruṣa (20, 21)

O excellent sages, begged by the senior deities and the hermits, and earnestly prayed by the bowing sages and gods the lotus seated Brahma proceeded for the welfare of all the gods, to the northern shore of the sea of Kṣīroda, where dwells the lord Hari. (22, 23)

Beholding the lord Viṣṇu, the origin of the Universe, preceptor of the world, the propitious, he bowed with his head

बधन्ते चरणौ मूर्ध्ना कृताञ्जलिर्भाषत ॥२४॥
ब्रह्मोवाच ।

त्वं गतिः सर्वभूतानामनन्तोऽस्य जिलात्मकः ।
व्यापो सर्वामरत्वपुमं ह्ययोमो सनातनः ॥२५॥
त्वमात्मा सर्वभूतानां प्रधानं प्रकृतिः परा ।
वैराग्यं धर्मे निरतो रागातीतो निरञ्जनः ॥२६॥
त्वं कर्ता चैव भर्ता च निहन्ता सुरविधिषाम् ।
प्राप्तुमर्हस्य नन्तेन त्राता हि परमेश्वरः ॥२७॥
इत्थं स बिभ्रन् भगवान् ब्रह्मणा सप्रशोधितः ।
प्रोवाचोऽश्रित्पञ्चालः पीतवासाऽसुरद्विजः ॥२८॥
किमर्थं सुमहोवीर्याः सप्रजापतिकाः सुराः ।
इमं वेशपनुप्राप्ताः किं वा कार्यं करोमि वः ॥२९॥

down to His feet, and addressed Him with folded hands (24)

Brahmā said Thou art the shelter of all beings, the Infinite, the soul of the universe, the all-pervading, the embodiment of the entire divinity, the great meditator, the Eternal one. (25)

Thou art the soul of all creatures, the Pradhāna, the highest Prakṛti, engrossed in renunciation as well as in wealth, beyond attachment, and spotless. (26)

Thou art the producer, the supplier of nourishments as well as the destroyer of enemies of the gods. It behoves thee to save us, O thou infinite one, Īśa, thou art the saviour, O great lord. (27)

Thus aroused by Brahmā, the lord Viṣṇu possessed of eyes resembling the bloomed lotus and wearer of yellow garments, spoke unto the gods, the enemies of the demons. (28)

What for, O mighty gods accompanied

देवा क्वचु ।

हिरण्यकशिपुर्नाम ब्राह्मणो वरदापित ।
वाधते भगवन् दैत्यो देवान् सर्वान् सहर्षिभि ॥३०॥
अवध्य सर्वभूताना त्वामृते पुरुषोत्तम ।
हन्तुमर्हसि सर्वेषां स्व प्राप्ताऽसि जगन्मय ॥३१॥
श्रुत्वा तर्ह्यतर्कत स विष्णुर्लोकभावन ।
अप्याय दैत्यपुरुषस्य सोऽमृजत पुरुष स्वयम् ॥३२॥
मेरुपर्वतवर्ष्माण घोरस्य भयानकम् ।
शङ्खचक्रगदापाणि ॥ ग्राह्य गरुडध्वज ॥३३॥
हृत्वा त वैश्वराज रथ हिरण्यकशिपु पुन ।
इमं येन सनागन्तु क्षिप्रमर्हसि पोष्यात् ॥३४॥
निशम्य वंणय वाक्य प्रणम्य पुरुषोत्तमम् ।

by Brahmā, have you come to this place
what deed should I do for you (29)

The gods said O lord a demon
named Hiranyakāśipu grown arrogant
through the boon of Brahmā has been
oppressing all the deities as well as the
great sages (30)

He is (by the boon of Brahmā) un-
slayable by all the beings, except by thee,
O most excellent Puruṣa therefore it
believes thee O thou pervader of the
universe, to slay him thou art indeed the
saviour of all (31)

Hearing the words of the divinities
Viṣṇu the protector of the world, pro-
duced a Male person for killing the chief
of the demons (32)

(Who was) as huge as the Meru moun-
tain, of terrific appearance, dreadful
holding the conch discus and club in his
hands, and to him spoke the Garuḍa-
signed Viṣṇu (33)

Do thou quickly return to this place
after killing that demon king Hiranya-
kāśipu by your might (34)

महापुरुषमव्यक्तं ययौ दैत्यमहापुरुम् ॥३५॥
विमुञ्चन् भैरवं नादं शङ्खचक्रगदाधरम् ।
आकृष्ट्य गरुडं देवो महामेघरिवापर ॥३६॥
आकर्ण्य दैत्यप्रवरं महामेघरबोपमम् ।
समाचचक्षिरे नादं तदा दैत्यपतेर्भदात् ॥३७॥
अमुरा उचु ।

कश्चिदापचक्षति महान् पुरुषो देवबोधि ।
विमुञ्चन् भैरवं नादं स तानीमोऽमरावन ॥३८॥
ततः सहामुरवरैर्हिरण्यकशिपु स्वयम् ।
सनदं सामुधं पुत्रं ग्राह्यादायैस्तदा ययौ ॥३९॥
वृष्ट्वा स गरुडासौन सूर्यकोटिसमभम् ।
पुरुष पर्वताकारं नारायणमिवापरम् ॥४०॥

Hearing these words of Viṣṇu he
bowed to Puruṣottama, the unmanifest
great Puruṣa and proceeded to the great
city of the demon (35)

Emitting a frightful sound, the Lord
wielder of the conch, discus and club,
went along riding on Garuḍa and
appearing like another great Meru
mountain (36)

Hearing that sound resembling that of
the thick clouds the great demons out of
fear gave account of the sound to the chief
of the demons (37)

The demons said A mighty one sent
by the gods is approaching emitting
frightful sounds, Let we know him O
crusher of the gods (38)

Then Hiranyakāśipu himself together
with the principal demons and his sons
beginning with Prahrāda, all armed and
arrayed, appeared there (39)

Beholding that Male person riding on
Garuḍa, resplendent as ten million suns
together, like a mountain in bulk as

दुद्रुवुः केचिदन्योन्यमूचुः संभ्रान्तलोचनाः ।
अयं स देवो देवानां गोप्ता नारायणो रिपुः ॥४१॥
अस्माकमव्ययो नूनं तत्सुतो वा समागतः ।
इत्युक्त्या शस्त्रधराणि समुज्जुः पुरापाम ते ।
तानि चाशेषतो देवो नम्रायामास लीलय ॥४२॥
तदा हिरण्यकशिपोश्चत्वारः प्रथितौजसः ।
पुत्रा नारायणोद्भूतं सुपुत्रमेषनि स्वनाः ।
प्रह्लादश्चाप्यनुह्लादः संह्लादो ह्लाद एव च ॥४३॥
प्रह्लादः प्राहिणोद्ब्राह्मणमुह्लादोऽथ वैष्णवम् ।
संह्लादश्चापि कौमारमात्मणं ह्लाद एव च ॥४४॥
तानि तं पुरयं प्राप्य चत्वार्यस्त्राणि वैष्णवम् ।
न शेकुर्बाधितुं यिष्णुं वासुदेवं घया तथा ॥४५॥
अयासी चतुरः पुत्रान् महामाहुर्महावतः ।

प्रगृह्य पावेषु करैः संचितेषु ननाद च ॥४६॥
विमुक्तोऽथ पुत्रेषु हिरण्यकशिपुः स्वयम् ।
पादेन ताडयामास देवेनोरसि तं बली ॥४७॥
स तेन पीडितोऽप्ययं गरुटेन तथाऽऽगः ।
अदृश्यः प्रययौ तूर्णं यत्र नारायणः प्रभुः ।
गत्वा विज्ञापयामास प्रवृत्तमखिलं तथा ॥४८॥
संचित्य मनता देवः सर्वज्ञानमयोऽनकः ।
नरस्यार्धतनुं कृत्वा सिंहस्यार्धतनुं तथा ॥४९॥
नृसंहवपुरव्यक्तो हिरण्यकशिपोः पुरे ।
आविर्भूय सहसा मोहयन् वैष्णवपुत्रवान् ॥५०॥
हंष्ट्राकरालो योगात्मा युगान्तदहनोपमः ।
समारुह्यात्मनः शक्तिं सर्वसंहारकारिकाम् ।
आसि नारायणोऽजस्रो यथा सध्वदिने रविः ॥५१॥

though a second Nārāyaṇa, some took to their heels; while others with eyes struck with awe spoke to one another 'This is indeed that god Nārāyaṇa saviour of the Gods, our enemy the undecaying one, or his son who has come' Saying this, they showered weapons at him, but the lord destroyed them at ease (40-42)

Then the four sons of Hiraṇyakaśipu, famed for their might and possessed of thunderous voice, fought with the Male, born of Nārāyaṇa ('They were') Prahrāda, Anuhrāda Samhrāda, and Hrāda (43)

Prahrāda hurled the Brāhma missile while Anuhrāda threw the Vastrava one, Samhrāda also threw the Kaumāra one and Hrāda the Agneya missile (44)

Reaching that Puruṣa born of Viṣṇu the four missiles were unable to move him, who remained as steady as Viṣṇu, Vāsudeva (45)

Then the long-armed mighty one

grabbed the four sons by their legs and with a frightful cry hurled them afar (46)

Seeing his sons thus cast away, the powerful Hiraṇyakaśipu himself struck him mightily on his chest with his leg (47)

Being exceedingly hurt by him, the being together with Garuḍa invisibly repaired speedily to that spot where lord Nārāyaṇa was stationed and narrated to him all the incidents (48)

There after the omniscient stainless lord contemplated mentally, and assuming the form of half-man and half-lion the Unmanifest Lord suddenly appeared there in the city of Hiraṇyakaśipu casting all illusion over the demons (49, 50)

There the supreme meditator, the Infinite Nārāyaṇa shone resplendent as the sun in the noon time, mastering his own all-destroying might, terrible with his teeth and He seemed like the fire at the time of Pralaya. (51)

दृष्ट्वा नृसिंहवपुष प्रह्लाद ज्येष्ठपुत्रकम् ।
 वधाय प्रेरयामास नरसिंहस्य सोऽसुर ॥१२२॥
 इमं नृसिंहवपुष पूर्वमाद् बहुशक्तिकम् ।
 सहैव त्वनुजं सर्वनाशयाशु मयेरित ॥१२३॥
 तत्सैन्योपादसुर प्रह्लादो विष्णुमव्ययम् ।
 मुमुधे सर्वयत्नेन नरसिंहेन निर्जित ॥१२४॥
 तत् सचोदितो दंत्यो हिरण्याक्षस्तदानुज ।
 घ्यात्वा पशुपतेरस्य सप्तजं च ममाह च ॥१२५॥
 तस्य वैबाविबेवस्य विष्णोरमिततेजस ।
 न हानिमकरोदहन मया देवस्य शूलिन ॥१२६॥
 दृष्ट्वा पराहृत स्वस्त्यं प्रह्लादो भाग्यगौरवात् ।
 मेने सर्वात्मक देव बागुबेव सनातनम् ॥१२७॥

Seeing a half man and half lion being
 the demon (Hiranyakāśipu) despatched his
 eldest son Prahrada to kill it (saying)
 this half man and half lion being is
 greater in strength than the former one
 so despatched by me together with all thy
 younger brothers kill him imme-
 diately (52, 53)

At his direction the demon Prahrada
 fought with all might against the undeca-
 ying Viṣṇu but was vanquished by the
 man lion (54)

Thereafter urged by Hiranyakāśipu
 his younger brother demon Hiranyākṣa
 directed his mind to the contemplation of
 the Paśupata missile and with a loud cry
 discharged it (55)

The missile however, did not cause
 any injury to the sovereign of gods Viṣṇu
 of unlimited strength just as it cannot do
 to the trident bearing lord (Śaṁkara) (56)

Seeing that the missile was infructuous
 due to the excellence of his luck Prahrada
 knew the lord to be the all souled eternal
 Nārāyaṇa (57)

सत्त्वज्य सर्वशस्त्राणि सत्त्वयुक्तेन चेतसा ।
 ननाम शिरसा देव योगिना हृदयेऽशयम् ॥१२८॥
 स्तुत्वा नारायणं स्तोत्रं ऋग्युज सामसामवे ।
 निवार्य पितर भ्रातृन् हिरण्याक्ष तदाऽब्रवीत् ॥१२९॥
 अयं नारायणोऽनन्त शाश्वतो भगवानज ।
 पुराणपुराणो द्रव्यो महायोगो जगन्मय ॥१३०॥
 अयं धाता विद्य ता च स्वयज्योतिरिज्जगत् ।
 प्रधानपुरुषस्तत्त्व मूलप्रकृतिरव्यय ॥१३१॥
 ईश्वर सर्वभूतानामस्तर्पामो गुणातिग ।
 गच्छन्ध्वमेन शरणं विष्णुमव्यक्तमव्ययम् ॥१३२॥
 एवमुक्ते मुदुर्बुद्धिर्हिरण्यकशिपु स्वयम् ।
 प्रोवाच पुनर्महर्ष्यं मोक्षिती विष्णुमादया ॥१३३॥

Casting away all the weapons with
 mind full of the quality of goodness, he
 bowed down to the god the beloved lord
 of the meditators (58)

Adoring Nārāyaṇa with prayers origi-
 nated from the Rk Yajus and Sāman
 (Vedas) he forbade his father and brothers
 and said to Hiranyākṣa (59)

This he that Infinite Nārāyaṇa, the
 Eternal lord the unborn one the Most
 ancient Puruṣa the great Meditator soul
 of the universe (60)

He is the Creator the Procreator the
 self illumined, the stainless the principal
 Puruṣa the elementary matter the unde-
 caying Prakṛti (61)

He is the master of all beings the
 regulator of all's internal feelings, beyond
 the qualities Do thou seek shelter unto
 him the Unmanifest, Imperishable,
 Viṣṇu (62)

Being spoken thus the stupid Hiranyā-
 kāśipu himself, deeply under the spell of
 Viṣṇu's illusion spoke thus to his son (63)

अयं सर्वात्मना बध्मो नृसिंहोऽपराक्रमः ।
समागतोऽस्मद्भुवनमिदानीं कात्तचोदितः ॥६४॥
विहस्य पितरं पुत्रो वचः ब्राह्म महामतिः ।
मा निन्दस्त्वेनमीशानं भूतानामेकमव्ययम् ॥६५॥
कथं देवो महादेवः शाश्वतः कालवर्जितः ।
कात्तेन हन्यते विष्णुः कालात्मा कात्तरूपवक् ॥६६॥
ततः सुवर्णकशिपुर्दुरात्मा विविचोदितः ।
मिवारितोऽपि पुत्रेण सुयोध हरिबन्धनम् ॥६७॥
संरक्तनयनोऽतन्तो हिरण्यनयभाजकम् ।
मल्लोविशारदामास ब्रह्मद्वयं पश्यतः ॥६८॥
हते हिरण्यकशिपो हिरण्यासो महाबलः ।
विबुध्य पुत्रं ब्रह्मद्व दुद्रुवे भयविक्षुब्धतः ॥६९॥

अनुह्रादादयः पुत्रा जन्मे च शतशोऽमुराः ।
नृसिंहदेहसंभूतः सिंहैर्नोता यमालयम् ॥७०॥
ततः संहृत्य तहूर्ण हरिनारायणः प्रभुः ।
स्वमेव परमं स्वयं ययौ नारायणाद्वयम् ॥७१॥
यते नारायणे देव्यः ब्रह्मद्वोऽमुरततमः ।
अभिषेकेण युक्तेन हिरण्यासमोजयत् ॥७२॥
स बाधवामास सुरान् रणे जित्वा मुनीनपि ।
सम्भ्याऽन्वयकं महापुन तपताराध्य शकटम् ॥७३॥
देवाञ्जित्वा सदेवेभ्यः बध्वा च धरणीनिमाम् ।
योत्वा रसातलं बलं बन्धोमिश्रीवरप्रभाम् ॥७४॥
ततः सवह्मका देवाः परिप्तानमुखप्रियः ।
यत्वा विज्ञापयामासुर्विष्णवे हरिमन्विरम् ॥७५॥

This man lion, possessed of a little strength, now come to our house being urged by death has to be killed by all means (64)

The wise son then smilingly said to his father, "do not thou censure the sole sovereign of the beings the undecaying lord ?" (65)

How can the lord Vishnu, the great god, the Eternal one, immune from death, the soul of death, the embodiment of Kāla (death) be slain by Kāla (death) ? (66)

Though thus forbidden by his son, the evil-minded Hiranyakasipu began to fight with the undecayable Hari, propelled as he was by Kāla (death) (67)

The Infinite Hari, with blood-shot eyes, tore the elder brother of Hiranyākṣa into pieces with his nails before the very eyes of Prahrāda (68)

Hiranyakasipu being thus killed, the mighty Hiranyākṣa, nervous with fright, fled away leaving the child Prahrāda there. (69)

The other sons headed by Anubhāda and thousands of demons were led to the valley of death by the lion produced from the body of the man-lion (70)

Thereafter, withdrawing that (fearful) form, the lord Hari, Nārāyaṇa assumed his real form of Nārāyaṇa (71)

Nārāyaṇa having departed, the excellent demon Prahrāda established Hira-nyākṣa (on the throne) through befitting consecration (72)

He again began to oppress the gods after vanquishing them in war, as also the ascetics, by begetting Andhaka as his son by propitiating Śaṅkara (73)

By vanquishing the demes together with Indra, and binding up this earth he carried it to the ether region and thus captivated the earth resembling the lotus (74)

Then the gods together with Brahmā with faces bereft of radiance, wended their way to the abode of Hari and related everything to Viṣṇu. (75)

स चिन्तयित्वा विश्वात्मा तद्वधोपायमव्ययः ।
 सर्वदेयमयं शुभ्रं चारुहं वपुरादधे ॥७६॥
 गत्वा हिरण्यनयनं हत्वा स पुरुषोत्तमः ।
 दंष्ट्रयोद्धारयामास फल्पावौ धरणीमिमाम् ॥७७॥
 स्यक्त्या चराहसंसदानं संस्थाप्य च सुरद्विजान् ।
 स्यामेव प्रकृतिं त्रिव्यां-न्ययो विष्णुः परं पदम् ॥७८॥
 तस्मिन् हृतेऽमररिपौ प्रह्लादो विष्णुस्तत्परः ।
 भूपालपत्न्यस्वको राज्यं भाषं स्यक्त्या तदाऽऽसुरम् ॥७९॥
 इवाज विधिबद्धं वेद्याम् पिण्णोराराधने रतः ।
 निःसपत्नं तदा राज्यं तस्यासीद् विष्णुर्धनवात् ॥८०॥
 ततः कदाचिदसुरो ब्राह्मणं गृहमगतम् ।

The imperishable universe-souled Nārāyaṇa then pondered over the means of killing him, and assumed the figure of a white boar having the entire divinity within (76)

Viṣṇu, the exalted Puruṣa, then started for Hiranyākṣa and after killing him, lifted up this earth with his tooth at the commencement of the Kalpa (age) (77)

Giving up thereafter his boar-form and fixing the demons in their real position, Viṣṇu again repaired to his highest seat his own exalted position (78)

(Hiranyākṣa) the enemy of the gods having been slain, Prahrāda, devoted to Viṣṇu protected his kingdom by giving up the demonical attitude (79)

Engaged in the worship of Viṣṇu, he performed various sacrifices relating to the gods in accordance with the prescribed rites, and by the grace of Viṣṇu, his reign was free from any rival (80)

Once thereafter, the demon (Prahrāda)

तापसं नार्चयामास देवानां चैव मायया ॥८१॥
 स तेन तापसोऽव्ययं मोहितेनावमानितः ।
 शस्त्रपाशुरराजानं क्रोधसंरक्तलोचनः ॥८२॥
 यत्तद्वत्तं समाश्रित्य ब्राह्मणानवमगमसे ।
 सा भक्तिर्वैष्णवी विद्या विनाशं ते गमिष्यति ॥८३॥
 इत्युक्त्वा प्रययौ तूर्णं प्रह्लादस्य गृहाद् द्विजः ।
 मुमोह राज्यसक्तः सोऽपि शापवसात् ततः ॥८४॥
 बाधयामास विप्रेन्द्रान् न विवेद जनावनम् ।
 पितुर्वधमनुस्मृत्य क्रोधं चक्रे हरिं प्रति ॥८५॥
 तयोः तमभवद् पुढं सुबोर रोमहर्षणम् ।
 नारायणस्य देवस्य प्रह्लादस्यामरद्विपः ॥८६॥

deceived by the trickery of the gods as he was, did not pay homage to an ascetic Brāhmaṇa arrived at his residence (81)

Thus exceedingly insulted by the deluded (King), he, with eyes reddened with rage, (thus) cursed the demon Chief (82)

The divine power derived from Viṣṇu, by virtue of which thou slightest the Brāhmaṇas, shall perish (83)

Saying this, the twice-born one quickly left the palace of Prahrāda, he also, due to curse attached to the pleasures of the kingdom, remained infatuated (with power) (84)

He oppressed the celebrated Brāhmaṇas, could not comprehend (the glory of) Nārāyaṇa, and remembering the killing of his father, he cherished anger against Hari (85)

Then there ensued a terrible thrilling combat between two, the lord Nārāyaṇa and Prahrāda, the enemy of the gods (86)

कृत्वा तु सुमहद् युद्धं विष्णुना तेन निवृत्तम् ।
 पूर्वसंस्कारमाहात्म्यात् परस्मिन् पुल्ये हरी ।
 सजात तस्य विज्ञानं शरण्यं शरणं यथो ॥८७॥
 ततः प्रभृतिं दैत्येन्द्रो ह्यनग्न्या भक्तिमुद्रहन् ।
 नारायणे महायोगमवाप पुरुषोत्तमे ॥८८॥
 हिरण्यकशिपो पुत्रे योगससक्तचेतसि ।
 मयाप तन्महद् रान्यमन्त्रकोऽमुरपुगव ॥८९॥
 हिरण्यनेत्रतनयं शशोर्देहसमुद्भवं ।
 मन्दरस्थानुमा देवीं चक्रे पर्वततस्मिन् ॥९०॥
 पुरा दासवने पुण्ड्रे मुनयो गृहमेधिनः ।
 ईश्वराराधनार्थं तपस्वेषु सहस्रशः ॥९१॥
 ततः कदाचिन्महतीं कालयोगेन वृत्तरा ।

वनावृष्टिरतोवोग्रा ह्यासीद भूतविनाशिनो ॥९२॥
 समेत्य सर्वे मुनयो गौतम तपसा निधिम् ।
 अयाचन्त क्षुधाविष्टा आहूय प्राणधारणम् ॥९३॥
 स तेभ्यः प्रददाद्यन्नं मृष्टं बहुतरं बुधः ।
 सर्वे बुभुजिरे विप्रा निर्विषाङ्गेन चेतसा ॥९४॥
 गते तु दादौ वर्षे कल्याण इव शकरो ।
 बभूव वृष्टिर्महती यथापूर्वमन्नजगत् ॥९५॥
 ततः सर्वे मुनिवरा समागत्य परस्परम् ।
 मह्यं गौतमं प्रोबुगंक्षाम इति वेगतः ॥९६॥
 निवारयामास च तान् कञ्चित् कालं ययासुप्तम् ।
 उषित्वा मद्गृहेऽवश्यं यच्छध्वमिति पण्डिता ॥९७॥

After fighting vigorously Prahrada was vanquished by Hari, and by virtue of his previous merits the knowledge of the Supreme Purusa, Hari dawned on him, and he sought shelter unto Hari, the protector (87)

Thence onwards, the chief of the demons with single devotion to Narayana attained communion with Purusottama (Vishnu) (88)

The son of Hiranyakasipu being entirely devoted to meditation the pre eminent demon Andhaka got that great kingdom (89)

(Andhaka), the son of Hiranyaksa, produced out of the body of Sambhu, desired for the mountain born goddess Uma who dwelt on the Mandara (hill) (90)

In the past, thousands of householder ascetics practised penance in the sacred pine forest for propitiating the lord (91)

In course of time a very severe

drought, destroyer of all creatures occurred there (92)

Assembling together, all the ascetics afflicted with hunger begged of Gautama, the receptacle of asceticism, for food for their survival (93)

The wise one gave sweet food in profuse quantity and all the Brahmanas enjoyed it free of anxiety (94)

Twelve long years as though the end of an age having passed, rains again poured down heavily bringing weal (to the land), and the world again recovered its former self (95)

Then all the excellent ascetics consulted among themselves and approaching the great sage Gautama said may we now depart from your habitation quickly (96)

Gautama forbade them saying, O wise ones do stay at my residence at your pleasure for some time more and thereafter return (97)

ततो मायामयीं सृष्ट्वा कृशां तां सर्व एव ते ।
 समीपं प्रापयामासुर्गौतमस्य महात्मनः ॥१९८॥
 सोऽनुवीक्ष्य कृपाविष्टस्तस्याः सरक्षणोत्सुकः ।
 गोष्ठे तां बन्धयामास स्फुटमात्रा ममार सा ॥१९९॥
 स शोकैर्नाभिसततः कार्याकार्यं महामुनिः ।
 न परयति स्म सहसा तद्दश मुनयोऽब्रुवन् ॥२००॥
 गोबन्धेयं द्विजश्रेष्ठ यावत् तव शरीरगा ।
 तावत् तैस्मिन् न भोक्तव्यं गच्छामो घयमेव हि ॥२०१॥
 तेन ते मुदिताः सन्तो देवदारुवनं मुभम् ।
 जामुः पापवशं नीतास्तपश्चरन्तुं यया पुरा ॥२०२॥
 स तेया मायया जाता गोवध्या गौतमो मुनिः ।
 केनापि हेतुना ज्ञात्या शशापात्तोवकोपनः ॥२०३॥

Then producing an illusory slim cow, they led her near the high souled Gautama (98)

Beholding her, the sage was filled with compassion, and in order to protect her, he tied her in the cowpen but at the very touch she died (99)

Smitten intensely with grief, the exalted sage was suddenly in a fix about what was to be done and what not, the ascetics (appeared and) said to the sage who was in such a predicament (100)

As long as the sin of the killing this cow, O great sage, would be staining thy person, till then the food of thee is not to be taken hence we do depart (101)

Pleased with this act of their and being afflicted with sin the ascetics repaired to the sacred pine forest to practise penance as in the past (102)

Somhow coming to know of the dead cow being born of trickery of them, the sage Gautama inflicted a curse on the ascetics in violent rage (103)

मविध्यन्ति त्रयोबह्व्या महापातकिभिः समा ।
 बभूवुस्ते तथा शापान्जायमाना पुन पुनः ॥२०४॥
 सर्वे सप्राप्य देवेशं शकरं विष्णुमव्ययम् ।
 अस्तुवन्सौकिर्कं स्तोत्रैरन्दिष्टा इव सर्वगौ ॥२०५॥
 देवदेवौ महादेवौ भक्तानामार्तिनाशनौ ।
 कामवृत्त्या महायोगी पापात्रस्तानुमर्हथः ॥२०६॥
 तदा पारवर्त्तयत् विष्णु संप्रेक्ष्य घृणमध्यजः ।
 किमेतेषां भवेत् कार्यं प्राह पुण्येयिणामिति ॥२०७॥
 सत्तः स भगवान् विष्णुः शरण्यो भक्तवत्सलः ।
 गोपीति प्राह विप्रेश्चानातोवयं प्रणतान् हरिः ॥२०८॥
 न वेदबह्व्यो पुण्य पुण्यतेरोऽपि शकर ।
 सगच्छते महादेव धर्मो वेदाद् विनिर्बन्धौ ॥२०९॥

Like the great sinners you shall all be excluded from the (study of the) Vedas, and shall have to be born and reborn many a time Due to curse they became so (104)

Cursed thus, they discarded ones approached Śamkara the lord of the gods and Viṣṇu the Immutable, and eulogised them with the customary prayers, saying you two are the lords of gods, great gods, omnipresent, dispellers of the affliction of the devout all powerful at will, be pleased to exonerate us from the sin (105 106)

Then glancing at Viṣṇu, seated by his side, the bull-faced god (Śamkara) said, 'what may be the duty of these who are seeking to acquire virtue (107)

Then the lord Viṣṇu the protector, beloved of the devout, Hari replied to the sovereign of the earth, (Śamkara) casting a glance at the best of the Brāhmanas who were bowing down (108)

Not an iota of virtue, O Śamkara, resides in the man who is excluded from

तथापि भक्त्यास्तस्याद् रक्षितव्या महेश्वर ।
अस्माभिः सर्व एवेमे मन्तारो नरकानपि ॥११०॥
तस्माद् ये वेदबाह्यानां रक्षणार्थाय पापिनाम् ।
विमोहनस्य शास्त्राणि करिष्यामो वृषध्वज ॥१११॥
एवं सवीथितो ददौ माधवेन मुरारिणा ।
चकार मोहशास्त्राणि केनचोऽपि शिवेरितः ॥११२॥
कापालं नाकुलं वार्य भैरवं पुण्यश्रिमम् ।
पञ्चचरित्रं पापुषत् तन्नाम्नां सहस्रशः ॥११३॥
सृष्ट्वा तानूचतुर्दशो कुर्याणाः शास्त्रचोदितम् ।
पतन्तो निरपे घोरे बहून् कल्पान् पुनः पुनः ॥११४॥
जायन्तो मानुषे लोके क्षीणपावद्यास्ततः ।
ईश्वराराधनवलाद् गच्छन्त्ये सुकृतां गतिम् ।
वर्तन्त्ये महप्रसादेन माम्भया निष्कृतिहि वः ॥११५॥

एवमोश्वरविष्णुभ्यां चोदितास्ते महर्षयः ।
आदेशं प्रत्यपद्यन्त शिरसाऽमुरविद्रिपोः ॥११६॥
धकृस्तेऽन्यानि शास्त्राणि तत्र तत्र रताः पुनः ।
शिष्यान्ध्यापयामासुर्देसं पित्वा कलानि तु ॥११७॥
मोहयन्त इमं लोकमवतोर्यं महीतले ।
चकार जंगरे भिक्षां ह्रितामपां द्विजैः सह ॥११८॥
कपालमालाभरणः श्रेतमस्मायगुण्डितः ।
विमोहयन्लोकमिमं जटामण्डनमण्डितः ॥११९॥
निदिप्य पार्श्वतो देवीं विष्णायमित्रनेजनि ।
नियोज्याङ्गभवं रत्रं भैरवं बुष्टनिग्रहे ॥१२०॥
वत्स्या नारायणे देवीं नन्दिनं पुलनन्दिनम् ।
संस्थाप्य तत्र गणपान् देवानिन्द्रपुरोत्तमान् ॥१२१॥

the Vedas O Mahādeva, whose origi-
nates from the Vedas (109)

Still, O Mahākṣara, these wretches
bound for the hell are to be protected by
me for our affection to the devout (110)

Therefore, for protecting these sinners
excluded from the Vedas and deluding
them, O hell-singed lord, shall we produce
scriptures (111)

Thus addressed by Mādhava, the
vanquisher of Mura, Rudra produced
magical treatises as Kṛṣṇa also did so,
urged by Śiva (112)

There were Kāpila, Nāṭula, Vāma,
Bhairava, Pūrvaśācīna, Paścāśācīna,
Pūjapāra, and thousands of others (113)

Producing these, they rid by observ-
ing these injunctions as directed by these
scriptures you who are excluded from
the Vedas and consequently prone to fall
again and again into the terrible hell
during many ages (Kalpas) shall be born
into the human world shorn of your mass
of sins, and by the power of the adoration

of God, shall attain the highest goal
Do you therefore, abide by my graci-
ous direction, since there is no requital
otherwise (114,115)

Thus advised by the lord (Śiva) and
Viṣṇu, the illustrious hermits obeyed
the command of Śiva and Viṣṇu, the
enemies of the demons (116)

Engaged in the study of these scriptures
again they evolved other scriptures,
and exhibiting the results of studying
these, they imparted the knowledge to
their disciples (117)

Descending on the earth and casting
this world, under a spell Śāṅkara,
together with the Brāhmaṇas, took to
alms-begging for their benefit (118)

Adorned by a garland made of skulls
and besmeared with ashes of the dead,
decorated by a cluster of matted hair and
conjuring this entire world, the lord Rudra
consigned the goddess Pārvatī to the care
of Viṣṇu of immeasurable power, and
directing Bhairava to the chastisement of

प्रस्थितेऽथ महादेवे विष्णुर्विभक्तनुः स्वयम् ।
 स्त्रीरूपधारी नियतं सेवते स्म महेश्वरीम् ॥१२२॥
 ब्रह्मा हूताशनः शक्रो यमोऽन्ये सुरपुंगवाः ।
 सिधेर्विरे महादेवो स्त्रीवेशं शोभनं गताः ॥१२३॥
 नन्दीश्वरश्च भगवान् शंभोरत्यन्तवत्सलः ।
 द्वारदेशे गणाध्यक्षो यवायुर्वमतिष्ठत ॥१२४॥
 एतस्मिन्नन्तरे दैत्यो ह्यन्धको नाम दुर्मतिः ।
 आहूतुकामो गिरिजासाजयामाथ मन्दरम् ॥१२५॥
 संप्राप्तमन्धकं ब्रह्मा शंकरः कालभैरवः ।
 न्यवेष्टयन्मैत्रास्ता कालकर्मधरो हरः ॥१२६॥
 तयोः समभवद् युद्धं सुघोरं रोमहर्षणम् ।
 शूलेनोरसि तं दैत्यमाजघान बृधध्वज ॥१२७॥

ततः सहस्रशो दैत्यः ससर्जान्धकसंजितान् ।
 नन्दिपेणादयो दैत्यैरन्धकैरभिनिजिताः ॥१२८॥
 घष्ठाकर्षो मेघनादश्चण्डेशश्चण्डतापनः ।
 विनायको मेघबाहुः सोमनन्दी च बंधुतः ॥१२९॥
 सर्वेऽन्यकं दैत्यवरं संप्राप्यातिथयान्विताः ।
 युयुधुः शूलशक्त्यष्टिगिरिकूटपरभर्षः ॥१३०॥
 भ्रामरित्वाऽथ हस्ताभ्या गृहीतचरणद्वयाः ।
 दैत्येन्नेपासिबलिना क्षिप्तास्ते शतयोजनम् ॥१३१॥
 ततोऽन्यकमिसृष्टास्ते शत्रुशोऽय सहस्रशः ।
 कालसूर्यप्रतीकाशा भैरवं त्वमिबुद्धुः ॥१३२॥
 हा हेति शब्दं सुमहान् बभूवसिभयकरः ।
 युयोष भैरवो रुद्रः शूलमादाय भीषणम् ॥१३३॥

the miscreants and entrusting the son of the goddess (Pārvatī) the gladdener of the family to Nārāyaṇa and settling there the ganas (attendants) and the gods headed by Indra, he carried on begging on the earth (119-121)

Mahādeva having gone, the omniformed Viṣṇu himself assumed the form of a female and constantly attended on Mahādevī (122)

Brahmā, Agni, Indra, Yama and other illustrious gods also attended on the great goddess by assuming graceful female figures. (123)

The lord Nandīśvara, the Chief of the ganas, extremely beloved of Sāmbhu, also guarded the door-front as in the past (124)

In the meanwhile, the evil-minded demon named Andhaka came to Mandara mountain with the intention of carrying away the hill-born goddess (125)

Seeing him advancing, Śaṅkara Kālabhairava, Hara in the form of Kālā, of immeasurable soul, forbode him (126)

Then there ensued a terrible and horripilating combat between the two, and the bull ensign'd lord struck the demon by piercing a spear into his heart (127)

Then the demon created thousands of demons named Andhakas, and Nandisena and others were vanquished by these Andhaka demons (128)

Then Ghantākarna, Meghaṇāda, Caṇḍeśa, Gaṇḍatāpaṇa, Vināyaka, Megha-vāla, Somanandi, and Vaidyuta, -all these ganas endowed with excessive might fought with the great demon with various weapons, spears musula, rocks axes and rapiers (129, 130)

They were then grabbed by their legs and tossed round and round by the mighty demon-chief and hurled a thousand leagues away (131)

Thereafter the hundreds and thousands of demons, who were created by Andhaka and resembled the sun of the time of dissolution, rushed at Bhairava. (132)

There were tremendous frightful sounds of Hā, Hā all round while the lord

दृष्ट्वाऽन्धकानां सुयत्नं दुर्जयं तर्जितो हरः ।
जगाम शरणं देवं यामुदेयमजं विभुम् ॥१३४॥
सोऽमुजद् भगवान् विष्णुर्वैवोनां शतमुत्तमम् ।
देवीपार्वत्यैत्यतो देवो विनाशायामरद्विषाम् ॥१३५॥
तदाऽन्धकसहस्रं तु देवीर्भयंमत्तावनम् ।
नोतं केशवमाहूतमात्मनोत्सवेयं रणाग्निरे ॥१३६॥
दृष्ट्वा पराहृतं सौन्दर्यम्यकोऽपि महामुरः ।
पराह्मुक्तो रणात् तस्मात् पलायत महाजयः ॥१३७॥
ततः क्रीडां महादेवः कृत्वा द्वादशधापिकीम् ।
हिताय लोके भक्तानामाजगामाय मन्दरम् ॥१३८॥
समाप्तमोक्षं श्रुत्वा सर्वे एव गणेश्वराः ।
समागम्योपतस्थुस्तं भाषुमन्तमिष द्विजाः ॥१३९॥

प्रविश्य भवनं पुण्यमयुक्तानां दुरासदम् ।
दशं नन्दिनं देवं मरुतं केशवं शिवः ॥१४०॥
प्रणामप्रवणं देवं सोऽनुगृह्णत्य नन्दिनम् ।
आघ्राय मुर्धनीशान्नः केशव परिपत्त्वजे ॥१४१॥
दृष्ट्वा देवीं महादेवं प्रीतिरिस्फारितेक्षणा ।
नमाम शिरसा तस्य पादयोरोर्ध्वरस्य सा ॥१४२॥
निवेद्य विजयं तत्त्वं शक्ररावाय शरिरी ।
भैरवीं विजयमाहूतम्य प्रणतः पार्वतीमोजवत् ॥१४३॥
श्रुत्वा तद्विजयं शम्भुर्विक्रम केशवस्य च ।
समास्ते भगवानोक्तो देव्या सह वरासने ॥१४४॥
ततो देवगणाः सर्वे मरीचिप्रमुखा द्विजाः ।
आजमुर्मन्दरं द्रष्टुं देवदेवं नितोच्चमम् ॥१४५॥

Bhairava fought fiercely with a fearful
spear. (135)

Finding the mighty army of the
Andhakas invincible, Hara (in the form of
Bhairava) sought shelter with the power-
ful unborn lord Vāsudeva (136)

The lord Viṣṇu, seated by the side of
the goddess, created a hundred of excellent
goddesses for the destruction of the
demons (137)

By virtue of the glory of Kesava, the
thousand Andhakas were at ease despatched
to the abode of Yama by the goddesses in
the battlefield (138)

Seeing his army vanquished, the great
demon Andhaka also sped away from the
battleground (139)

Ultimately after sporting for twelve
years for the benefit of the devout folk,
Mahādeva returned to Mandara (138)

Perceiving the lord come, all the gana-
lords advanced forward and worshipped
him as the Brāhmanas do the sun-god
(139)

Entering the sacred abode, inaccessible
to the undevoted, Śiva saw there Nandin,
Bhairava and the lord Kesava (140)

Showing favour first to lord Nandin
who was in a bowing posture by taking
the smell of his head, Īśāna, affectionately
embraced Kesava thereafter (141)

Beholding Mahādeva, the goddess
(Pārvatī), with eyes wide with affection,
bowed down to the feet of the lord
(Śiva) (142)

Then Śamkara reported to Śamkara
about their victory and Bhairava, standing
by his side and bowing, described the
glory of Viṣṇu (143)

Hearing of the victory and also of the
pruiss of Kesava, the lord Īśa took his
seat on the exalted seat together with the
goddess (144)

Then all the gods and the twice-born
headed by Marici came to the Mandara
mountain to pay a visit to the lord of gods,
the three eyed Mahādeva (145)

येन तद् विजितं पूर्वं देवीनां शतमुत्तमम् ।
 समागतं दैत्यसैन्यमोशदशैर्नवान्ध्रया ॥१४६॥
 दुष्टा वरात्मनासेन देव्या चन्द्रविभूषणम् ।
 प्रणम्युरादराद् देव्यो गायन्ति स्मार्तिलासिना ॥१४७॥
 प्रणम्युर्गिरिजा देवीं वामपार्श्वे विनाकिन ।
 देवासनगतं देवं नारायणमनामयम् ॥१४८॥
 वृष्टां सिंहसमासेन देव्या नारायणेन च ।
 प्रणम्य देवमीशानं घृष्टवत्सो वराजगता ॥१४९॥
 कन्या ऊचुः ।
 कस्तव विश्राजसे कामस्या फेय वातरविप्रभा ।
 कोऽन्यमभाति यमुषा पद्भुजावतलोकम् ॥१५०॥
 निशम्य तासां यक्षन वृषेन्द्रवरदाहन ।

The excellent one hundred goddesses
 who had vanquished the army of the
 demons also came thither to have a glimpse
 of the lord (146)

Beholding the moon decorated lord
 (Śiva) seated on an exalted seat in
 company with the goddess (Parvati) they
 made obeisance to him and began to sing
 with great fervour (147)

They made obeisance to the goddess
 Gīryā (daughter of the mountain) seated
 by the side of (Śiva), the wielder of the
 Pīṣāka (bow) and also to Nārāyaṇa
 immune from disease, seated on the seat
 of the deity (148)

Beholding the lord Iśāna seated on the
 throne in company with the goddess
 (Parvati) and Nārāyaṇa the graceful
 ladies paid them homage and asked (149)

The ladies said who be thou shining
 as thou art in radiance who be this lady
 resplendent like the sun who again be this
 other lotus eyed one glittering with (the
 lustre of) his body (151)

व्यावहार महायोगी नृताधिपतिरव्यय ॥१५१॥
 अहं नारायणो गौरी जगन्माता सनातनी ।
 विभज्य सत्स्थितो देव स्वात्मानं बहुधेश्वर ॥१५२॥
 न मे विदुः परं तत्त्वं देवाद्या न महर्षयः ।
 एकोऽयं वेद विश्वात्मा भवानी विष्णुरेव च ॥१५३॥
 अहं हि निष्क्रिय शास्त्र केवतो निष्परिग्रह ।
 मायेव केसव देवमाहुर्देवीमयाम्बिकाम् ॥१५४॥
 एष घाता विधाता च कारणं कार्यमेव च ।
 कर्ता कारयिता विष्णुर्भक्तिमुक्तिफलप्रद ॥१५५॥
 भोक्ता पुमानप्रमेय सहर्ता भक्तस्वरूपक ।
 स्रष्टा पाता वामुर्वेको विश्वात्मा विश्वतोमुख ॥१५६॥

Hearing their words the rider on the
 bull the great meditator the Imperishable
 master of the beings said (151)

Myself the eternal Nārāyaṇa and the
 other is Gaurī the mother of the world
 The lord master keeps himself divided
 manifold (152)

Neither the gods nor the illustrious sages
 comprehend the supreme reality regarding
 me, only, the universe souled Lord
 (Śankara) Bhavānī and Viṣṇu can know
 (153)

I am desireless calm uncommon,
 possessionless The wise do call me as
 Lord Keśava and goddess Ambikā (154)

But (really) thus Viṣṇu is the creator
 and the ordainer, the cause as well as
 the effect the doer as well as the pro-
 peller the bestower of the fruits of
 enjoyment and salvation (155)

He Vāsudeva the immeasurable
 Furus, is indeed the enjoyer and also
 annihilator in the form of death (Kāla).

कूटस्थो ह्यक्षरो व्यापी योगी नारायणः स्वयम् ।
 तारकः पुरुषो ह्यात्मा केवल परमं पदम् ॥१२७॥
 संघा माहेश्वरो गौरी मम भक्तिर्निरञ्जना ।
 शान्ता सत्या सदानन्दर परं पदमिति धृतिः ॥१२८॥
 अस्याः सर्वमिदं जातमत्रैव तथमेष्यति ।
 एषैव सर्वभूतानां पतीनामुत्तमा गतिः ॥१२९॥
 तयाऽहं सगतो बन्धा केवलो निष्कलः परः ।
 पराधर्मयोगेनैव यस्तद् वेद स मुच्यते ॥१३०॥
 तस्मादनादिमर्तत विष्णुमात्मानमोभ्वरम् ।
 एकमेव विज्ञानोपध सतो यास्तस्य निर्वर्तिम् ॥१३१॥
 मय्यन्ते विष्णुमव्यक्तमात्मानं श्रद्धयाऽश्विताः ।
 ये भिन्नदृष्ट्यापीशानं पूजयन्तो न मे प्रिया ॥१३२॥

द्विषन्ति ये जगत्सृति मोहिता रौरवादिपु ।
 पञ्चमाना न मुच्यन्ते कल्पकोटिशतैरपि ॥१३३॥
 तस्मादशेषभूतानां रक्षको विष्णुरव्यय ।
 यथावदिह विज्ञाय ध्येयः सर्वापि प्रभुः ॥१३४॥
 श्रुत्वा मयवतो वाक्यं देव्यः सर्वगणेश्वराः ।
 नेमुर्नारायणं देवं देवीं च हिमशैलजाम् ॥१३५॥
 प्रार्थयामासुरीशाने भक्तिं भक्तजनप्रिये ।
 भवानोपादयुगले नारायणपदाम्बुजे ॥१३६॥
 ततो नारायणं देवं गणेशं मातरोऽपि च ।
 न परयन्ति जगत्सृतिं तद्भूतमिमांभवत् ॥१३७॥
 तदन्तरे महाकूपो ह्यग्न्यको मन्मथादितः ।
 मोहितो गिरिजा शैवीमाहर्तुं गिरिमाययौ ॥१३८॥

the creator the protector the all-pervading Supreme Being (156)

He is mysterious, undecaying, all pervasive, meditator, Nārāyaṇa, Saviour, the Puruṣa, the Soul and the sole supreme goal (157)

And this Mahāśvarī Gaūrī is my stainless night calm, true, always blissful and the ultimate station—so affirm the Vedas (158)

All this world has been produced out of her, and in her would all merge, she indeed is the highest goal of all goals for all beings (159)

It is in union with her, that I, the absolutely indissoluble one, do perceive the whole world. One who knows it, is released (160)

Therefore should you know the beginningless singular Viṣṇu, the great lord, as came with myself and thereby may you attain bliss (161)

The devout people consider the unmanifest Viṣṇu as my ownself. Those who worship Śaiva differently are not dear to me (162)

Those deluded ones who dislike the origin of the universe are burnt in hell-fires of Raurava and such others, and are not liberated even after myriads of Ages (Kalpas) (163)

Therefore is the Immutible mighty Viṣṇu the protector of the entire beings, to be known in his true nature and contemplated in all adversities (164)

Hearing the words of the lord, all the goddesses and gaṇa chiefs bowed down to lord Nārāyaṇa and the goddess born of the snow-capped mountain (165)

They begged deep devotion to Śāitana, beloved of the devout, of the feet of Bhṛāṅgi and of the lotus feet of Nārāyaṇa (166)

Then, to their amazement, the gaṇa chiefs and also the Matṛs did not see before them lord Nārāyaṇa, the origin of the universe (167)

In the meanwhile, the great demon Andhaka, enraged and blinded with lust, came to the mountain to carry off the goddess (168)

अथानन्तवपु श्रीमान् योगो नारायणोऽमल ।
 तत्रैवाविरभूद् दैत्यैर्पुंढ्राय पुख्योत्तम ॥१६९॥
 कृत्वाऽथ पार्श्वे भगवन्तमीशो
 मुद्राय विष्णु मणदेवमुख्ये ।
 शिलादपुत्रेण च मातृकामि
 स कासरद्वोऽभिजगाम देव ॥१७०॥
 त्रिशूलमादाय कृतानुकल्पे
 स देवदेव प्रथमो गुरस्तात् ।
 तमन्वपुस्ते गणराजवर्या
 जगाम द्वेषोऽपि सहस्रबाहु ॥१७१॥
 रराज मध्ये भगवान् सुराणां
 विवाहानो करिदवर्णवर्ण ।
 तथा सुमेरो सिंहरात्रिहृद्-
 त्रिलोकदृष्टिर्भगवानिवाकं ॥१७२॥
 जगत्पनादिर्भगवानमेयो
 हर सहस्राकृतिराविरासीत् ।

Then Narayana, of infinite forms,
 graceful the Meditator, the stainless
 Purusottama appeared at the spot for
 fighting with the demons (169)

Taking lord Visnu by his side and
 attended by the retinue of gana chiefs
 accompanied by the son of Silada (ie
 Nandi) and the divine Matrkas Kala
 rudra the lord Isa advanced for the
 encounter (170)

Holding the trident resembling the
 (flaming) fire the sovereign of the gods
 advanced, the gana chiefs and even the
 thousand armed lord (Visnu) followed
 him (171)

The garuda riding lord resembling the
 cloud in colour shone in the midst of the
 gods like the sun god surveying the triple
 world from the peak of Sumeru (172)

The immeasurable lord Hara the
 origin of the universe appeared in the sky
 in a thousandfold form with his trident

त्रिशूलपाणिर्मने सुधोप
 पपात देवोपरि पुण्वृष्टि ॥१७३॥
 समागत वीक्ष्य गणेशराज
 समन्वृत देवरिपुर्गणेश ।
 सुधोप शङ्गेण समातृकामि
 गर्भरक्षेपरमरप्रधानं ॥१७४॥
 विजित्य सर्वानपि बाहुवोर्मात्
 स सपुत्रे अनुमनन्तधाम ।
 समग्र्यदो यत्र स कासरद्वो
 विमानमापद्य विहीनसत्त्व ॥१७५॥
 वृष्ट्वाऽन्धक समग्रान् भगवान् गरुडपञ्च ।
 ज्यालहार महादेव मरुत भूतिभूषणम् ॥१७६॥
 हनुमुहंसि दैत्येशमन्धक लोककण्टकम् ।
 त्वामृते भगवान् शक्तो हृता वाग्योऽस्य विद्यते ॥१७७॥

in hand pouring out a loud report, while
 showers of flowers fell on the lord (173)

Beholding the lord of the gana chiefs
 come thither surrounded by the gana
 chiefs the enemy of the gods he (Andhaka)
 fought with Indra the patriarchs and the
 infinite army of the ganas as well as with
 the chiefs among the demities (174)

Having vanquished all in battle by
 the might of his arms, the demon, devoid
 of goodness came riding his plans to the
 spot where Sambhu of infinite splendour,
 Kalarudra, was stationed (175)

Seeing Andhaka approaching the
 Garuda bannered lord (Visnu) spoke to
 Mahadeva, Bharava, adorned with
 ashes (176)

It behoves thee, O lord to kill the
 demon king Andhaka, the thorn of the
 world none but thee is able to kill him
 (177)

त्वं हर्ता सर्वलोकानां कालात्मा ह्यंशरी तनु ।
 स्तूयते विविधैर्गर्ग्यैर्विद्विषिचक्षुषः ॥१७८॥
 स यामुदेवस्य बचो निराम्य भगवान् हरः ।
 निरीक्ष्य विष्णुं हनते दैत्येन्द्रस्य मतिं दधौ ॥१७९॥
 जगाम दैवतानीकं गणानां हर्षमुत्तमम् ।
 स्तुवन्ति भैरवं देवप्रन्तरिलचरा जनाः ॥१८०॥
 जवानन्त महादेवं कालमूर्ते सनातन ।
 स्वमग्निः सर्वभूतानामन्तर्धरसि नित्यतः ॥१८१॥
 एव यत्तत्त्वं यदङ्कारस्त्वं धाता हरिरक्षयः ।
 एव ब्रह्मा एव महादेवस्त्व धाम परम पदम् ॥१८२॥
 ओङ्कारमुक्तिर्पोगात्मा त्रयीनेत्रस्त्रिस्तोचनः ।

महाविभूतिदैवेशो जगदोपजगत्पते ॥१८३॥
 सतः कालाग्निस्त्रोज्ज्वल गृहीत्वाऽन्धकमीश्वरः ।
 त्रिशूलाग्रेण विन्यस्य प्रनतं सता गतिः ॥१८४॥
 दृष्ट्वाऽन्धकं देवगणाः शूलप्रोत पितामहः ।
 प्रणेमुरीश्वरं देवं भैरवं भयमौचकम् ॥१८५॥
 अस्तुवन् मुनयः सिद्धा जगुर्गन्धर्वकिन्नराः ।
 बन्तरिवेऽप्सर सङ्घा नृतयन्ति स्म मनोरमाः ॥१८६॥
 संस्थापितोऽयं शूलाग्रे सोऽन्धको बभूवक्षिप्यः ।
 उत्पन्नास्त्रिस्तोचनस्तुष्टाव परमेश्वरम् ॥१८७॥
 अन्धक उवाच ।
 नमामि सुपर्णा भगवन्तमेव
 समाहिता यं विदुरीशतत्त्वम् ।

Thou art the destroyer of all the world, the embodiment of death (Kāla), the divine person and art adored with various hymns by the wise ones conversant with the Vedas (178)

Hearing the words of Vasudeva, lord Hara looked up at Viṣṇu and made up his mind to slay the demon chief (179)

The army of the gods marched forward the ganas were delighted, and the aerial beings recited eulogies of the lord Bhairava (180)

Glory to thee, thou infinite Mahādeva, Kālamūrti, the Eternal one, thou art fire, thou always reside in the heart of all beings, (thou art Omnipresent) (181)

Thou art the Sacrifice, the Vasa (Kāra the ordainer, Hari, the imperishable one Thou art Brahmā thou art Mahādeva, thou art splendour, the highest goal (182)

Thou art the mystic syllable 'Om' personified, the soul of meditation, Trayī-netra (the eye as it were of the three Vedas), the triple eyed, possessor of great

magnificence the master of the universe, glory to thee O thou lord of the gods (183)

Then piercing Andhaka by the muzzle of his trident, the lord Kālagṇirudra the asylum of the virtuous, danced around (184)

Seeing Andhaka transfixed to the trident, the deities and the grandsire bowed down to the lord Bhairava, the liberator from the earthly bondage (185)

The sages and Siddhas sang eulogies, the Gandharvas, and Kinnaras chanted and the beves of charming celestial nymphs danced (merrily) in the sky (186)

Fixed on the tip of the trident, that Andhaka also was shorn of his sins, and real knowledge of everything having dawned to him, he began to adore the supreme lord (187)

Andhaka said I bow down with my head to the sole singular lord whom the Meditating ones, perceive as the quality of sovereignty (īśatattva), the Ancient,

पुरातन पुण्यमनन्तरूपं
 काल कवि योगवियोगहेतुम् ॥१८८॥
 दष्टाकरालं विवि नृत्यमानं
 हुताशयश्च ज्वलनार्करूपम् ।
 सहस्रपादाक्षिशिरोभिपुच्छं
 भवन्तमेकं प्रणमामि रुद्रम् ॥१८९॥
 जयादिदेवामरपूजिताङ्ग्रे
 विभागहीनामलतत्त्वरूप ।
 स्वमग्निरेको बहुधाभिपूज्यते
 याम्यादिभेदेरक्षितात्मरूप ॥१९०॥
 स्वामेवमाहुः पुरुषं पुराण-
 मादित्यवर्णं तमस परस्तात् ।
 त्वं पश्यसीदं परिपश्यन्नत्रं
 स्वमन्तको योगिगणाभिबुध् ॥१९१॥

Virtuous, of unlimited forms, Death (Kāla), the Poet and the cause of union and separation (188)

I bow solely to thee, the lord Rudra, possessed of terrible teeth, dancing in the air, emitting fire from the mouth, the embodiment of the blazing sun and endowed with a thousand feet, eyes and heads (189)

Glorify to thee, the original deity, whose feet are adored by the gods the Indivisible, the Embodiment of the Pure spirit, thou art the sole Fire (energy) worshipped variously, the embodiment of the entire self split up differently into the form of air and such others (190)

Thou art spoken of as the sole Primordial Being possessed of the colours of the sun, beyond darkness thou perceivest this world and doth protect it perpetually, and thou art the annihilator, adored by the Yogins (191)

एकोऽन्तरात्मा बहुधा निविष्टो
 देहेषु देहाविविशेषहीनः ।
 स्वमात्मशब्द परमात्मतत्त्व
 भवन्तमाहुः शिवमेव केचित् ॥१९२॥
 त्वमक्षर ब्रह्म परं पवित्र-
 मानन्दरूपं प्रणमामिधानम् ।
 त्वमोम्बरो धेनुपदेयु सिद्धः
 स्वय प्रभोऽशेषविशेषहीनः ॥१९३॥
 त्वमिन्द्ररूपो वदनाप्रिरूपो
 हस्तः प्राणो मृत्युरन्तासि पद्मः ।
 प्रजापतिर्भगवानैकरद्वी
 नीलग्रीवः स्तूपसे वैदविद्धिः ॥१९४॥
 नारायणस्त्वं जगत्तामयादि
 पितामहस्त्व प्रपितामहश्च ।

Thou be the one Inner soul dwelling multiply in different bodies, though formless, thou art the Supreme spirit, the Primordial soul, some speak of thee as Śiva (192)

Thou art the highly sacred undecaying Brahma, the embodiment of bliss termed as Pranava (the mystic syllable Om); thou art the Lord, the chiefest among those versed in the Vedas, the self born, entirely free from special characteristics (193)

Thou art Indra, Varuna, Agni, the Swan, the one having vitality (Prāṇa), Death Destructions, Sacrifice Prajāpati, the unique lord the blue-throated one, thus art thou adored by them proficient in the Vedas (194)

Thou art the Nārāyaṇa origin of the worlds, thou art the grandeur and even the great grandeur, sung of in the Vedānta, and the mysterious Upanisads, thou

वेदान्तगुह्योपनिषत्सु शीतः
सदाशिवस्त्वं परमेश्वरोऽसि ॥१९५
नमः परस्तात् तमसः परस्मै
परात्मने पञ्चपदान्तराय ।
त्रिशाक्त्यतीताय निरञ्जनाय
सहस्रशक्त्यासनसत्त्विताय ॥१९६
त्रिमूर्त्तयेऽनन्तपदात्मभूते
जगन्निवासाय जगन्मयाय ।
नमो ललाटोपितलोचनाय
नमो जनानां हृदि सत्त्विताय ॥१९७
फणीन्द्रहाराय नमोऽस्तु तुभ्यं
मुनीन्द्रसिद्धाचितपावपुष्पम् ।
ऐश्वर्यधर्मासनसत्त्विताय
नमः परान्ताय नमोऽब्रूवाय ॥१९८

सहस्रचन्द्रार्कचितोचनाय
नमोऽस्तु ते सोम सुमध्यमाय ।
नमोऽस्तु ते देव हिरण्यबाहो
नमोऽम्यिकायाः पतये मृडाय ॥१९९
नमोऽतिगुह्याय गुहान्तराय
वेदान्तविज्ञानमुनिप्रिताय ।
त्रिकालहरीनामसधामधाम्ने
नमो महेशाय नमः शिवाय ॥२००
एष स्तुवन्त भगवान् शूलाग्रादवरोप्य तम् ।
कुण्डः प्रोवाच हस्ताभ्यामृष्ट्वाऽथ परमेश्वर ॥२०१
प्रतीतोऽहं सर्वथा ईश्वर स्तवेनावेन साध्रतम् ।
सप्राप्य गात्रपत्य मे सन्निधाने दसानरः ॥२०२
अरोमरिच्छन्नसवेहो देवैरपि सुपूजितः ।
नवीश्वरस्यानुचरः सर्वदुःखविजितः ॥२०३

art Sadāśiva, thou art the supremest
master (195)

I bow to thee who is absolutely beyond
all darkness, the primordial soul, the
embodiment of the five words beyond the
triple power, the stainless and positioned
on a seat invested with a thousand might.
(196)

I bow to thee the triple-formed infinite
place, the prime Soul embodied dwelling
in the whole world, omnipresent, I bow
to thee with an eye over the forehead to
thee seated in the hearts of people (197)

I bow to thee, the wearer of a necklace
composed of the lord of serpents O thou
whose both lotus feet are worshipped by
the sages and Siddhas, obeisance to thee
seated on the exalted seat of wealth and
virtue supreme, the source of the world
(198)

Obeisance to thee, Soma, the beauti-
ful-waisted one, obeisance to thee who has

a thousand suns and moons as his eyes, O
golden-armed Lord obeisance to thee
obeisance to the lord of Ambika the
gracious one (mrḍa) (199)

Obeisance to the mysterious one,
dwelling in inmost recesses, to thee who
can be comprehended only through a
deep knowledge of the Vedānta, unat-
tached to (any of) the three ages, whose
splendour is spotless, obeisance to
Mahesa, to Siva (200)

Prostrated thus, the lord, supreme
master took him off the trident and
being pleased touched him with his
hands and spoke (201)

I am now thoroughly pleased O demon,
by this prayer, therefore do you attain
the state of a ganachief and being free
from death constantly attend on me by
my side (202)

Be thou, free from all ailments, free
from all doubts, free from all miseries and
highly adored even by the deities, the
lieutenant of the lord Nandin (203)

एवं व्याहृतमात्रे तु देवदेवेन देवता ।
 गणेश्वरा महादेवमन्त्रक देवसन्निधौ ॥२०४॥
 सहस्रसूर्यसंकाश त्रिनेत्र चन्द्रचिह्नितम् ।
 नीलकण्ठं जटाभोजिं शूलासक्तमहर्करम् ॥२०५॥
 दृष्ट्वा तं तुष्टुदुर्दयमाश्रयं परमं गतम् ।
 उवाच भगवान् विष्णुर्देवदेवं स्मयन्निधौ ॥२०६॥
 स्वामि तव महादेव प्रभावः पुरुषो महान् ।
 मेधतेऽज्ञानजान् दोषान् गृह्णाति च गुणानपि ॥२०७॥
 इतीरितोऽप्य भैरवो गणेशदेवपुत्रवैः ।
 सैकेशवः सहान्धको जगाम शकरान्तिकम् ॥२०८॥
 निरोक्ष्य देवमागतं स शंकरः सहान्धकम् ।
 समाधाय समावृक्तं जगाम निर्वृतिं हरः ॥२०९॥

Just as the god of the gods spoke this, gods were delighted and greatly amazed to find the great demon Andhaka transformed before their eyes into a gana-chief as resplendent as a thousand suns, triple eyed, adorned with moon, black throated, wearing matted lock, spear-bearer, possessed of great arms, then lord Viṣṇu smilingly addressed the god of gods (204-206)

It is really appropriate for your exalted person Mahādeva that it does not find fault engendered in ignorance, rather it appreciates the merits (207)

Thus addressed, Bhairava, together with the ganas and the chiefs of the gods wended his way to Śaṅkara, in company with Keśava and Andhaka (208)

Beholding Lord Bhṛama come together with Andhaka, Keśava and the patriarchs (Mātṛyaś), Śaṅkara, Hara derived great comfort (209)

Holding the son of Hṛtaśṛakṣa by the hand, the lord proceeded towards

प्रगृह्य पाणिनेश्वरो हिरण्यलोचनात्मजम् ।
 जगाम यत्र शैलजा विमानमीशवत्सभा ॥२१०॥
 विलोचय त्ता समागतं भव भवार्तिहारिणम् ।
 अथाप सान्धकं सुखं प्रसादमन्वयकं प्रति ॥२११॥
 अथान्धको महेश्वरीं ददर्श देवपारवंगाम् ।
 पपात दण्डवत्स्थितौ ननाम पादपद्मयोः ॥२१२॥
 नमामि देववत्सलभामनादिमद्रिजामिमाम् ।
 यतः प्रथामपूरुषो निहृतिं यासकिल जगत् ॥२१३॥
 धिमातिं या शिवाक्षणे शिवेन साकमन्वया ।
 हिरण्ययेतिनिर्मलैः नमामि तानिमाजगाम् ॥२१४॥
 वदन्तराक्षिल जगज्जगति याति सक्षयम् ।
 नमामि यत्र तामुभामतेपभैरवस्त्रिताम् ॥२१५॥

the palace where the mountain born (Śaṅkara), beloved of the lord, was staying (210)

Beholding her husband, the remover of the mundane afflictions, come thither, together with Andhaka, she got pleasure became propitious to Andhaka (211)

Now, as Andhaka saw the great goddess by the side of the lord, he laid himself prostrate on the ground, and bowed down to her lotus feet (saying). (212)

I bow to the beloved of the lord, the originless daughter of the mountain, from whom originate the Pradhāna and the Puruṣa and who destroys the entire universe (213)

I bow to this birthless goddess, the Undecaying Ladyship, who shines seated along with Śiva on the golden and stainless seat of Śiva (214)

I bow to Umā who is verily, this entire universe and without whom this whole world would perish and who is free of all variations (215)

न जायते न हीयते न वर्द्धते च तामुमाम् ।
 नमामि या गुणान्तिगा गिरोऽमुत्रिकामिमाम् ॥२१६॥
 क्षमन्त्य देवि संलजे कृत मया विमोहतः ।
 सुरासुर्येदं चित नमामि ते पदाम्बुजम् ॥२१७॥
 इत्थं भगवती गौरी भक्तिलत्रेण पार्वती ।
 तस्तुता हेत्यपतिता पुत्रत्वे जगद्गुण्यकम् ॥२१८॥
 ततः स मातृभिः सार्द्धं भैरवो रुद्रसम्भवः ।
 जगत्मातृशया शभो पाताल परमेश्वरः ॥२१९॥
 यत्र सा तामसौ विष्णोर्मूर्तिः सहारकिका ।
 समास्ते हरिरप्यक्तो नृसिंहाकृतिरोत्तरः ॥२२०॥
 ततोऽन्ताकृतिः शम्भुः शेषेणापि सुपूजितः ।
 कालाग्निपद्मो भगवान् बुधोऽजानामात्मनि ॥२२१॥

पुञ्जतस्तस्य देवस्य सर्वा एवाय मातरः ।
 बुभुक्षिता महादेव प्रणम्याहुस्त्रिशूलिनम् ॥२२२॥
 - मातर ऊचुः ।
 बुभुक्षिता महादेव अनुना दीयता त्वया ।
 त्रैलोक्य भक्षयिष्यामो नाम्यया क्षुप्तिरस्ति नः ॥२२३॥
 एसावद्वक्त्वा वचन मातरो विष्णुसभवाः ।
 भक्षयाञ्चक्रिरे सर्व त्रैलोक्य सचराचरम् ॥२२४॥
 ततः स भैरवो देवो नृसिंहवपुर्ब हृदिम् ।
 दध्यौ नारायण देव क्षणत्प्राकुरभूद्वरिः ॥२२५॥
 विज्ञापयामास च त भक्षयन्तीह मातरः ।
 निवारयामु त्रैलोक्य त्वदीया भगवसि ॥२२६॥

I bow to Uma daughter of the Chief
 of the mountains who is neither born nor
 doth decay, nor grow, transcends the
 (three) attributes (216)

Forgive me goddess Ambika, for what
 I did under a delusion I bow to thy
 lotus feet adored by gods and
 demons (217)

Thus propitiated by the ling of the
 demons, humble unto her with devotion,
 the venerable goddess Parvati took
 Andhaka up as her son (218)

Then the great lord Bhairava, born
 of Rudra wended his way towards the
 ether region together with the matri-
 archs on the advice of Sambhu, where
 that destroying form of Vishnu, invested
 with darkness, Hari, in the shape of a
 man lion, the unmanifest lord abides
 (219, 220)

Then Sambhu of infinite shape, ex-
 cellently worshipped also by Śeṣa, the lord
 Kālāgnirudra, merged himself into his
 own soul. (221)

The Lord having been absorbed in
 meditation, all the matriarchs (mātrīkas)
 afflicted with hunger bowed down to
 Mahādeva and addressed the three-eyed
 lord (222)

The mothers said We are hungry,
 O Mahādeva do thou permit us to
 devour the triple world, nor would our
 hunger be satisfied (223)

Saying this, the matriarchs born of
 Viṣṇu, began to eat up the triple world
 entire together with the mobile and the
 stationary (224)

At this, the lord Bhairava bowed down
 to Hari of the man-lion shape, and with
 folded hands contemplated about the lord
 Nārāyaṇa, and Hari immediately appeared
 there (225)

Bhairava related to him that the
 matriarchs were devouring the three
 worlds. Do thou, O lord, check them,
 they art indeed yours (offspring). (226)

सस्मृता विष्णुना देव्यो नृसिंहवपुषा पुन ।
 जगत्स्युर्महादेव नरसिंहकृति च तम् ॥२२७॥
 संप्राप्य सन्निधिं विष्णो सर्वा संहारकारिका ।
 प्रवदु शभवे शक्तिं नरबायातितेजसे ॥२२८॥
 अपरयस्ता जगत्सृतिं नृसिंहमथ भैरवम् ।
 क्षयादेकत्वमापन्न शेपाहि चापि मातर ॥२२९॥
 व्याजहार हृदयकेशो ये नक्का शूलपाणिन ।
 ये च मा सस्मरन्तोह पातनीया प्रयत्नन ॥२३०॥
 ममैव भूतिरनुसा सर्वसंहारकारिका ।
 महेश्वरासभूता भुक्तिमुक्तिप्रदा त्वियम् ॥२३१॥
 अगन्तो भगवान् कालो द्विधाऽवस्था ममैव तु ।

तामसो राजसो भूतिर्देवदेवश्चतुर्मुख ॥२३२॥
 सोऽयं देवो दुरावर्य कालो लोकप्रकालन ।
 भसयिष्यति कल्पान्ते ष्ढात्मा निश्चित जगत् ॥२३३॥
 वा सा विमोहिका भूतिर्मम नारायणाङ्गमा ।
 सत्त्वोद्विक्ता जगत्कृत्स्न सत्स्थापयति नित्यदा ॥२३४॥
 स हि विष्णु पर ब्रह्म परमात्मा परा गति ।
 भूतप्रतिरव्यक्ता सदानन्देति कथ्यते ॥२३५॥
 इत्येव बोधिता देव्यो विष्णुना विश्वमातर ।
 प्रपेदिरे महाबेब समेष शरण हरिन् ॥२३६॥
 एतद् कथित सर्वं मयाऽन्यदनिर्बहणम् ।
 माहात्म्यं देवदेवस्य भैरवस्यामितीजस ॥२३७॥

इति श्रीकूर्मपुराणे षट्सहस्रपादसिद्धिपात्रे पूर्वविभागे पञ्चदशोऽध्यायः ॥११॥

Being remembered then by Visnu of
 man lion shape they appeared before
 Mahadeva and thereafter also to the
 man lion lord Visnu (227)

Getting the association of Visnu, all
 the patriarchs bent on destruction,
 bestowed their power upon Bhairava
 Sambhu of excessive strength (228)

The patriarchs then saw the terrible
 man lion origin of the world and the
 Śeṣa serpent united in moment into
 one (229)

Hṛīṣīkeśa (master of the senses) then
 said that those who are devoted to the
 trident bearer (Śiva) and also those who
 remember me should be carefully
 protected (230)

This incomprable form all destruct
 ive issued out of the body of Maheshvara,
 bestower of (the fruits) enjoyment as well
 as liberation is but my form (231)

The infinite lord Kāla and Brahma
 are but the dual form of myself

the first invested with ignorance while
 the four faced god of the deities is that
 form of mine, which is invested with
 passion (232)

It is that unassailable lord Kāla, the
 destroyer of the world who in the form of
 Rudra would devour the entire world at
 the end of the age (Kāipa) (233)

That word-enrapturing form of mine
 invested with the quality of goodness
 named Nārāyaṇa, constantly preserves the
 entire world (234)

That Visnu who is the Supreme spirit
 the Primordial soul, the highest goal the
 original unmanifest element is called
 eternally blissful (Sādhānanda) (235)

Thus consoled by Visnu the goddesses,
 the patriarchs of the worlds sought
 shelter with Mahadeva, Hari that highest
 refuge (236)

Thus has been related by me unto you
 all about the destruction of Andhaka and
 about the glory of Bhairava, the lord of
 gods, of unlimited power (237)

Thus ends Fifteenth Chapter in the first part of the Kūrma Purāṇa Sāhita
 consisting of six thousand verses-15

शोकं उवाच ।

अन्धके निपूहते ये प्रह्लादस्य महात्मन ।
 विरोचनो नाम सुतो बभूव नृपति पुरा ॥१॥
 देवाञ्जित्या स देवेन्द्रान् बहून् वर्षान् महासुर ।
 पालयामास धर्मेण प्रैतोष्य सचराचरम् ॥२॥
 तत्परेषु वर्तमानस्य कदाचिद् विष्णुचोदित ।
 तप्तकुमारो भगवान् पुर प्राप महानुनि ॥३॥
 वृद्धा सिंहासनगतो ब्रह्मपुत्र महासुर ।
 ननानोरयाप शिरसा प्राञ्जलिर्यास्यमग्रतोत् ॥४॥
 धर्मोऽस्मन्नुग्रहोऽस्मि सप्रप्तो मे पुरातन ।
 योपीश्वरोऽद्य भगवान् पतोऽज्ञो ब्रह्मवित् स्वयम् ॥५॥

किमर्थमागतो ब्रह्मन् स्वयं देव पितामह ।
 ब्रूहि मे ब्रह्मण पुत्र किं कार्यं करवाण्यहम् ॥१॥
 सोऽब्रवीद् भगवान् देवो धर्मयुक्त महासुरम् ।
 द्रष्टुमस्मागतोऽहं यं भवन्त भागवानसि ॥२॥
 सुदुर्लभा नीतिरेषा दैत्यानां दैत्यसत्तम ।
 त्रिलोके धार्मिको नूनं त्वादृशोऽगमो न विद्यते ॥३॥
 इत्युक्तोऽमुरराजस्त पुनः ग्राह्यं महानुनिम् ।
 धर्माणां परमं धर्मं ब्रूहि मे ब्रह्मपित्तम ॥४॥
 सोऽब्रवीद् भगवान् योषो दैत्येन्द्राय महात्मने ।
 सर्वगुह्यतमं धर्ममात्मज्ञानमनुत्तमम् ॥५॥

Īrma said In the ancient time
 Andhraka having been humiliated Virocana
 son of the high souled Prahlaḍa became
 king (1)

Vanquishing the gods together with
 Indra the great demon ruled for a long
 time over the triple world consisting of the
 mobile and the stationary righteously (2)

He having thus been ruling once the
 exalted sage, Sanatkumāra came to his
 palace being prompted by Viṣṇu (3)

Seeing the son of Brahman, come the
 great demon seated in his throne stood up
 and after paying homage to him with his
 head spoke with folded hands (4)

Blessed art thou, favoured is the lord of
 meditators, proficient in the knowledge of
 Brahman has honoured me by giving a
 personal visit to my humble palace (5)

Why hast thou come, O Brahman, who

art the Lord grand sire himself, do tell me,
 O thou son of Brahman, what service may
 I render to thee ? (6)

The exalted lord replied to the righte-
 ous great demon I have come to visit thee,
 indeed art thou fortunate (7)

This policy of righteousness O best of
 demons, is indeed very rarely found
 followed by demons. There is indeed
 none as righteous as thou in the three
 worlds (8)

Thus addressed the demon king again
 said to the great sage O thou best of those
 served in Brahman do thou impart in me
 the highest of the duties of righteousness
 (dharma) (9)

The exalted mediator replied to the
 high souled demon chief 'the most pre-
 cious 'dharma' is that one relating to the
 excellent knowledge of the soul' (10)

स तत्त्वा परम ज्ञान दत्त्वा च गुरुदक्षिणाम् ।
 निधाय पुत्रे तद्राज्य योगाभ्यासरतोऽभवत् ॥११
 स तस्य पुत्रो मतिमान् बलिर्नाम महानुर ।
 ब्रह्मण्यो धार्मिकोऽत्यर्थं विनियेऽयं पुरंदरम् ॥१२
 कृत्वा तेन सहद् मुद्ध शक्र सर्वाभिरैवत् ।
 जगाम निर्जितो विष्णु देव सरणमच्युतम् ॥१३
 तदन्तरेऽवितिर्वैद्यो देवमाता सुदु खिता ।
 वैद्येन्द्राणां वधार्थं पुत्रो मे स्यादिति स्वयम् ॥१४
 तताप सुमहद् घोर तपोराशिस्तप परम् ।
 प्रपन्ना विष्णुमख्यं सरण्य सरण हरिम् ॥१५
 कृत्वा हृत्ययकिञ्जल्के निष्कृत परम पदम् ।
 वासुदेवमनाद्यन्तमानन्द व्योम केवलम् ॥१६
 प्रसन्नो भगवान् विष्णु शङ्खचक्रगदाधर ।

Having acquired supreme knowledge,
 and having paid remuneration to the
 preceptor, the demon chief established his
 son over the realm and devoted himself
 to meditation (11)

His son the great demon named Bali
 prudent and pious, versed in the knowledge
 of Brahman defeated Indra (12)

Vanquished by him in a pitched battle
 in company with all the deities Indra
 sought shelter with the undecaying lord
 Vishnu (13)

At this, the Goddess Aditi mother of
 the gods was extremely grieved and in
 order that she might have a son for the
 extirpation of the demon chiefs she
 practised a severe penance and thereafter
 sought shelter with Vishnu the Unmanifest,
 the Refuge, Hari concentrating her inner-
 most heart on the Indivisible, the
 Supreme Goal Vasudeva the Beginning-
 less and Endless Blissful the Unique
 Ether (14-16)

आविर्बभूव योगात्पा देवमातु पुरो हरि ॥१७
 दृष्ट्वा समागत विष्णुमवितिर्भक्तितृप्ता ।
 मेने कृतार्थमात्मान तोषयामास केशवम् ॥१८
 अदितिरुवाच ।

जयाशेषदु सौधनाशंकहेतो
 जयान्तमाहत्म्ययोगाभियुक्त ।

जयानादिमध्यान्तवितानमूर्ते
 जयाशेषकल्पासत्तामबल्य ॥१९

नमो विष्णवे कालरूपाय तुभ्य
 नमो नारासिहाय शेषाय तुभ्यम् ।

नम कालरूपाय सहारकने
 नमो वासुदेवाय तुभ्य नमस्ते ॥२०

नमो विश्वमायाविधानाय तुभ्य
 नमो योगाभ्याय सत्पाय तुभ्यम् ।

Propitiated thus the lord Vishnu,
 holder of the conch, discus and club the
 meditation souled Hari appeared before
 the mother of the gods (17)

Beholding Vishnu before her Aditi full
 of devotion considered herself highly
 gratified and worshipped Kesava (18)

Aditi said Glory to thee the sole
 destroyer of the entire and glory to thee
 O thou invested with infinite glory and
 meditation Glory to thee, O thou
 devoid of beginning middle and end the
 embodiment of knowledge glory to thee
 O thou similar to entire creation the stain
 less bliss incarnate (19)

Obesance to thee, Vishnu, Kalarrupa
 obesance to thee to Narayana to Sesa
 obesance to Kalarudra, the annihilator,
 obesance to Vasudeva to thee (20)

Obesance to thee the creator of
 worldly illusion, obesance to thee attain-
 able (only) through meditation, the

नमो धर्मविज्ञाननिष्ठाय तुभ्यं
 नमस्ते ब्रह्माय भूयो नमस्ते ॥२१॥
 नमस्ते सहस्रार्कचन्द्राभयुतं
 नमो वेदविज्ञानधर्माभिगम्य ।
 नमो देवदेवादिदेवादिदेव
 प्रभो विश्वपोनेऽय भूयो नमस्ते ॥२२॥
 नमः शंभवे सत्यनिष्ठाय तुभ्यं
 नमो हेतवे विश्वरूपाय तुभ्यम् ।
 नमो योगयोगान्तरस्याय तुभ्यं
 शिवायैकलयाय भूयो नमस्ते ॥२३॥

एवं स भगवान् कृष्णो देवमाना जगन्मयः ।
 तोषितशय्यायामास वरेण प्रहसन्निव ॥२४॥

genuine one, obeisance to thee devoted ■
 righteousness and knowledge, obeisance
 to thee formed as a boar, obeisance to
 thee again and again (21)

Obeisance to thee, O thou possessor of
 a figure as radiant as a thousand suns and
 moons, obeisance to thee O thou attainable
 (only) through the knowledge of the Vedas
 and virtuousness, obeisance to thee, O
 god of the gods, O original god, O Lord
 Origin of the Universe, obeisance to thee
 again (22)

Obeisance to thee Śambhu, devoted to
 truth, obeisance to thee, the cause, the
 omniformed one, to thee stationed on
 the Yogapīṭha (a posture in religious
 meditation), obeisance again to thee, to
 Śiva of unique form, salutation again to
 thee (23)

Thus propitiated by the mother of
 the gods, the omnipresent lord Viṣṇu
 asked her smilingly to pray for a
 boon. (24)

प्रणम्य शिरसा भूमौ सा वव्रे वरमुत्तमम् ।
 स्वामेव पुत्रं देवानां हिताय वरये वरम् ॥२५॥
 तयास्त्वित्याह भगवान् प्रपन्नजनवत्सलः ।
 दत्त्वा वरानप्रमेयस्तत्रैवान्तरधीयत ॥२६॥
 ततो बहुतिथे काले भगवन्तं जनार्दनम् ।
 दध्मर गभं देवानां माता नारायणं स्वयम् ॥२७॥
 समाविष्टे हृषीकेशे देवमातुरभोररम् ।
 जल्पता जज्ञिरे घोरा बलेर्वैरोचनेः पुरे ॥२८॥
 निरीक्ष्य सर्वानुत्पातान् दंष्ट्रेभ्यो भयपिह्वलः ।
 प्रह्लादबभ्रुरं वृद्धं प्रणम्याह पितामहम् ॥२९॥
 दक्षिणैश्चाक्ष ।

पितामहं भद्रप्राप्तं जपन्नेऽस्मत्पुत्रेऽपुना ।
 किमुत्याता भवेत् कार्यमस्माकं क्षिनिमित्तकाः ॥३०॥

Bowing her head on the ground she
 prayed for the all-excelling boon, I do
 pray thyself as my son for the benefit of
 the gods (25)

Saying, 'Be that as thou desirest', the
 lord affectionate to the suppliant, the
 Immemorable one, conferred the boons
 to her and disappeared then and
 there (26)

Then after the expiry of a long time,
 the mother of the gods conceived lord
 Janārdana, Nārāyaṇa himself in her
 womb (27)

Hṛṣīkeśa having entered the womb
 of the mother of the gods, terrible portents
 sprang up in the capital of Bālī, the son
 of Viṛoṇa. (28)

Seeing all the portentous occurrences,
 the chief of the demons, nervous with
 fear, approached his grandfather, the
 aged demon Prahlāda, and bowing down
 ■ him said (29)

Bālī said: O thou supremely wise
 grandfather, wherefore are the portents

निशम्य तस्य वचनं चिरं ध्यात्वा महासुर ।

नमस्कृत्य हृषीकेशमिदं वचनमब्रवीत् ॥३१॥

प्रह्लाद उवाच ।

यो यज्ञैरिज्यते विष्णुर्धर्मस्य सर्वमिदं जपत् ।

दधारासुरनाशाय माता तं त्रिदिवीकताम् ॥३२॥

यस्मादभिन्नं सकलं भिद्यते योऽखिलावपि ।

स वासुदेवो देवानां मातुर्देहं समाविशत् ॥३३॥

न यस्य वेद्या जानन्ति स्वरूपं परमार्थम् ।

स विष्णुरदितेर्देहं स्वेच्छयाऽद्य समाविशत् ॥३४॥

यस्माद् भवन्ति भूतानि यत्र सपान्ति सद्यम् ।

सोऽवतीर्णो महायोगी पुराणपुरुषो हरिः ॥३५॥

न यत्र विद्यते नाममात्रादिपरिकल्पना ।

सत्तामात्रात्स्वप्नोऽज्ञो विष्णुरशेन जायते ॥३६॥

यस्य सा जगतां माता शक्तिस्तद्वर्धधारिणी ।

साया भगवतो लक्ष्मी सोऽवतीर्णो जनार्दन ॥३७॥

यस्य सा तामसी पूर्तिः शकरो राजसी तनुः ।

ब्रह्मा सजायते विष्णुरशेनैकेन सत्त्वभूत् ॥३८॥

इत्येव विचिन्त्य गोविन्दं भक्तिनम्रेण चेतसा ।

तमेव गच्छ शरणं ततो यास्यसि निर्द्विषम् ॥३९॥

ततः प्रह्लादवचनाद् बलिर्बरोधनिर्हृत् ।

जगाम शरणं विश्वं पालयामास धर्मतः ॥४०॥

काले प्राप्ते महाविष्णुं देवानां हृदयवर्धनम् ।

यसूतं करपास्त्रैश्च देवमाताऽदिति स्वयम् ॥४१॥

existence and is the embodiment of the soul is in a portion of himself being born (36)

Janardana whose power is the goddess Laksmi, the Maya, the mother of the Universe, the might endowed with His nature, has come down (in the world) (37)

He whose form invested with the quality of darkness is Samkhara and that invested with the quality of passion is Brahma and that invested with goodness Visnu is being born through one single portion of his self (38)

Thus contemplating Govinda with heart humble with devotion do thou seek shelter into Him, thereby wouldst thou attain bliss (39)

Then by the advice of Prahlada Bali the son of Virocana sought refuge unto Hari, and ruled over the world righteously (40)

In due time, Aditi, the mother of the gods, herself gave birth by Kasyapa the great lord Visnu, gladdener of the gods (41)

happening in my capital now, and what is to be done by us (to prevent them) Hearing his words the great demon pondered for a long time and saluting Hrishikesa, uttered these words (30 31)

Prahlada said The mother of the deities has conceived in her womb Visnu who is offered oblations in sacrifices and to whom belongs this entire earth for the extirpation of the demons (32)

Vasudeva from whom, everything else is not separate and who is separate from everything else, has entered the body of the mother of the gods (33)

Visnu, whose real nature is not perfectly known (even) to the gods has presently entered the body of the mother of the gods out of his own accord (34)

That ancient Male, Hari, the great meditator, from whom the beings are created and undergo destruction has descended here (35)

Visnu who is not qualified by any denomination or species who is only an

चतुर्भुजं विधाताद धीवताद्धितवशसम् ।
 नीलमेघप्रतीकाशं आनिमानं शिवाश्रितम् ॥४२॥
 उपतप्त्य मुरा सर्वे सिद्धा साध्याश्च चारणाः ।
 उपेन्द्रमिन्द्रप्रमुखा ब्रह्मा धर्मिण्यैवम् ॥४३॥
 कृतोपनयनो वेदान्त्येष्वेव भगवान् हरिः ।
 समाचारं भरद्वाजात् त्रितोकाय प्रदर्शयन् ॥४४॥
 एष हि लौकिकं मार्गं प्रदर्शयति ॥ प्र० ॥
 स यत् प्रमाणं कुस्ते लोकेस्तदनुवर्तते ॥४५॥
 ततः कालेन मतिमान् घलिर्वैरोचनि स्वयम् ।
 यज्ञयज्ञेश्वरं शिष्णुमचंयामास सर्वगम् ॥४६॥
 ब्राह्मणान् पूजयामास दत्त्वा चतुर धनम् ।
 शृणुयं समाजमुपेक्षवाटं महात्मन ॥४७॥

विज्ञाय विष्णुर्भगवान् भरद्वाजप्रचोदितः ।
 आस्थाय वामनं रूपं यत्तदेषामपागमत् ॥४८॥
 कृष्णाजिनोपवीताङ्गं आपादेन विराजितः ।
 ब्राह्मणो जटिलो वेदानुदगिरन् भस्ममण्डितः ॥४९॥
 सप्राप्यामुरराजस्य समीपं निष्कृतो हरिः ।
 स्वपादविधितं देशमयाचत वतिं त्रिभिः ॥५०॥
 प्रधास्य चरणीं विष्णोर्वैत्तिर्भवितामन्यतः ।
 आचामयित्वा भृङ्गारमादाय स्वर्णनिमित्तम् ॥५१॥
 वास्ये तथेदं भवते पदत्रयं
 प्रीणातु देवो हरिरव्ययाकृतिः ।
 विचिन्त्य देवस्य कराम्रपल्लवे
 निपातयामास जलं मुनींस्ततः ॥५२॥

[Who was] possessed of four arms, wide eyes, with a Jewel Śrīvāsa on the breast resembling the blue clouds in lustre, resplendent and surrounded by a halo (42)

[While] all the deities headed by Indra, the Siddhas the Siddhyas Cīrinas and Brāhma surrounded by the sages came to Upendra (Viṣṇu) (43)

Lord Hari after his investiture with the sacred thread studied the Vedas and the rules of good conduct under Bhṛadvāja setting thereby example to the (people of the) triple world (44)

Thus does the Master show the worldly course (of right action) What He seals with authority is emulated by the people (45)

Then after some time, Bala, the son of Virocana, worshipped the omnipresent Viṣṇu, the lord of sacrifices, with sacrificial offerings. (46)

He adored the Brāhmanas with food

offerings of plenty of wealth and the Brāhman-sages came thither to the sacrificial hall of the high-souled (Bali) (47)

Learning about it lord Viṣṇu urged by Bhradvāja came to the sacrificial spot assuming the form of a dwarf (48)

Wearing a black coloured deer skin, and sacred thread and holding a Paśāyaśaśa rod the Brāhmana (formed Viṣṇu) with matted hair and besmeared with ashes, came thither reciting the Vedas (49)

Approaching near the demon-king, the mendicant Hari begged of King Bali land measuring three steps of his feet (50)

Taking the golden vessel and rinsing his mouth the devout Bali washed the feet of Viṣṇu and contemplating about the resolve 'I will give unto thee the land covered by three steps of thine, may the undecaying Hari be propitiated', dropped cool water on the finger tips of the (51, 52)

विचक्रमे पृथिवीमेव एता-
 मथान्तरिक्षा दिवमादिदेवः ।
 व्यपेतराग दितिलेश्वर त
 प्रकर्तुकाम शरण प्रपन्नम् ॥५३॥
 आक्रम्य लोकत्रयमीशपाद
 प्राजापत्याद् ब्रह्मलोकं जगाम ।
 प्रणेनुरादित्यसहस्रकल्प
 ये तत्र मोक्षे निवसन्ति सिद्धा ॥५४॥
 अभोपतस्थे भगवाननादि
 पितामहस्तोषयामास विष्णुम् ।
 भिरत्वा सङ्गणस्य कपालमूर्ध्वं
 जगाम दिव्यावरणानि मूय ॥५५॥
 अयाङ्गभेदान्निपपात शीतल
 महाजल तत् पुण्यकृद्भिश्च जुष्टम् ।
 प्रवर्तते क्षापि सरिद्धरा तत्रा
 गङ्गेत्युक्ता ब्रह्मणा ध्योमसस्था ॥५६॥

Thereupon the primeval lord placed his steps on the earth, the sky and then the heaven with the object of detracting the demon king who had sought shelter with him from the worldly attachment (53)

Treading upon the triple world the feet of the lord extended from the region of Prajapati to that of Brahmā. The Siddhas who dwelt there bent down in obeisance to that lord who was equal to thousand suns in lustre (54)

Then the originless lord Grand sire (Brahmā) worshipped and propitiated Viṣṇu. The cover of the egg however burst and it went again towards the celestial covers (55)

The egg having been split up cool and glorious water enjoyed by the virtuous streamed out and flowed through the ethereal region the exalted stream termed by Brahmā as Gargā (56)

गत्वा महान्तं प्रकृतिं प्रधानं
 ब्रह्माणमेव पुरुषं स्वबोजम् ।
 अतिष्ठदोसस्य पदं तदव्यय
 दृष्ट्वा देवास्तत्र तत्र स्तुवन्ति ॥५७॥
 आतोष्य तं पुरुषं विम्बकाम
 महान् बलिर्भक्तियोगेन विष्णुम् ।
 ननाम नारायणमेकमव्यय
 स्थचेतसा यः प्रणमन्ति देवाः ॥५८॥
 तमदबोधं भगवानादिकर्ता
 मृत्वा पुराविनो वासुदेव ।
 ममेव वैद्यप्यपतेःपुनरेव
 लोकत्रयं भवता भावयन्तम् ॥५९॥
 प्रणम्य मूर्ध्ना पुनरेव वैत्यो
 निपातयामास जलं कराग्रे ।
 वास्ये तवात्मानममन्तपाम्ने
 त्रिविक्रमायामित्रिविक्रमाय ॥६०॥

Travelling to the Mahat Prakṛti, Pradhāna and thence to Brahman, the sole Puruṣa - origin of the self, the foot of Viṣṇu rested at the immortal station. Beholding it at those places the deities offered their prayers (57)

Beholding that personage Viṣṇu of universal form the illustrious Deī devotely bowed down to the singular undecayable lord Nārāyaṇa whom the gods devotedly adore (58)

Assuming the form of a dwarf the lord Primordial Master Vasudeva said to him O thou chief of the demons this triple world now belongs to me since thou hast bestowed it on me with devotion (59)

Bowing down with his head the demon again dropped water on the tip of his hand saying, To thee of infinite splendour, the

प्रगृह्य सूनोरपि संप्रदत्तं
प्रह्लादसूनोरथ शङ्खपाणिः ।
जगाव दैत्यं जगदन्तरात्मा
पातालमूलं प्रविशेति स्रुयः ॥६१॥
समास्यता भवता तत्र जित्थं
भुक्त्वा भोगान् देवतानामलम्ब्यान् ।
ध्यायस्व मां सततं भक्तियोगात्
प्रवेश्यसे कल्पदाहे पुनर्माम् ॥६२॥
उपलब्धं दैत्यसिंहं तं विष्णुः सायवरारुहः ।
पुरंदराय प्रलोप्यं ददौ विष्णुरुक्मः ॥६३॥
संस्तुवन्ति महायोगं सिद्धा देवैर्विक्रमराः ।
श्रद्धा शक्रोऽप्य भगवान् रुद्रादित्यमरुदम्बणाः ॥६४॥

इति श्रीकूर्मपुराणे षट्साहस्रार्थां रुद्रित्वाकं पूर्वविभागे षोडशोऽध्यायः ॥१६॥

कृत्वंतदद्भुतं कर्म विष्णुर्वामनरूपधृक् ।
पश्यतामेव सर्वेषां तत्रैवान्तरधीयत ॥६५॥
सोऽपि दैत्यवरः श्रीमान् पातालं प्राप चोदितः ।
प्रह्लादेनासुरवरैर्विष्णुना विष्णुतत्परः ॥६६॥
अपृच्छद् विष्णुमाहात्म्यं भक्तियोगमनुत्तमम् ।
पूनाधिपानं प्रह्लादं तदाहासौ चकार सः ॥६७॥
अथ रथचरणातिराह्वपाणिं
सरसिजलोचनमोशनमप्रमेयम् ।
शरणमुपययौ स भावयोगात्
प्रणतगतिं प्रणिधाय कर्मयोगम् ॥६८॥
एव चः कथितो विप्रः यमनस्य पराक्रमः ।
स देवकार्याणि सदा करोति पुद्गोत्तमः ॥६९॥

triple-stepping one, possessed of unlimited strength do I deliver myself" (60)

Having accepted the offer of the grandson of Prahlāda, the conch-bearing lord the inmost soul of the world, said unto the obedient one (Bali), 'do thou enter again into the nadir of the nether world' (61)

Do thou dwell there perpetually, enjoying the pleasures unobtainable even by the gods, and constantly contemplate on me with devotion, thus would thou again merge into me at the time of dissolution' (62)

Addressing thus to the demon chief, the triumphant Viṣṇu possessed of real might and wide strides, gave the triple world back to Indra (63)

While the Śiddhas, god sages, Kinnaras, Brahmā, lord Indra, Rudras, Ādityas and the Maruts recited eulogies to the great Yogi (Viṣṇu) (64)

Accomplishing his amazing feat, the

dwarf formed Viṣṇu: then and there disappeared before the very eyes of all (65)

The celebrated demon chief (Bali), devoted to Viṣṇu thus being directed by Viṣṇu also repaired to the nether world together with the other demon chieftains and Prahlāda (66)

He sought instruction from Prahlāda about the glory of Viṣṇu, and the incomparable path of devotion and also the rites of worshipping him, and whatever Prahlāda advised, he performed them (67)

Applying himself to the path of action, he sought refuge with the lord, bearer of the discus, sword and conch, the lotus-eyed immeasurable lord, attainable only through humility (68)

Thus has been narrated to you, O Brāhmanas, the prowess of the dwarf formed Puruṣottama, who does always render service to the gods (69)

Thus ends Sixteenth Chapter in the First part of the Kūrma Purāṇa
Sambhūta consisting of six thousand verses-16.

सूत उवाच ।

बलेः पुत्रशतं त्वासीन्महाबलवरकम् ।
तेषां प्रधानो द्युतिमान् बाणो नाथ महाबलः ॥१॥
सौश्रीव शंकरे भक्तो राजा राज्यमपासयत् ।
श्रैलोक्ष्य क्षमानीय बाधयामास यस्तवम् ॥२॥
ततः शक्रादयो देवा गत्वेषुः कृत्तिवाससम् ।
त्यदीयो बाधते ह्यस्मान् बाणो माम महामुरः ॥३॥
व्याहृतो वैवतेः सर्वदेवदेवो महेश्वरः ।
बबाह बाणस्य पुरं शरैर्गणेन सीलया ॥४॥
बह्ममाने पुरे तस्मिन् बाणो रुद्रं त्रिभुक्तिमम् ।
पयो शरगमीशानं गोपतिं नीललोहितम् ॥५॥

मूर्धन्यायाम तस्मिन् शंभवं भीतिवजितः ।
निर्गत्य तु पुरात् तस्मात् तुष्टाव परमेश्वरम् ॥६॥
संस्तुतो भगवानोशः शंकरो नीललोहितः ।
गोणपत्येन बाणं तं योजयामास भावतः ॥७॥
अयाभवन् दनोः पुत्रास्ताराद्या ह्यतिभीषणाः ।
तारस्तया शम्बरश्च कपिलः शंकरस्तथा ।
स्वार्थानुरूपपक्षा च प्राप्ताग्येन प्रकीर्तिताः ॥८॥
मुरस्तायाः सहस्रं तु सर्पाणामभवद् द्विजाः ।
अनेकशिरसां तद्वत् क्षेत्राणां महात्मनाम् ॥९॥
अरिष्टा जनयामास गन्धर्वाणां सहस्रकम् ।
अनन्ताद्या महाबागाः काश्यपाः प्रकीर्तिताः ॥१०॥

17

Sūta said . Bali had a hundred mighty sons, of whom the illustrious and mighty Bāṇa was the foremost. (1)

Devoted extremely to Śaṁkara, he ruled over his realm and having subdued the three worlds, even assailed Indra. (2)

Therefore the gods approached Mahādeva and said, 'The great demon named Bāṇa, devoted to thee, has been outraging us'. (3)

Thus accosted by the deities, Mahēśvara, the lord of the gods, easily burnt down the capital of Bāṇa by the discharge of a single arrow. (4)

While his capital was being burnt, Bāṇa sought shelter with Rudra, the trident-bearing Kṣāṇa, Nīlāhita, lord of the heaven. (5)

'Free from fear, he placed the 'linga'

of Śaṁkhu on his head, and coming out of the city propitiated the supreme lord. (6)

Propitiated by him, lord Śaṁkara, Nīlāhita, appointed Bāṇa affectionately to the position of the chief of his attendants (7)

The sons of Danu again, headed by Tāra, grew extremely frightful, among whom Tāra, Śaṁbhara, Kapila, Śaṁkara, Svarbhāṇu and Vṛṣaparvan were celebrated as the principal ones. (8)

A thousand serpents, O Brāhmaṇas, were born of Soraśā, and similarly were born a thousand of manyheaded high-souled aśura beings. (9)

Ariṣṭa gave birth to a thousand of gandharvas, while the great serpents headed by Ananta are known as the offsprings of Kadrū. (10)

ताम्रा च जनयामास षट् कन्या द्विजपुंगवाः ।
शुक्लीं श्येनो च भासो च सुग्रीवाग्रिप्राका शुचिम् ॥११॥
गास्ताथा जनयामास सुरभिर्महोत्तमा ।
इरा वृक्षसतावन्तोस्तृणजन्तोश्च सर्वशः ॥१२॥
खसा वं यक्षरक्षांसि मुनिरप्सरसस्तथा ।
रक्षोपण क्रोधवशा जनयामास सतमा ॥१३॥
विनतायाश्च पुत्रौ द्वौ प्रह्यतौ गङ्गाकणौ ।
तयोश्च गच्छदौ घौमात् तपस्तप्त्वा सुवृश्चरम् ।
प्रसादाच्छूतिनः प्राप्तौ वाहनत्वं हरेः स्वयम् ॥१४॥
आराध्य तपसा ह्य महावेदं तयाऽकणः ।

सारथ्ये कल्पितः पूर्वं प्रीतेनाक्रंस्य शम्भुना ॥१५॥
एते कस्यपदायादाः कीर्तिताः स्याणुजङ्गमाः ।
वंवस्वतेऽन्तरे ह्यस्मिन्मृग्वता पापनाशनाः ॥१६॥
सप्तविंशत् सुता प्रोक्ताः सोमपत्न्यश्च सुव्रताः ।
वरिष्ठेनेमिपत्नीनामपत्यानोह पोडश ॥१७॥
वह्नुपुत्रस्य विदुषश्चतस्रो विद्युतः स्मृताः ।
तत्रवज्जिरसः पुत्रा ऋषयो ब्रह्मसंहृताः ॥१८॥
कुशाश्वस्य तु देवर्षेर्देवप्रहरणा सुताः ।
एते युगसहस्रांते प्रायन्ते पुनरेव हि ।
मन्वन्तरेषु नियतं तुल्यं कार्यं स्यमामभिः ॥१९॥

इति श्रीकूर्मपुराणे परासहस्रंवा सहस्रंवा पूर्वभागो सप्तदशोऽध्यायः ॥१७॥

Tāmrā gave birth to six daughters O
excellent Brāhmanas, named as Śuklī, Śyenī,
Bhāṣī, Sugrīvā, Grdhraśka and Śuci (11)

Surabhi produced cows and she
buffaloes, and Irā likewise gave birth
to trees, creepers, twining plants and all
kinds of grasses (12)

O excellent ones, similarly Khasā
produced the Yakṣas and Rākṣasas, Muni
produced the Apsaras, and Krodhavaśā
produced the Rākṣasas (13)

Vinata had two sons reputed as
Garuḍa and Aruna, of the two, the wise
Garuḍa practised severe penance and by
the favour of the Śūla-bearer (Śiva)
attained the position of the carrier of Hari
(Viṣṇu) himself, similarly, by propitiating
lord Mahādeva through penance, Aruna
was employed as the driver of the

Sun-god by Śambhu thus pleased with
him (14, 15)

These are progeny of Kāśyapa station-
ary as well as mobile, during the period of
Vaivasvata Manu, thus narrated to you,
the listening of which destroys all sins (16)

O observers of strict vows, the twenty-
seven wives of the moon-god are twenty-
seven daughters (of Dakṣa), while the (four
wives of) Arisṭanemi had sixteen issues (17)

There were four sons of the learned
Bahuputra, known as Vaidyuta, similarly
the sons of Angirā were named as
Brahmasakṛtāṣaṣṭaṣ (18)

The god sage Kṛṣāśva had sons who were
the divine arms. They are born repeatedly
at the end of a thousand Yugas in the
different Manvantaras and bearing names
in accordance with their deeds (19)

Thus ends Seventeenth Chapter in the First Part of the Kūrma Purāṇa
Sahsṛitā consisting of six thousand Verses—17

सूत उवाच ।

एतानुत्पाद्य पुत्रास्तु प्रजासंतानकारणात् ।
 कश्यपो गोत्रकामस्तु चचार सुमहत् तपः ॥१॥
 तस्य वै तपसोऽप्ययं प्रादुर्भूतो सुसावित्री ।
 वासरश्चासितश्चैव तायुभौ ब्रह्मवादिनौ ॥२॥
 वत्सरान्मैत्रुबो जज्ञे रैन्यश्च सुमहावशाः ।
 रैन्यस्य जज्ञिरे रैन्याः पुत्रा द्युतिमतां वराः ॥३॥
 कश्यपस्य सुता पत्नी नैत्रुपस्य महात्मनः ।
 सुमेधा जनयामास पुत्रान् वै कुण्डपायिनः ॥४॥
 असितस्यैकपर्णया ब्रह्मिष्ठः समपद्यत ।

Sūta said - After producing these sons, and desirous of more sons for the continuance of his progeny, Kāśyapa practised severe penance (1)

When he was thus engaged in practising severe penance two sons, Vatsara and Asita, both scholars of the Vedas were born to him (2)

From Vatsara was born Naidhruva and the renowned Raibhya, and from Raibhya were born supremely resplendent sons termed as Raibhya (3)

Sumedhā, the daughter of Cyavana, and wife of the high-souled Naidhruva, gave birth to sons termed as Kundapāyins (4)

To Asita were born in Ekaparnā two sons well-versed in the Vedas, one named Devala, the great ascetic and propounder of Yoga, and the other some person

नाम्ना वै देवलः पुत्रो योगाचार्यो महातपः ॥५॥
 शाण्डिल्यानापरः श्रीमान्सर्वतत्त्वार्थवित्सुधीः ।
 प्रसादात् पार्वतीसस्य योगमुत्तममाप्तवान् ॥६॥
 शाण्डिल्यानेन्द्रवारैन्यास्त्रयः पक्षास्तु काश्यपा ।
 नरप्रकृतयो विप्राः पुलस्त्यस्य वरामि वः ॥७॥
 तृणशिवोऽसुता विप्रा नाम्नाः स्थिलविला स्मृता ।
 पुलस्त्यस्य स राजर्षिस्तत्र कन्या प्रत्यपारयत् ॥८॥
 श्रियिस्तैलविलिस्तस्यां विश्रयाः समपद्यत ।
 तस्य परन्वभ्रतलस्तु पौलस्त्यकुलवर्द्धिकाः ॥९॥
 पुण्डोत्कटा च राका च कंकसी देववर्णिनी ।
 कपलावण्यसंप्रास्तासां वै शृणुत प्रजाः ॥१०॥

18

foremost among the Śāṇḍilyas, virtuous and proficient in all branches of knowledge, who had acquired the knowledge of superior Yoga by the grace of (Śiva), the lord of Pārvatī (5,6)

The Śāṇḍilyas, Naidhruvas and Raibhyas all the three belong to the progeny of Kāśyapa and are the origin of mankind, now shall I narrate to you O Brāhmanas, about the progeny of Pulastya (7)

O Brāhmanas the royal sage Tṛyambak had a daughter named Ilavilā, whom the sage gave unto the hermit Pulastya (8)

From Ilavilā was born the sage Vāśiṣṭha, who had four wives, continuers of the progeny of Pulastya, named Puspoṭkātī Rākā, Kākaśī and Deva varṇinī, all graceful in appearance, now listen to the names of their progeny (being enumerated) (9, 10)

अरुन्धत्यां षक्तिरुदस्तु ऋक्तिमुत्पादयत् सुतम् ।
 शक्तेः पराशरः श्रीमान् सर्वज्ञस्तपतां वरः ॥२३॥
 आराध्य देवदेवेशमीशानं त्रिपुरान्तकम् ।
 तेभ्ये त्यप्रतिमं पुत्रं कृष्णद्वैपायनं प्रभुम् ॥२४॥
 द्वैपायनाच्छुक्रो जज्ञे भगवानेव शंकरः ।
 अंशंशेनावतीर्योर्व्यां स्वं प्राप परमं पदम् ॥२५॥

शुक्रस्याप्यभवन् पुत्राः पञ्चात्यन्ततपस्विनः ।
 भूरिशवाः प्रभुः शंभुः कृष्णो गौरश्च पञ्चमः ।
 कन्या कीर्तिमती चैव योगमाता धृतवता ॥२६॥
 एतेऽत्र वंश्याः कथिता ब्राह्मणा ब्रह्मवादिनाम् ।
 अत ऊर्ध्वं निबोधिष्यं कश्यपाद्राजसंततिम् ॥२७॥

इति श्रीकूर्मपुराणे पद्माहस्तां संहितायां पूर्वदिशि जगद्गोऽवाय ॥१८॥

१९

सूत उवाच ।

भक्तिः सुपुत्रे पुत्रमावित्थं कश्यपात् प्रभुम् ।
 तत्त्वादित्यस्य शैवासीद् भार्याणां तु चतुष्टयम् ।
 संजा राक्षी प्रभा द्युया पुत्रांस्ततां निबोधत ॥१॥

संजा त्वाष्ट्री च सुपुत्रे सूर्यामनुमनुतमम् ।
 यमं च यमुनां चैव राज्ञी रैवतमेव च ॥२॥
 प्रभा प्रभतमावित्वाच्छाया सावर्णमात्मजम् ।
 शनि च सप्तर्षी चैव विष्टि चैव ययाक्रमम् ॥३॥

Vasistha produced a son named Śakti in Arundhati Parāśara, the son of Śakti was handsome, erudite and the chiefest of ascetics. (23)

By propitiating the god of gods Īśāna, the destroyer of Tripura, he was blessed with an incomparable son, the exalted Kṛṣṇadvaipāyana. (24)

From Dvaipāyana was born Śuka, who as lord Śaṅkara himself incarnating in a

small part of His self, attained to his supremest station. (25)

Śuka had five sons, extremely austere, named as Bhūnśravas, Prabhu, Śaṅkhu, Kṛṣṇa and Gaura, and also a daughter, named as Kīrtimati, engaged in vows, the Yogamātā (26)

Thus has been narrated the progeny of the scholars of the Vedas. O Brāhmaṇas, now listen further to the princely progeny of Kaśyapa. (27)

Thus ends Eighteenth Chapter in the First Part of the Kūrma Purāṇa Saṁhitā consisting of six thousand verses—18

19

Sūta said: Aditi gave birth to lord Aditya as her son from Kaśyapa. Aditya had four wives (named as) Samjā, Rājñī, Prabhā, Chāyā. Now hear about the names of their sons. (1)

— jñā, daughter of Tvaṣṭi gave

birth to the excellent (son) Manu from Sūrya, while Rājñī bore Yama, Yamunā as well as Raivata. (2)

Prabhā, gave birth to Prabhāta from Aditya while Chāyā gave birth to Sāvarna, Śani, Tapatī and Viṣṭi. (3)

मनोस्तु प्रथमस्यासन् नय पुत्रास्तु संयमाः ।
 इक्ष्वाकुर्नभगरश्च घृष्टः शर्पातिरेव च ॥४॥
 नरिष्यन्तश्च नाभागो हरिष्टः काश्यपस्तथा ।
 पृथग्रश्च महातेजा नयते शक्रतन्निमाः ॥५॥
 इला ज्येष्ठा वरिष्ठा च सोमवंशविपुल्ये ।
 बुधस्य गत्वा भयनं सोमपुत्रेण संगता ॥६॥
 भसूत सौम्यलं देवो पुरुवर्यतमुत्तमम् ।
 वितृणा वृत्तिकर्तारं क्षुपाविति हि नः श्रुतम् ॥७॥
 संप्राप्य पुंस्त्वममलं सुहृन्म इति विद्युतः ।
 इला पुत्रत्रयं जेमे पुनः स्नोत्वमधिन्वत ॥८॥
 उत्कलश्च गयरश्च व्रिताश्वस्तथैव च ।
 सर्वे तेऽप्रतिमप्रख्याः प्रपन्नाः कमलोद्भवम् ॥९॥
 इक्ष्वाकोऽब्रामवद् बीरो विकृतिर्नाम पार्षियः ।

The first Manu had nine sons engaged in restraint, whose names were Ikṣvāku, Nabhaga, Dhṛṣṭa, Śaryāti, Narsyanta, Nābhāga, Ariṣṭa, Kāruṣa and the mighty Prādhra. These nine resembled Indra (4, 5)

The eldest daughter Ilā multiplied the lineage of the moon (Soma). Going to the abode of Rudra, and having sexual intercourse with him, the son of Soma, she bore from Soma's son Rudra the highly excellent son Puruṣavas, the delighter of the Manes—thus has been heard by us (6, 7)

Afterwards being transformed as a strapping man Ilā was famed as Sudjyama and got three sons Utkala, Gaya and Vinatāśva and thereafter was again turned into a female. All the three were incomparable and devoted to the lotus-born (Brahmā). (8, 9)

Ikṣvāku had a son born to him named

ज्येष्ठः पुत्रातस्यापि दश पञ्च च तत्सुताः ॥१०॥
 तेषां ज्येष्ठः ककुत्स्थोऽमृतं काकुत्स्थो हि रागुपोनः ।
 सुयोधनात् पृथुः श्रीमान् विश्वकश्च पृथोः सुतः ॥११॥
 विश्वकादादिको धीमान् युवनाश्वस्तु तत्सुतः ।
 स गोकर्णमनुप्राप्य पुण्याश्वः प्रतापवान् ॥१२॥
 दृष्ट्वा तु गौतमं विप्रं तपन्तमनतप्रभम् ।
 प्रणम्य दण्डवद् भूमौ पुत्रकानो महोपतिः ।
 अपृच्छत् कर्मणा केन धार्मिकं प्राप्नुयात् सुतम् ॥१३॥
 गौतम उवाच ।

आराध्य पूर्यपुरुषं नारायणमनामयम् ।
 मनादिनिधनं देवं धार्मिकं प्राप्नुयात् सुतम् ॥१४॥
 यस्य पुनः स्वयं शङ्करा शौचः स्वाधीनलोहितः ।
 तमादिकृष्णमोक्षानमाराध्याप्नोति सत्सुतम् ॥१५॥

Vikukṣi, the steady king, the eldest among a hundred sons, and he had fifteen sons of whom Kakutṣtha was the eldest, from Kakutṣtha was born Suyodhana from Suyodhana was born illustrious Pṛthu, and Pṛthu's son was Viśvika (10, 11)

From Viśvika was born the wise Ārdraka, and Yutaśīva was the son of Ārdraka. The mighty Yutaśīva went to Gokarna and finding there the Brhmin Gautama resplendent like fire, practising penance, desirous of a son as he was the king, bowed down to him prostrate on the ground, and asked him by what deed he might beget a pious son (12, 13)

Gautama said: By propitiating Nārāyaṇa, the Primordial Being, immune from ailment, the birthless and deathless lord, may one beget a virtuous son. By worshipping the Primordial lord Kṛtā, whose son is Brahman himself, and grandson Śiva, may one beget a good son (14, 15)

न यस्य भगवान् गृह्य प्रभाव वेति तत्त्वत ।
 तमारोप्य हृषीकेश प्राप्नुयाद्दामिक सुतम् ॥१६॥
 स गौतमवच श्रुत्वा युवनाथो महोपति ।
 आराधयन्महायोग वासुदेव सनातनम् ॥१७॥
 तस्य पुत्रोऽभवद् वीर श्रयस्तिरिति विश्रुत ।
 निमिता येन श्रयस्तिथौऽदेधे महापुरी ॥१८॥
 तस्मान्च बृहदश्वोऽमृत तस्मात् कुवलयाम्बक ।
 धुन्धुमारत्वमगमद् धुन्धु हत्वा महासुरम् ॥१९॥
 धुन्धुमारस्य तनयास्तथ प्रोक्ता द्विजोत्तमा ।
 वृद्धाश्वरथस्य दण्डाश्व कपिलाश्वस्तथैव च ॥२०॥
 वृद्धाश्वस्य प्रमोदस्तु हर्षाश्वस्तस्य चात्मज ।
 हर्षाश्वस्य निकुम्भस्तु निकुम्भात् सहताश्वक ॥२१॥
 कृशाश्वश्च रणाश्वश्च सहताश्वस्य वै सुतौ ।

Adoring Hrishikesa whose glory even the lord Brahma does not know in reality, one may beget a pious son (16)

Hearing these words of Gautama, the prince Yuvanishva worshipped the great meditator Vasudeva the Eternal one (17)

His son was the valiant and renowned Śrīvasta by whom was the great city of Śrīvasti built in the Gauda country (18)

From him sprang Bhadrashva from whom was born Kusatyashva who became known as Dhundhumra by killing the great demon Dhundhu (19)

Dhundhumra had three sons, O excellent Brahman named as Drghishva, Drighshva and Kapishva (20)

Drghishva's son was Primoda whose son was Haryashva, Haryashva's son was Nikumbha and from Nikumbha was born Sathishashva (21)

Krishva and Ranśva were the two sons of Sathishashva. Rapsiva had a son

युवनाथो रणाश्वस्य सकृत्तुल्यवतो युधि ॥२२॥
 कृत्वा तु वारुणीमिष्टिसृषीणा वं प्रसादत ।
 सेमे त्वप्रतिम पुत्र विष्णुभक्तमनुत्तमम् ।
 मान्यात्तर महाप्राज्ञ सर्वशस्त्रभृता वरम् ॥२३॥
 मान्यस्तु पुरुस्तोऽमृदन्दरीपश्च योर्ववान् ।
 मुचुन्दश्च पुण्यात्मा सर्व शक्रतमा युधि ॥२४॥
 अम्बरीषस्य दायादो युवनाथोऽपर स्मृत ।
 हरितो युवनाथस्य हरितस्तस्मिन्मोऽभवत् ॥२५॥
 पुरुस्तस्य दायादश्चतदशुभंहापसा ।
 गर्मदाया समुत्पन्न ससूतितस्तुतोऽभवत् ॥२६॥
 विष्णुवृद्ध सुतस्तस्य त्वनरूपोऽभवत् पर ।
 बृहदश्वोऽनरूपस्य हर्षाश्वस्तस्तुतोऽभवत् ॥२७॥

named Yuvanishva who was as mighty as Indra in battle (22)

Having performed the Vārunisacrifice by the grace of the sages, he begot an excellent and incomparable son devoted to Vishnu named Māndhātā supremely wise and foremost among all soldiers (23)

From Māndhātā were born Purukutsa and the powerful Ambhrita and also the pious named Mucukunda all resembling Indra in battle (24)

Ambhrita had a successor known as another Yuvanishva. Harita was the son of Yuvanishva and his (Harita's) son was Hritra. Purukutsa's son was the renowned Trishadvya born of Varma, and his son was Sathishhita (25-26)

Vasupadma was the son of Sathishhita, while another was Anaragya. Bhishava was the son of Anaragya and Haryashva the son of Bhadrashva (27)

सोऽतीव धार्मिको राज्ञः कर्दमस्य प्रजापतेः ।
 प्रसादाद्धार्मिकं पुत्रं तेभ्ये सूर्यपरायणम् ॥२८॥
 स तु सूर्यं समभ्यर्च्य राजा वसुमनाः शुभम् ।
 तेभ्ये त्वप्रतिमं पुत्रं त्रिधनवानमरिदमम् ॥२९॥
 अयनचक्राभ्येधेन शत्रून् जित्वा द्विजोत्तमाः ।
 स्वाध्यायवान् दानशीलस्तितिक्षुर्ममतापरः ॥३०॥
 ऋण्यस्तु समाजम्सूर्यस्यैव महत्तमनः ।
 वसिष्ठकश्यपमुखा देवाश्चेन्द्रपुरोगमाः ॥३१॥
 तान् प्रणम्य महारानः पप्रच्छ विनयान्वितः ।
 समाप्य विधिवद् यज्ञं वसिष्ठादीन् द्विजोत्तमान् ॥३२॥
 वसुमना उवाच ।

किञ्चिच्छ्रेयस्करं त्वं लोकेऽस्मिन् यादृग्दर्शनाः ।
 यज्ञस्तपो वा सत्यातो ब्रूत मे सर्ववेदिनः ॥३३॥

By the grace of the progenitor Kardama, he begot an extremely pious son, devoted to the Sun god (28)

Worshipping the Sun, this one, Vasumanas, got an incomparable son, Tri-dhanvan, subduer of foes (29)

O excellent Brāhmanas, the studious, generous, forbearing and virtuous prince performed the horse sacrifice after vanquishing his enemies (30)

Sages headed by Vasistha and Kasyapa and deities led by Indra, came thither to the sacrificial spot of the high-souled monarch (31)

Concluding the sacrifice in accordance with rites and paying homage to them, the monarch asked Vasistha and others with humility (32)

Vasumanas said O foremost among Brāhmanas, what is more beneficial in this world, sacrifice, penance or asceticism do you tell me, O you omniscient ones (33)

वसिष्ठ उवाच ।

अवोत्य वेदान् विधिवत् पुत्रानुत्पाद्य धर्मतः ।
 दृष्ट्वा यज्ञेश्वर यज्ञैर्गच्छेद् धनमथात्मवान् ॥३४॥
 पुस्तस्य उवाच ।

आराध्य तपसा देवं योगिनं परमेष्ठिनम् ।
 प्रयजेद् विधिवद् यज्ञैरिष्ट्वा पूर्वं सुरोत्तमान् ॥३५॥
 पुलह उवाच ।

यमाहुरेकं पुरुषं पुराण परमेश्वरम् ।
 तपाराध्य सहस्राणु तपसा मोक्षमाप्नुयात् ॥३६॥
 जामदग्निरुवाच ।

यज्ञस्य नाभावश्चेकमीश्वरेण समर्पितम् ।
 बीजं भगवता येन स देवस्तपसेष्यते ॥३७॥

Vasistha said A selfpossessed man should study the Vedas in accordance with the prescribed regulations, then righteously beget children, and after propitiating (Visnu), the lord of sacrifices, with various sacrifices should repair to the forest (34)

Pulastya said Worshipping the lord (Śiva) the meditator, the supreme master with penance, and propitiating the best of gods with sacrifices performed according to rites, one should take to the life of a mendicant (35)

Pulaha said One should attain the final beatitude by worshipping through penance the thousand rayed one (the Sun) who is said to be the sole being, the Primordial Supreme Lord (36)

Jamadagni said The god, the lord (of the worlds) by whom the seed (of the cosmos) is sown in the navel (centre) of the unborn (beginningless cause) should be worshipped through penance (37)

विश्वामित्र उवाच ।

योऽग्निं सर्वात्मकोऽनन्तं स्वयमूर्तिवश्वतोमुखं ।
स खदस्तपसोऽग्नेः पूज्यते नेतरंभवे ॥३८॥

भरद्वाज उवाच ।

यो यज्ञंरिज्यते देवो जातवेदा सनातन ।
॥ सर्वदेवततनुं पूज्यते तपसोऽश्वर ॥३९॥

अत्रि उवाच ।

यत सर्वंविद जातं यस्यापत्यं प्रजापति ।
तप सुमहदास्याप पूज्यते स महेश्वर ॥४०॥

गौतम उवाच ।

यत प्रधानपुरयो यस्य सत्किमप्य जयत ।
स देवदेवस्तपसा पूजनीय सनातन ॥४१॥

कश्यप उवाच ।

सहस्रनयनो देव साक्षी स तु प्रजापति ।
प्रसीदति म्हायोनो धुनितस्तपसा पर ॥४२॥
ऋतु उवाच ।

आम्नाध्ययनयज्ञस्य सत्यमुद्रस्य चैव हि ।
नान्तरेण तप कश्चिद्वर्त्म शास्त्रेषु दृश्यते ॥४३॥

इत्याकर्ष्य स राजपिस्तान् प्रणम्यातिहृष्टधी ।
विसर्बंशित्वा सपूज्य शिष्यवानमयाद्रयोत् ॥४४॥

आराधयिष्ये तपसा देवमेकाक्षराहूयम् ।
प्राणं बृहत् पुरयमादित्यान्तरक्षस्यितम् ॥४५॥

स्व तु धर्मरतो नित्यं पालयंतदतन्त्रित ।
चातुर्वर्ण्यसमायुक्तमशेषं क्षितिमण्डलम् ॥४६॥

एवमुक्त्वा स तद्राज्यं निधायात्मभवे नृप ।
जगामारण्यमनघस्तपश्चतुर्भुजतनम् ॥४७॥

Viśvāmitra said That all comprising energy, infinite self born all pervading Rudra should be propitiated with severe penance and by no other sacrifices (38)

Bharadvāja said The lord Jātavedra, propitiated through the performance of sacrifices the Eternal one comprised of the forms of all the desires, the Supreme Lord is to be worshipped through penance (39)

Atri said Maheshvara, from whom all the world is born and whose offspring is Prajāpati (the progenitor Brahmi) should be worshipped through severe austerities (40)

Gautama said The Eternal god of the gods, from whom have sprung the Pradhāna (Prakṛti) and the Puruṣa and whose energy is manifest in this whole universe, is to be worshipped by penance (41)

Kaśyapa said The thousand eyed lord the witness Prajāpati the great

mediator becomes pleased if worshipped through penance (42)

Kratu said For a man who has gone through studies and sacrifices and has begot sons, there is not more duty other than the practice of penance prescribed in the scriptures (43)

Hearing all this the royal sage, glad at heart bowed to the sages and sending them off after paying due homage to them, addressed his son Tridhanvan (44)

I shall worship through penance the one valued lord, dwelling in the disc of the sun the vital spirit the supreme Puruṣa (45)

Do thou preserve this entire realm comprising the four Vargās (castes) constantly with assiduity and devotion to righteousness (46)

Uttering this the unself king bestowed his realm to his son and wended his way to the forest for practising unintermittent penance (47)

हिमवच्छिखरे रम्ये देवदारुवने शुभे ।
 कन्दमूलफलाहारो मुन्यन्मैरयजत् सुरान् ॥४८॥
 संवत्सरशतं साग्र तपोनिर्द्धूतकल्मषः ।
 जजाप मनसा देवीं सावित्रीं वेदमातरम् ॥४९॥
 तत्पुत्रं जपतो देवः स्वयंभुः परमेश्वरः ।
 हिरण्यगर्भो विश्वात्मा तं देशमगमत् स्वयम् ॥५०॥
 बुद्ध्वा देवं समायातं ब्रह्माणं विश्वतोमुखम् ।
 ननाम शिरसा तस्य पादयोर्नाभं कोर्तयन् ॥५१॥
 नमो देवाधिदेवाय ब्रह्मणे परमात्मने ।
 हिरण्यमूर्त्तये तुभ्य सहस्राक्षाय केषते ॥५२॥
 नमो धात्रे धियात्रे च नमो वेदात्ममूर्त्तये ।

साख्ययोगाधिव्यास नमस्ते ज्ञानमूर्त्तये ॥५३॥
 नमस्त्रिमूर्त्तये तुभ्य खल्वे सर्वार्थवेदिने ।
 गुरुष्वाय गुराणाम्य योगिना गुरवे नमः ॥५४॥
 ततः प्रसन्नो भगवान् विरिञ्चो विश्वभावनः ।
 वरं वरय भद्र ते वरदोऽस्मीत्यभाषत ॥५५॥
 राज्ञोवाच ।
 जपेय देवदेवेश माधवीं देवमातरम् ।
 भूयो वर्षशतं साग्र तावदायुर्भवेन्मम ॥५६॥
 बाढमित्याह विश्वात्मा समालोष्य नराधिपम् ।
 स्पृष्ट्वा कराभ्या सुप्रीतस्तत्रैवान्तरधीयत् ॥५७॥
 सोऽपि सख्यवरः शीमान् ब्रजापातिप्रसन्नधीः ।
 शान्तस्त्रिपवणभाषी कन्दमूलफलाशनः ॥५८॥

Dwelling thereafter under the shade
 of a pine-forest on the lovely peak of the
 Himavān, and living on roots and fruits
 did he worship the gods with grains
 prescribed for the sages (48)

For full one hundred years did he
 with sins shaken off through penance,
 mutter the divine Śaṁvitrī (Gāyatrī hymn),
 the mother of the Vedas (49)

He having been thus engaged in
 repeating (the Gāyatrī), the self-born lord,
 the Supreme Master, born of a golden
 egg, the soul of the universe, himself
 appeared at that spot (50)

Beholding the lord Brahman, possessed
 of faces on all sides come thither, he
 bowed at his feet with his head while
 repeating his name (51)

Obeisance to thee, the over lord of the
 gods, Brahman, the Primordial Soul, to
 the Golden-formed, the thousand-eyed
 creator (52)

Obeisance to the Creator, the Producer,
 to the embodiment of the souls of Vedas,
 to one comprehensible only through the

knowledge and practice of Sāṁkhya and
 Yoga, obeisance to thee, O thou embodi-
 ment of knowledge (53)

Obeisance to thee, the triple-formed
 one, the creator, the omniscient one, the
 ancient Puruṣa obeisance be to the
 preceptor of the Yogins (54)

Pleased with him thereupon, the lord
 Brahman, promoter of the weal of the
 world said 'do thou choose an auspicious
 boon, I shall confer it to thee' (55)

The king said: 'O thou lord of the
 gods, May I recite the Gāyatrī, the mother
 of the Vedas for another full one hundred
 years and till then may I live' (56)

Saying 'Be that as you desire', and
 looking at the king and touching him by
 his hands, the highly pleased univer-
 souled lord disappeared then and there
 Having been blessed with the boon, he
 (the king Vasumanas) also was infinitely
 gratified, and being calm and composed
 bathing thrice in the three twilights and
 living on roots and fruits, engaged himself
 in the repetition of the Gāyatrī hymn (57, 58)

तस्य पूर्णे वयंशते भगवानुग्रहोऽपि । नमस्ते नीलकण्ठस्य भास्वते परमेष्ठिने ।
 प्रावुरासीन्महायोगी भानोर्मण्डलमध्यतः ॥५९॥ त्रयोमयाय रद्राय कासरूपाय हेतवे ॥६५॥
 त दृष्ट्वा वेदविदुषः मण्डलस्य सनातनम् । तदा प्राह महादेवो राजान प्रीतमानसः ।
 स्वयम्भुवमनाद्यन्त यद्वाणं विस्मय यतः ॥६०॥ इमानि मे रहस्यानि नामानि शृणु चानघ ॥६६॥
 मुष्ट्या वैदिकैर्मन्त्रैः सावित्र्या च विशेषतः । सर्ववेदेषु गोतानि ससारशमनानि तु ।
 क्षणादपश्यत् पुरुष तमेव परमेश्वरम् ॥६१॥ नमस्कृण्व नृपते एभिर्मां सततं शुचि ॥६७॥
 चतुर्मुखा जटामौलिमष्टहस्तं त्रितोचनम् । अध्यायं शतसूक्तं यजुषा सारमुद्धतम् ।
 क्षत्राद्ययत्नकृमाणं नरनारीतनुं हरम् ॥६२॥ जपस्यानम्यचेतस्को मय्यातततमना नृप ॥६८॥
 भासयन्त जगत् कृत्स्नं नीलकण्ठं स्वरश्मिभिः । ब्रह्मचारी भित्ताहारो भस्मनिष्ठः समाहितः ।
 रक्ताम्बरधरं रक्तं रक्तमाल्यानुलेपनम् ॥६३॥ जपेदामरणाद् रुद्रं स याति परमं पवम् ॥६९॥
 तद्भ्राजभाषितो दृष्ट्वा तद्भ्राजेन परेण हि । इत्युक्त्वा भगवान् खरो भक्तानुपहराम्यमा ।
 ननाम क्षिरसा यद्र सावित्र्यानेन चैव हि ॥६४॥ पुनः स ब्रह्मरूपतः राज्ञे ह्यापुरारूपयत् ॥७०॥

One hundred years having thus being completed, the fierce eyed lord, the great meditator poised in the middle of the disc of the sun appeared there (59)

Beholding him Brahman proficient in the Vedas seated in the sun's disc, the Eternal one the self born one having neither origin nor annihilation, he was struck with amazement (60)

Then he worshipped the lord with Vedic hymns, particularly with Savitri hymn, and instantly he beheld the supreme lord as Hari (Siva) possessed of four faces of matted locks, of eight hands, three eyes, marked with the digit of the moon of a combined male and female form the blue throated lord radiating the entire world with his lustre, wearing a red robe, and red in colour with a red garland and besmeared with red unguent (61-63)

Beholding Him, i.e. the king with contemplative mind, bowed down his head with the utmost devotion to Rudra while reciting the Savitri hymn (64)

Obeisance be to thee, the blue throated lord the resplendent Parameshthin full of the triple Vedas Rudra the embodiment of Kali, the prime cause (65)

Pleased in mood then Mahadeva said to the king, O thou anles one, hear these mysterious names of mine (66)

And O prince, do thou always religiously adore me with (recounting) these names celebrated in all the Vedas subduers of the affliction to the world (67)

O prince do thou repeat with single devotion the Satarudriya chapter, the quintessence of the Yajurveda with mind attached to myself (68)

He who repeats the 'Rudra' hymn and death, remaining a celibate living on a controlled diet in constant meditation, does attain the highest goal (69)

Saying thus the lord Rudra waiting to bestow a favour to his devotee conferred on the king another hundred years of life (70)

दत्त्वाऽग्ने तत् परं ज्ञानं वैराग्यं परमेश्वरः ।
क्षणावन्तर्दधे रुद्रस्तदद्भुतमिवाभवत् ॥७१॥
राजाऽपि तपसा रुद्रं जज्ञापान्त्यमानसः ।
भस्मच्छद्भस्त्रियवर्णं स्नात्वा ज्ञान्तः समाहितः ॥७२॥
जपतस्तस्य नृपतेः पूर्णं धर्षयते पुनः ।

योगप्रवृत्तिरभवत् कालात् कालात्मकं परम् ॥७३॥
विवेश तद् वेदसारं स्थानं वै परमेष्ठिनः ।
भानोः स मण्डलं शुभ्रं ततो यातो महेश्वरम् ॥७४॥
यः पठेच्छृणुयाद् वापि राजश्ररितमुत्तमम् ।
सर्वपापविनिर्मुक्तो ब्रह्मलोके महीयते ॥७५॥

इति श्रीकूर्मपुराणे पद्मादस्ता संहिताया पूर्वविभागे एकोनविंशोऽध्यायः ॥१६॥

२०

सूत उवाच ।

त्रिधन्वा राजपुत्रस्तु धर्मेणापात्स्यन्महीम् ।
तस्य पुनोऽभवद् विद्रास्त्रप्यारुण इति स्मृतः ॥१॥
तस्य सत्ययतो नाम कुमारोऽभून्महाबलः ।
भार्या तत्प्रधना नाम हरिश्चन्द्रमजीजनत् ॥२॥

Imparting to him this supreme knowledge and precept about renunciation, the great lord Rudra disappeared in a moment, to the king's astonishment (71)

The prince also, besmeared with ashes, bathing thrice in the three twilight times, calm and absorbed in meditation repeated the 'Rudra' hymn with undivided attention (72)

When a hundred years were passed while the king was thus repeating the

हरिश्चन्द्रस्य पुनोऽभूद् रोहितो नाम धीर्मवान् ।

हरितो रोहितस्याय पुन्युस्तस्य सुतोऽभवत् ॥३॥

विजयश्च सुदेवश्च पुन्युपुत्रौ बभूवुः ।

विजयस्याभवत् पुत्रः ककरको नाम धीर्मवान् ॥४॥

prayer he left inclined to take to (deeper) meditation, and in course of time, he entered the white disc of the sun, the abode of Parameshthin, composed of time, the Sun the quintessence of the Vedas, and thence he attained the place of Mahesvara (73,74)

He who reads or even listens to this excellent narrative about the King, is freed from all sins and is adored in the region of Brahman (75)

Thus ends Nineteenth Chapter in the First Part of the Kūrma Purāna Samhitā, consisting of six thousand verses—19.

20

Sūta said The prince Tridhanvan ruled over the earth with righteousness He had a learned son known as Trayyārūna (1)

He had a mighty son named Satyavrata, whose wife Satyadhana gave birth to (a son) Hariscandra [9]

Hariscandra's son was the mighty Rohita Harita was the son of Rohita, and Dhundhu the son of Harita (3)

Dhundhu had two sons, Vijaya and Sudeva, Vijaya had a son, the mighty Kāraka (4)

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कारकस्य वृकः पुत्रस्तस्माद् बाहुरजायत ।
 सगरस्तस्य पुत्रोऽमृद् राजा परमधार्मिकः ॥५॥
 द्वे भार्ये सगरस्यापि प्रभा भानुमती तथा ।
 ताभ्यामाराधितः प्राप्तादौर्वाग्रिवरमुत्तमम् ॥६॥
 एकं भानुमती पुत्रमगृह्णद्दसमञ्जनसम् ।
 प्रभा वष्टिसहस्रं तु पुत्राणां जगृहे शुभा ॥७॥
 असमञ्जस्य तनयो ह्यङ्गुमान् नाम पार्थिवः ।
 तस्य पुत्रो विसीपस्तु दिलीपात् तु भगीरथः ॥८॥
 देव भगीरथो गङ्गा तपः कृत्वाऽवतारिता ।
 प्रसादाद् देवदेवस्य महादेवस्य धीमताः ॥९॥
 भगीरथस्य तपसा देवः प्रीतमना हरः ।
 बभार गिरसा गङ्गा। सोमन्ते सोममूषणः ॥१०॥
 भगीरथसुतश्चापि श्रुतो नाम यमूव ह ।

Kāruka's son was Vṛka from whom was born Bāhu. The supremely religious king Sagara was his son. (5)

Sagara had two wives, Prabhā and Bhānumatī. Being propitiated by them, the Fire, Aurva by name bestowed on each of them an excellent boon. (6)

(By which) Bhānumatī got a son named Asamanjasa, and the pious Prabhā was blessed with sixty thousand of sons. (7)

King Añjumān was the son of Asamanjasa. His son was Dilīpa, and from Dilīpa sprang Bhagiratha. (8)

By whom was the sacred Gangā Bhāgirathī brought to the earth below by the grace of Mahādeva, the wise overlord of the gods propitiated through penance. (9)

Pleased in mind by the penance of Bhagiratha, the moon-crested lord Hara held Gangā on his head by the side of the moon. (10)

Bhagiratha's son was named as Śruta,

नाभागतस्तस्य दायदः सिन्धुद्वीपस्ततोऽभवत् ॥११॥

अपुतायुः सुतस्तस्य ऋतुपर्णस्तु तत्सुतः ।

ऋतुपर्णस्य पुत्रोऽमृत् सुदासो नाम धार्मिकः ।

सोदासस्तस्य तमयः एषतः कल्माषपादकः ॥१२॥

वसिष्ठस्तु महातेजाः क्षेत्रे कल्माषपादके ।

अश्मकं जनयामास तमिश्वाकु कुलध्वजम् ॥१३॥

अश्मकस्योत्कलाया तु नकुतो नाम पार्थिवः ।

स हि रामभयाद् राजा वनं प्राप सुदुःसितः ॥१४॥

विभ्रत् स नारोकवच तस्मान्छतरयोऽभवत् ।

तस्माद् बिलिबिलिः श्रीमान् वृद्धशर्मा जतस्तुतः ॥१५॥

तस्माद् विश्वसहस्तस्मात् खट्वाङ्ग इति विभ्रतः ।

दोर्बन्धुः सुतस्तस्य रघुस्तस्मादजायत ॥१६॥

whose son was Nābhāga from whom was born Sindhudvīpa. (11)

His son was Ayutkīya whose son was the mighty Rūparna. Rūparna had a pious son named Sudāsa. His son Saudāsa was famous as Kalmāsa pādaka. (12)

The highly mighty Vasistha begot, in the field (ksetra) of Kalmāsapāda, a son named Āsmaka, a distinguished scion of the Ikṣvāku lineage. (13)

Āsmaka's son born in Uthālā was the prince Nakula. For fear of Parasurāma, that prince repaired to the forest in extreme anguish and moved there protected by the Nārikavaca (surrounded by naked women). From him was born Sataratha. From him sprang the handsome Bāhulī, whose son was Vṛddhāśarma. (14, 15)

From whom was born Viśvasaha whose son was famed as Khatvāngu. From him was born Dīrghabāhu, from whom sprang Raghu. (16)

रघोरजः समुत्पन्नो राजा दशरथस्ततः ।
 रामो दशरथिर्वीरो धर्मज्ञो लोकविभूतः ॥१७॥
 भरतो लक्ष्मणश्चैव शत्रुघ्नश्च महाबलः ।
 सर्वे शक्ततमा युद्धे विष्णुशक्तितमन्विताः ।
 जज्ञे रावणनाशार्थं विष्णुरंशेन विश्वकृत् ॥१८॥
 रामस्य सुभगा भार्या जनकस्यात्मजा शुभा ।
 सीता प्रिलोकविख्याता शीलौदार्यगुणान्विता ॥१९॥
 तदसा तोषिता देवो जनकेन गिरोन्मजा ।
 प्रायश्च्छ्रज्जानकीं सीता राममेवाश्रिता एतस्मि ॥२०॥
 प्रीतश्च भगवानोरस्त्रिशूली भोक्तृलोहितः ।
 प्रवदौ शत्रुनाशार्थं जनकायावभुत धनुः ॥२१॥
 स राजा जनको विद्वान् दातुकामः सुताभिन्नाम् ।

अघोषयदमित्रज्ञो लोकैस्त्रिभुवनैः ॥२२॥
 इदं धनुः समादातु यः शक्नोति जगत्त्रये ।
 देवो वा दानवो वाऽपि स सीता लब्धुमर्हति ॥२३॥
 विज्ञाय रामो शलवान् जतकस्य गृहं प्रभुः ।
 भञ्जयामास चादाय यत्वाऽसौ लीलप्रैव हि ॥२४॥
 उद्धवाह च ता कन्या पार्वतीमिव शकरः ।
 रामः परमधर्मात्मा सेनापि च दम्भुजः ॥२५॥
 ततो बहुतिथे काले राजा दशरथः स्वयम् ।
 रामं ज्वेष्ठं सुतं वीरं राजानं कर्तुमारभत् ॥२६॥
 सस्याय यत्नो सुभगा कंकेयो धारभाषिणी ।
 निवारयामास एति प्राह संभ्रातृमानसा ॥२७॥
 मत्सुतं भरतं वीरं राजानं कर्तुमर्हति ।
 पूर्वमेव परो यस्माद् वत्तो मे भवता यतः ॥२८॥

From Raghu was born Aja and from him king Daśaratha. The valiant, pious and reputed Rāma was the son of Daśaratha, as were Bharata, Lakṣmana and the powerful Śatrughna. All of them were comparable with Indra in battle, and endowed with the power of Viṣṇu. The creator of the world was born from a portion of Viṣṇu for the destruction of Rāvana. (17,18)

Rāma's wife was the graceful Sītā, daughter of Janaka, renowned throughout the three worlds endowed with chastity and generosity. (19)

Pleased by the penance of Janaka, the mountain-born goddess Pārvatī gave unto him Jānaki, Sītā, who took to Rāma himself as her husband. (20)

Being pleased with Janaka, the lord, trident-bearing Śiva, Nīlālohitā, gave unto him a wonderful bow for the extirpation of foes. (21)

Desirous of giving away this daughter (in marriage), the wise king Janaka, extirminator of the enemies, proclaimed to the

world O foremost among the Brāhmanas (22)

That whoever in the three worlds would be able to wield that bow, he be a deity or even a demon would be entitled to have Sītā (in marriage). (23)

Coming to know of the proclamation, the mighty lord Rāma went to the palace of Janaka and broke the bow at ease. (24)

And thereafter the highly religious Rāma wedded the maiden as Śamkara did Pārvatī and Kārtikeya did the celestial army (Sena). (25)

Thence, after the expiry of a long time the King Daśaratha intended to make his eldest son the valiant Rāma king (of his realm). (26)

His queen the lovely and pretty-speaking Kaikeyī, however stopped his husband and spoke to him with purpleyed mind. (27)

I behove thee, to make my son the valiant Bharata the King, since thou hadst even before bestowed a boon on me to that effect. (28)

स तस्या वचनं श्रुत्वा राजा दुःसितमानसः ।
 वादमित्पन्नदीद् धाम्य तथा रामोऽपि परमवित् ॥२९॥
 प्रणम्याय पितु पादौ सक्षमणेन सहाच्युतः ।
 ययौ वनं सपत्नोकं कृत्वा समयमात्मवान् ॥३०॥
 सवत्सराणां चत्वारि दश चैव महाबलः ।
 उवास तत्र मतिमान् सक्षमणेन सह प्रभुः ॥३१॥
 कदाचिद् दसतोऽरण्ये रावणो नाम राक्षसः ।
 परिप्राजकवेषेण सीतां हृत्वा ययौ पुरीम ॥३२॥
 अवृद्धा लक्ष्मणो रामः सीतामाकुलितेन्द्रियोः ।
 दुःखशोकाभिसन्तप्तौ बभूवतुररिन्दमौ ॥३३॥
 ततः कदाचित् कपिना सुग्रीवेण द्विजोत्तमाः ।
 वानराणाममूतं सरयुः रामस्याविलम्बमणं ॥३४॥
 सुग्रीवस्यामुगो वीरो हनुमान् नाम वानरः ।

Hearing her words, the king was struck with sorrow but nevertheless uttered 'Be that' and the pious Rama composed and unshaking as he was bowing the feet of his father and taking the oath wended his way towards the forest in company with his wife and Lakshmana (29-30)

For fourteen years the wise and mighty lord dwelt there together with Lakshmana (31)

While he was thus dwelling in the forest, once a Rakshasa named Ravana carried away Sita in the disguise of a mendicant to his capital (32)

Not finding Sita (in their hut), (the two brothers) Lakshmana and Rama, both subduers of foes were extremely con-founded and overwhelmed with grief and sorrow (33)

Then after some time, O excellent Brahmagas, the unwearied Rama de-veloped a friendship with a monkey Sugriva and other monkeys (34)

वायुपुत्रो महातेजा रामस्यासीत् प्रियः सदा ॥३५॥
 स कृत्वा परमं धर्मं रामाय कृतनिश्चयः ।
 आनयिष्यामि तां सीतामित्युक्त्वा विचचार ह ॥३६॥
 महीं सागरपर्यन्तां सीतादर्शनतत्परः ।
 जगाम रावणपुरीं लङ्कां सागरसंस्थिताम् ॥३७॥
 तत्राय निजनि देशे वृक्षमूले शुचिस्मिताम् ।
 अपश्यबभूवा सीतां राक्षसोभिः समावृताम् ॥३८॥
 अभ्युपैक्षेण हृष्टा सस्मरन्तीमनिन्दिताम् ।
 राममिद्रीवरश्यामं लक्ष्मणं चात्मसंस्थितम् ॥३९॥
 निवेदयित्वा चात्मानं सीतायं रहसि स्वयम् ।
 असंशयाय प्रददावस्यं रामाङ्गुलीयकम् ॥४०॥
 वृष्टाङ्गुलीयकं सीतां पश्य परमशोभनम् ।
 मेने समागतं रामं प्रीतिर्विस्कारितेक्षणा ॥४१॥

A monkey named Hanuman, follower of Sugriva, son of Vayu possessed of great valour, grew very dear to Rama (35)

Having assured Rama of bringing Sita back to him he made a firm resolve and with infinite patience moved all round the earth up to seas and intent on discovering Sita he reached Lanka the capital of Ravana situated over the sea (36-37)

There he espied the pretty smiled Sita at the foot of a tree in a lonely spot, surrounded by females Rakshasas with eyes full of tears unblamably charming brooding ceaselessly over her beloved the lotus complexioned Rama and the self ruled Lakshmana (38-39)

Introducing himself to Sita he gave her in secret the ring of Rama to dispel her doubts (40)

Seeing the extremely beautiful ring of her husband she felt as if Rama himself appeared before her with her eyes widened with delight (41)

समाश्वस्य तदा सीतां दृष्ट्वा रामस्य चान्तिकम् ।
नयिष्ये त्वां महाबाहुल्लक्त्वा रामं ययौ पुनः ॥४२
निवेदयित्वा रामाय सीतादर्शनमात्मवान् ।
तस्थी रामेण पुरतो लक्ष्मणेन च पूजितः ॥४३
ततः स रामो ब्रह्मवान् सार्द्धं हनुमता स्वयम् ।
लक्ष्मणेन च पुद्गाय बुद्धिं चक्रे हि रत्नसाम् ॥४४
कृत्वाऽथ वानरसर्तलङ्घनमार्गं महोदधेः ।
सेतुं परमधर्मात्मा राक्षसं हतवान् प्रभुः ॥४५
सपत्नीकं च ससुतं सभ्रातृकर्मादिभ्यः ।
धामयामास तां सीतां बाणपुनस्तदाश्रितम् ॥४६
सेतुमध्ये महादेवमोक्षार्थं कृत्तिपाससम् ।
स्थापयामास लिङ्गस्य पूजयामास राघवः ॥४७

Having seen Sita and consoling her that he would bring her to Rāma mighty-armed (Hanumān) again sped back to Rāma (42)

Narrating to Rāma the account of his meeting with Sita, the self-controlled Hanumān stood before Rāma as well as Lakṣmaṇa, while they extolled (his feat) (43)

Thereafter the powerful Rāma together with Lakṣmaṇa as well as Hanumān resolved for a war with the Rakṣasas (44)

Having built a bridge over the ocean to Lankā, with the help of hundreds of monkeys, the highly religious minded lord, subduer of enemies killed Rāvana, together with his wives and sons and brought back Sita with the assistance of (Hanumān) the son of Vayu (45, 46)

On the middle of the bridge, the scion of Raghu set up the linga (idol) of Mahādeva, Iṣāna, wearer of the tiger-skin, and worshipped him. (47)

तस्य देवो महादेवः पार्वत्या सह शंकरः ।
प्रत्यक्षमेव भववान् दत्तवान् वरमुत्तमम् ॥४८
यत् स्वया स्थापितं लिङ्गं द्रक्ष्यन्तीह द्विजातयः ।
महापातकसमुत्क्रास्तेषां पापं विनश्यतु ॥४९
अन्धानि चैव पापानि स्नातस्पात्रं महोदधौ ।
दर्शनादेव लिङ्गस्य नाशं यान्ति न संशयः ॥५०
पावत् स्थास्यन्ति गिरयो यावदेया च मेदिनी ।
यावत् सेतुश्च तावच्च स्थास्याम्यत्र तिरोहितः ॥५१
जानं दानं जपः श्राद्धं भक्षिष्यत्यक्षयं कृतम् ।
स्मरणादेव लिङ्गस्य विनपापं प्रणयति ॥५२
इत्युक्त्वा भगवाञ्छंभुः परिष्वज्य तु राघवम् ।
समन्दो सगणो ह्यस्तत्रैवाग्निरधीयत ॥५३

To him did the lord Mahādeva, Śaṅkara, appear there in person in company with Pārvatī, and confer an excellent boon (48)

Whoever, O Brāhmanas, would pay a visit to this idol (Linga) set up by thee, would have all their sins removed even though they might be associated with Mahāpātakas (49)

All other sins also would be destroyed by bathing in this great sea and by the very visit of this idol, there is no doubt about this (50)

And I will remain here unseen as long as the mountains and this earth and the bridge would abide (51)

Bathing here, offering of gifts, muttering of mantras and Śrāddha, all done at this place will bear imperishable results, and the very recollection of the idol would remove the daily sins (52)

Thus saying and hugging Rāma, the scion of Raghu, Rudra together with Nandin and the gaṇas disappeared then and there (53)

रामोऽपि पालयामास राज्य धर्मपरायण ।
 अभियिक्तो महातेजा भरतेन महाबल ॥५४
 विशेषाद् ब्राह्मणान् सर्वान् पूजयामास चेश्वरम् ।
 यज्ञेन यज्ञहन्तारमभ्येवेन शकरम् ॥५५
 रामस्य तनयो जज्ञे कुश इत्यभिविभूत ।
 लवश्च सुमहर्भाग सर्वतत्त्वार्थवित् सुधी ॥५६
 अतिथिस्तु कुशाञ्जने निपद्यस्तत्सुतोऽभवत् ।
 नतस्तु निपद्यत्प्राञ्जलस्तस्मादजायत ॥५७

नभस पुण्डरीकाक्ष्य क्षेमधन्वा च तत्सुत ।
 तस्य पुनोऽभवद् वीरो देवानोक प्रतापवान् ॥५८
 अहीनशुस्तस्य सुतो सहस्वास्तत्सुतोऽभवत् ।
 तस्माच्चन्द्रावलीकस्तु तारापीडस्तु तत्सुत ॥५९
 तारापीडान्चन्द्रगिरिर्भानुवितस्ततोऽभवत् ।
 श्रुतायुरभवत् तस्मादेते इक्ष्वाकुवशजा ।
 सर्वे प्राधान्यत प्रोक्ता समासेन द्विजोत्तमा ॥६०
 य इम शृणुयान्नित्यमिदवाकोर्धशमुत्तमम् ।
 सर्वपापविनिर्मुक्तो स्वर्गलोके महीयते ॥६१

इति श्रीदूर्गपुराणे षट्सादस्तव महिम्नवा पूर्वविषाणे विज्ञोऽध्याय ॥२८॥

The highly energetic and powerful Rama also, consecrated to the throne by Bharata, ruled the realm righteously. Particularly did he adore all the Brāhmanas, and propitiated the lord Śaṅkara destroyer of Dakṣa's sacrifice, by the performance of the Āsvamedha sacrifice (54-55)

Rāma had a son born famed as Kuśa as well ■ another one Lava highly illustrious wise and acquainted with the true nature of everything (56)

Atithi was born of Kuśa and Nisadha was his son. Nala was the son of Nisadha and Nabhas was born of Nala (57)

From Nabhas was born Puṇḍarīka whose son was Kṣemadhanyan. His son was the valiant Devanīka possessed of great prowess (58)

Ahiṅgu was his son while his son was Sahasvan whose son again was Candravaloka, and Tārapiḍa was his son (59)

From Tārapiḍa sprang Candragiri from whom was born Bhanuvitta. Śrutayu was born of him, and these are the progeny of the Ikṣvaku line. Thus has been narrated in brief all the principal progeny of the Ikṣvakus. Whoever hears it (read or narrated) is freed from all sins and adored in the region of gods (60-61)

Thus ends Twentieth Chapter in the first part in the Kūrma Purāṇa
 Samhitā consisting of Six Thousand verses—20

रोमहर्षेण उवाच ।

ऐस पुरुरवाश्राय राजा राज्यमपालयत् ।
तस्य पुत्रा वभूवुर्हि पण्डितसमतेजसः ॥१॥
आयुर्मापुरमावापुर्विभ्रापुरवेषं योयवान् ।
शतायुश्च श्रुतायुश्च दिव्याश्चैवोयंसोमुता ॥२॥
आयुषस्तनया घोरा पञ्चवेयासन् महोजसः ।
स्वर्भातुतनयाया वै प्रभायामिति न श्रुतम् ॥३॥
गह्वर प्रथमस्तेषा धर्मज्ञो लोकविभूतः ।
महृषस्य तु दामाश पण्डितोऽपमतेजसः ॥४॥
उत्पन्ना विभुक्न्याया विरजाया महाबला ।
मतिर्वयाति तयातिरायाति पञ्चदोऽथवा ॥५॥

तेषा ययाति पञ्चाना महायनपराङ्म ।
देवयानोभुवनसः सुता भार्यामवाप स ।
शर्मिष्ठायासुरी च य तनया वृषपर्वण ॥६॥
यद् च तुयंसु च देवयानो दयजायत ।
द्रुह्यु चानु च पूर च शर्मिष्ठा धाव्यजीजनत् ॥७॥
सोऽन्यपिऽदतिहम्य ज्येष्ठ बहुमतिन्दितम् ।
पूरमेव वनीयांसः पितुर्वचनपातरम् ॥८॥
इति दक्षिणपूर्वस्या तुयंसु पुत्रमारिभत् ।
दक्षिणपरधो राजा यद् ज्येष्ठ ज्योऽन्यजयत् ।
प्रनाच्यामुत्तराया च द्रुह्यु चानुमवस्थपत् ॥९॥

21

Romaharsana said: Thereafter King Pururvas, the son of Ilā ruled over the realm. He had six handsome sons all resembling Indra in valour, born of Urvasī named as Ayu, Mityu, Amityu as also the energetic Vidyayu, Satiyu and Śrutiyu. (1, 2)

The highly mighty Ayu had five valiant sons born of Prishā, the daughter of Rāhu, thus goes our information. (3)

Among them, the righteous and world renowned Vahusya was the eldest. Vahusya had five mighty offsprings resembling Indra in power, born of Varyā, the daughter of his Maues (par). Their names were Yatu, Yatyu, Sutyu, Vyū and the fifth Vityu. (4, 5)

Among the five, Yatyu was crowned

with great valour and prowess. He had taken Devayini, the daughter of Urvasī (Śukra) as his spouse as also Śarmisthā, the daughter of the demon Vṛśa parān. (6)

Devayini gave birth to Yadu and Turvasu, while Śarmisthā gave birth to Druhyu, Anu and Pūrū. (7)

Excluding his eldest son the blameless Yadu, he anointed his youngest son Pūrū obedient to his father's command (on his throne). (8)

He appointed his son Turvasu as the protector of the south eastern region and the supreme-most Yadu to the south western part of his kingdom. To the western and the northern parts he entrusted Druhyu and Anu respectively. (9)

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तैरिय पृथिवी सर्वा धर्मत परिपालिता ।
 राजाऽपि दारसहितो वनं प्राप महायशः ॥१०॥
 यदोरप्यभयन् पुत्रा पञ्च देवसुतोपमा ।
 सहस्रजित् तथा ज्येष्ठ क्रोष्टुर्नौलोऽजितो रघु ॥११॥
 सहस्रजित् सुतस्तद्वच्छतनिश्राम पायिव ।
 सुता शतजितोऽप्यासस्यस्य परमधार्मिका ॥१२॥
 हैहयश्च ह्यप्येव राजा बेणुह्य पर ।
 हितस्याभवत् पुत्रो धर्म इत्यभिधिभूत ॥१३॥
 तस्य पुत्रोऽभवद् विप्रा धर्मेनेत्र प्रतापवान् ।
 धर्मेनेत्रस्य क्रीतस्तु सजितस्तत्पुत्रोऽभवत् ॥१४॥
 महिष्मान् सजितस्याभूद् भद्रश्रेण्यस्तदम्भय ।
 भद्रश्रेण्यस्य दायादो दुर्दमो नाम पायिव ॥१५॥
 दुर्दमस्तु पुत्रो धीमान् धनको नाम धीर्यवान् ।
 धनकस्तु दायादाश्चत्वारो लोकसम्भवा ॥१६॥

And by them this entire earth was
 governed righteously The highly
 renowned king also together with his
 wives repaired to the forest (10)

Yadu also begot five sons resembling
 the sons of the gods named as Sahasrajit,
 the eldest, then Krosṭu, Nila Ajita and
 Raghu Sahasrajit again had a son named
 the prince Śatajit Śatajit also had three
 extremely pious sons, (named) Haihaya,
 Haya and the prince Venuhaya respec-
 tively Haihaya was blessed with a very
 renowned son named Dharma, whose son
 O Brahmanas, was the valorous Dharm-
 netra Dharmanetra's son was Kṛti and
 Kṛti's son was Sanjita Sanjita's son
 Mahisman, whose offspring was Bhadrāś-
 reṇya The successor of Bhadrāśreṇya was
 the prince Durdama whose son was the wise
 and powerful Dhanaka Dhanaka had four
 sons adored by the world (named as) Kṛta-
 vīrya Kṛtāgri, Kṛtavarmā, and Kṛtanaya,

कृतवीर्यं कृताग्रिश्च कृतवर्मा तथैव च ।
 कृतौजाश्च घनुर्घोऽमृत कात्तंघोर्घोऽङ्गुनोऽभवत् ॥१७॥
 सहस्रबाहुर्घुतिमान् घनुर्वेदविदा वर ।
 तस्य रामोऽभवन्मृत्युर्नामदम्भो जनार्दन ॥१८॥
 तस्य पुत्रशतान्यासन् पञ्च तत्र महारया ।
 कृतास्त्रा बलिन शूरा धर्मात्मानो मनस्विन ॥१९॥
 शूरश्च शूरसेनश्च घृष्ण कृष्णस्तथैव च ।
 जयध्वजश्च बलवान् नारायणपरो नृप ॥२०॥
 शूरसेनादय सखे चत्वार प्रथितौजस ।
 चतुर्भक्ता महात्मान् पूजयन्ति स्म शकरम् ॥२१॥
 जयध्वजस्तु मतिमान् देव नारायण हरिम् ।
 जगाम शरम् विष्णु ईशत् धर्मतत्पर ॥२२॥
 तन्मूर्चुरितरे पुत्रा नाय धर्मस्तथानय ।
 ईश्वराधमस्त पिताऽस्माकमनूविति ॥२३॥

while the fourth of them Kṛtavīra's son
 was Arjuna who was thousand armed,
 lustrous foremost among the archers He
 died at the hands of Parasurama, son of
 Jamadagni, (incarnation of) Janardana

(11-18)

He had hundred sons of whom five
 were great warriors, accomplished in arms
 powerful valiant, pious as well as wise
 named as Śūra, Śūrasena Dhṛṣṇa Kṛṣṇa
 as well as the mighty prince Jayadhvajā
 devoted to Nārāyaṇa (19,20)

The elder four beginning with Śūra
 sena, famed for their prowess, high souled
 and attached to Rudra, worshipped
 Śamkara (21)

While the wise and religious Jayadhvajā
 resorted to the lord Nārāyaṇa, Hari, the
 god Viṣṇu (22)

The other (four) sons told him 'O
 sinless one, this is not your duty, since the

तानब्रवीन्महातेजा इय धर्मः परो मम ।
विष्णोरंशेन सभूता राजानो यन्महोत्तरे ॥२४॥
राज्यं पालयताम्वक्ष्यं भगवान् पुरोत्तमः ।
पूजनीयो यतो विष्णुः पालको जयतो हरिः ॥२५॥
सात्त्विकी राजसी चैव तामसी च स्वयंनुवः ।
तिलस्तु मूतंयः प्रोक्ताः सृष्टिस्थित्यन्तहेतवः ॥२६॥
सत्त्वात्मा भगवान् विष्णुः सत्त्वापवर्ति सर्वदा ।
सृजेद् द्रष्टा रजोमूर्तिः सहरेत् तामसो हरः ॥२७॥
तस्मात्महीपतीनां तु राज्यं पालयतामयम् ।
आराध्यो भगवान् विष्णुः केनाथः केशिमर्दनः ॥२८॥
निशम्य तस्य वचनं भ्रातरौज्ये मनस्विनः ।

प्रोचुः संहारकृद् रुद्रः पूजनीयो मुमुक्षुभिः ॥२९॥
अयं हि भगवान् रुद्रः सर्वं जगद्विदं शिवः ।
तमोगुणं समाश्रित्य कल्पांते संहरेत् प्रभुः ॥३०॥
या सा घोरतरा मूर्तिरस्य तेजोमयी परा ।
संहरेद् विद्यया सर्वं सत्तारं सूलभृत् तया ॥३१॥
ततस्तानब्रवीद् राजा विचित्राक्षो जयध्वजः ।
सत्त्वेन मुच्यते जन्तुः सत्त्वात्मा भावान् हरिः ॥३२॥
तमूचुर्भ्रातरौ रुद्रः सेवितः सात्त्विकजनेः ।
मोचयेत् सत्त्वसंयुक्तः पूजयेत् ततो हरम् ॥३३॥
अथाब्रवीद् राजपुत्रः प्रहसन् वै जयध्वजः ।
स्वधर्मो मुक्तये पन्था नाग्यो मुनिभिरिष्यते ॥३४॥

report goes that our father was devoted to the worship of the Isha (Śamkarn)' (23)

The highly spirited (Jayadhvaja) replied to them: this be my supreme duty since the kings on this earth are born of a portion of Viṣṇu (24)

Surely, by a person who maintains the realm, lord Puruṣottama Viṣṇu, the maintainer of the world, Hari, is to be adored (25)

The self-born lord has three manifestations (Mūrtis), possessed of sattva (goodness) of rajas (passion) and of tamas (darkness) the three causes respectively of the creation sustenance and the annihilation (of the universe) (26)

Lord Viṣṇu invested with goodness (Sattva) does always maintain (the world) while Brahmā the embodiment of passion (rajas) creates, and Hari, associated with darkness (tamas) destroys it (27)

Therefore, for the king maintaining the kingdom, lord Viṣṇu, Keśava, the subduer of (the demon) Keshi, is to be worshipped (28)

Hearing his words, his wise brother said Rudra, the annihilator, has to be worshipped by those who aspire for salvation (29)

This lord Rudra, Śiva, the supreme Master, dissolves the entire universe at the end of a Kalpa resorting to the quality of darkness (30)

By that terrible supreme form of himself full of energy, the trident-bearing lord destroys the whole world with a spell (31)

Then after pondering for a while, the king Jayadhvaja replied: creature liberated through sattva (goodness), and lord Hari is filled with sattva (goodness) (32)

The brothers rejoined: Worshipped by people invested with goodness (sattva) Rudra endowed with Sattva liberates them, hence you worship Lord Hari. (33)

Then the prince Jayadhvaja smilingly said: Adherence to one's own duty (dharma) is the only way to deliverance and there is none else, this is warranted by the sages (34)

तथा च वैष्णवो शक्तिर्नृपाणा देवता सदा ।
 आराधनं परो धर्मो मुरारेरमितीजस ॥३५॥
 तमद्रवोद् राजपुत्र कृष्णो मतिमता वर ।
 यदर्जुनोऽस्मज्जनक स्वधर्मं कृतवानिति ॥३६॥
 एव विद्यादे वितते शूरसेनोऽवबोद् घञ्च ।
 प्रमाणमृषयो ह्यत्र ब्रूयुस्ते यत् तथैव तत ॥३७॥
 ततस्ते राजशार्ङ्गला पप्रच्छुर्ब्रह्मादिन ।
 गत्वा सर्वे मुत्तरब्धा रात्र्यर्षीणा तशोधनम् ॥३८॥
 तानब्रुवस्ते मुनयो घृतिष्ठाद्या यथावन्त ।
 या यस्याभिमतं पुंस सा हि तस्यैव देवता ॥३९॥
 विन्तु कार्यविशेषेण पूजिताश्चेष्टदा नृणाम् ।

And since the power emanated from
 Vishnu is always god of the kings, so it is
 their supreme duty to worship Murari
 (Vishnu) possessed of immeasurable
 strength (35)

To him did then the prince Arjuna
 foremost among the wise, reply what
 Arjuna, our father did perform is our
 duty (36)

As wrangling was going on thus
 Śhrīsenai said In this matter the decision
 of the sages is final, whatever they might
 say is right (37)

Then the noble princes and extremely
 excited proceeded to the hermitage of the
 seven sages all versed in the Vedas and
 asked them (38)

To them did the sages headed by
 Vasiṣṭha gave out the truths the deity
 who is liked by a man is indeed his
 god (39)

But if they are worshipped for a
 specific purpose they do always grant the
 desire to men O prince this rule cannot
 be otherwise (40)

विशेषात् सर्वदा नाय नियमो ह्यन्यथा नृपा ॥४०॥
 नृपाणा देवतं विष्णुस्तथैव च पुरंदर ।
 विप्रापामग्निरादित्यो अहो चैव पिनाकधर ॥४१॥
 देवानां देवतं विष्णुर्दानवानां त्रिशूलधर ।
 मन्वर्षीणां तथा सोमो यक्षाणामपि कम्पते ॥४२॥
 विद्याधराणां यान्देवो साध्यानां भगवान्रवि ।
 रक्षसां शक्रो रुद्र किनराणां च पार्वती ॥४३॥
 ऋषीणां देवतं ब्रह्मा महादेवश्च मूलभूत ।
 मनुष्या स्यादुमा देवी तथा विष्णु सभास्कर ॥४४॥
 गृहस्थानां च सर्वे स्युर्ग्रहा ये शस्त्रधारिणाम् ।
 यैस्तानसत्त्वानामर्कं स्याद् यतीनां च महेश्वर ॥४५॥

Vishnu as well as Purandara (Indra) are
 deities specific for kings while Agni
 Aditya Brahmā as well as the wielder of
 the Pinaka (Śiva) are the deities for the
 Brahmanas (41)

For the gods again Vishnu is the
 divinity, for the demons the trident-
 bearer (Śiva) while for the Gandharvas
 as well as the Yakhas the moon god is the
 deity (42)

For the Vidyādharas, the goddess of
 speech (Sarasvati), for the Siddhas, the
 lord Ravi (sun) for the Rikṣas Śaṁkara
 Rudra, and for the Kinnaras, Pitrās are
 the deities respectively (43)

For the sages Lord Brahmā and the
 trident bearing Mahadeva are the gods
 for the Manus, goddess Umā, Vishnu and
 Sun are the adorable divinity, similarly for
 the house holders, all (the gods) are
 adorable, for the Brahmacārins (celibate
 students) Brahmā is god, for the forest-
 dwellers the sun god, and for the recluse
 the great lord Śaṁkara (are the respective
 deities) (44, 45)

मृतानां भगवान् रुद्रः पूष्पाण्डानां विनायकः ।
 सर्वेषां भगवान् ब्रह्मा देवदेवः प्रजापतिः ॥४६॥
 इत्येव भगवान् ब्रह्मा स्वयं देवोऽस्य भाषतः ।
 तस्माज्जयन्त्यजो नूनं विष्ण्वाराधनमर्हति ॥४७॥
 तान् प्रणम्याथ ते जग्मुः पुरीं परमशोभनाम् ।
 पातयाञ्चक्रिरे पृथ्वीं जित्वा सर्वरिपून् रणे ॥४८॥
 ततः कदाचिद् विप्रेन्द्रा विवेहो नाम दानवः ।
 भीषणः शर्वसंस्वाना पुरीं तेषां समापयी ॥४९॥
 शङ्काकरालो वीप्तात्मा युगान्तदह्नोऽयम् ।
 शूलमादाय सूर्यान् नादयन् यं दिशो दश ॥५०॥
 तन्नादध्वजान्मर्त्यास्तत्र ये निवसन्ति ते ।
 तत्पुत्रुर्वीक्षितः खन्धे पुङ्गवभङ्गविह्वला ॥५१॥

Lord Rudra is the specific god for all creatures, Vinayaka (Ganesa) for the Kusmandas (a class of ganadevatas) and lord Brahma the progenitor the god of the all gods himself is the deity adorable by all (46)

Thus hath lord Brahma himself pronounced therefore it certainly behoves Jayadhvaja to worship Vishnu (47)

Paying homage to the sages then, they returned to their beautiful capital and vanquishing all the enemies in battle ruled over the earth (48)

Then after some time O exalted Brahmanas a demon named Vidaha terrible among all beings, came up to their city (49)

He was frightful with his teeth of resplendent personage, resembling the fire of the time of the dissolution with a spear in hand, shining like the sun, and reverberating the ten directions with shouts (50)

Hearing the tremendous sound some

ततः सर्वे सुसयत्ता कर्तवीर्यव्रतमनास्तदा ।
 युयुधुर्दानवः शक्तिगिरिकूटातिमुद्वरं ॥५२॥
 तान् सर्वान् दानवो विप्राः शूलेन प्रहसन्निव ।
 वारयामास घोरात्मा कल्पान्ते भरवो यया ॥५३॥
 मूरसेनादयः पञ्च राजानमनु महाबलाः ।
 युद्धाय कृतसरम्भा विदहः स्वभिदुद्रुव ॥५४॥
 मूरोज्ज्वलः प्राहिणोद रौद्रः मूरसेनस्तु वाष्पणम् ।
 प्राजापत्यः तथा कृष्णो वायव्यः धृष्ण एव च ॥५५॥
 जयध्वजश्च कौवेरमन्त्रमार्गेणमेव च ।
 भङ्गजयामास शूलेन तन्महाराजं स दाव ॥५६॥
 ततः कृष्णो महावीर्यो गदामागव भीषणाम् ।
 स्पृष्ट्वा मन्त्रेण तरसा विक्षेप च तनाद च ॥५७॥

of the human inhabitants of that spot gave up their lives, while others nervous with fear fled pell mell (51)

Then all the sons of Kartavirya well-armed fought with the demons with missiles rock peaks, swords and clubs (52)

The terrible minded demons checked them all smulngly, O Brahmanas, with a spear like the Bhairava at the end of a kalpa (53)

Then the five mighty sons of Karta virya headed by Śūrasena determined for a battle proceeded against Vidaha (54)

Śūra hurled the Raudra missile (presided over by Rudra) Śūrasena the Varuna missile (presided over by Varuna) Kṛṣṇa the Pratyapatya one, Dīrgha the Vīrya one, while Jayadhvaja hurled the Kauberi, Andra and Agneya missiles But the demon broke these missiles into pieces with his spear (55, 56)

Then the highly mighty Kṛṣṇa took up a frightful club and instantly touching it with a mantra and throwing it against the demon uttered a battle cry (57)

सप्राप्य सा यदाऽस्योरो विदेहस्य सिलोपमम् ।
 न दानव चालयितुं शशाकान्तकस्तनिभम् ॥५८॥
 दुद्रुवुस्ते भयग्रस्ता दृष्ट्वा तस्यातिपीड्यम् ।
 जयध्वजस्तु मतिमात् सस्मार जगत पतिम् ॥५९॥
 विष्णुं शशिष्णुं लोकादिमप्रमेयमनगमयम् ।
 त्रातारं पुरुषं पूर्वं धोषीति पीतवाससम् ॥६०॥
 ततः प्रादुरभूच्चक्रं सूर्यापुतसमप्रभम् ।
 आदेशाद् वासुदेवस्य भक्तानुग्रहकारणात् ॥६१॥
 जगद्वा जगता घोनि स्मृत्या नारायण नृप ।
 प्राहिणोद् ध्वं विदेहाय दानयेभ्यो यथा हरि ॥६२॥
 सप्राप्य तस्य घोरस्य स्कन्धदेशं सुदर्शनम् ।
 पृथिव्या पातयामास शिरोऽद्विशिखरकृति ॥६३॥

Dashing against the rock like chest of
 the demon however, the club could not
 move him resembling Yama as he was (58)

Stricken with fear at his great strength
 they fled while Jayadhvaja recalled in
 mind the master of the world Vishnu the
 Victor, Origin of the world the Immeasur-
 able one immune from ailments, the
 saviour, the Original Man lord of Laksmi
 the wearer of yellow robes (59-60)

Then there appeared the discus of
 Vasu radiant as a million suns, by
 the command of Vasudeva for obliging
 the devout (61)

Recalling Narayana, the origin of the
 universe in mind, Jayadhvaja grabbed the
 discus and hurled it against Videha
 just as Hari hurled it against the
 demons (62)

Reaching the neck of the terrible
 demon, the Sudarshana discus cut the head
 of the demon huge as the peak of a

तस्मिन् हते देवरिपी सुराद्या भ्रातरो नृपा ।
 समाययुः पुरं रम्या भ्रातर चाप्यपूजयन् ॥६४॥
 श्रुत्वाजयाम भगवान् जयध्वजपराक्रमम् ।
 कार्तवीर्यमुत द्रष्टुं विश्वामित्रो महामुनि ॥६५॥
 तमागतमयो दृष्ट्वा राजा सन्नान्तमानस ।
 समावेश्यासने रम्ये पूजयामास भावत ॥६६॥
 उवाच भगवान् घोरं प्रसादाद् भवतोऽसुर ।
 निपातितो मया सत्ये विदेहो दामधेनुर ॥६७॥
 त्वद्वाक्याच्छिरसदेहो विष्णुं सत्यपराक्रमम् ।
 प्रपन्नं शरणं तेन प्रसादो मे कृतं शुभ ॥६८॥
 यक्ष्यामि परमेष्ठानं विष्णुं पद्महस्तकणम् ।
 कथं केन विधानेन संपूज्यो हरिरोश्वर ॥६९॥

mountain, down on earth (63)

The foe of the gods being thus killed
 the princes headed by Śura returned to
 their beautiful capital and paid tributes
 to their brother (64)

Hearing of the prowess of Jayadhvaja,
 the son of Kartavirya the venerable sage
 Viśvamitra came thither to see him (65)

Beholding him come the king greatly
 fluried in mind, seated him on an exalted
 seat and devoutly paid him homage (66)

He said to the sage O thou venerable
 lord, it is by thy grace that the terrible
 Videha the chief of the demons has been
 struck down by me (67)

And by thy advice with all doubts
 removed I sought refuge unto Viṣṇu,
 possessed of genuine prowess and by Him
 has eminent favour been done to me (68)

'How may I propitiate that supreme
 lord Hari the lotus eyed one, how and
 with what rites the lord Hari has to be
 properly worshipped ? (69)

सोऽयं नारायणो देवः शिप्रमायश्च सुप्रभः ।
मयेमेतन्मयाचक्ष्य परं जीवतु ह्ये मे ॥७०॥

विश्वामित्र उवाच ।

यत्नं प्रवृत्तिर्भूतानां यस्मिन् सत्यमिदं जगत् ।
स मिहा सर्वभूतात्मा तमाश्रित्य विमुच्यते ॥७१॥
इन्द्रर्षाश्रमयमेष पूज्योऽयं पूज्योत्तमः ।
अरामहतभावेन मनाराध्यो न चान्यथा ॥७२॥
एतावदुदत्त्या भगवांश्च विश्वामित्रो महापुनिः ।
गुराष्टं पूजितो विप्रः जगामास स्वमाचमम् ॥७३॥

अथ भूरादयो देवमयजन्त महेश्वरम् ।
यज्ञेन यजाम्य तं विद्यामां यदमत्ययम् ॥७४॥
तान् वसिष्ठस्तु भगवान् याज्यामास सर्वान् ।
गौतमोऽथिरागस्त्यश्च नयं यदपरायणम् ॥७५॥
विश्वामित्रस्तु जगमान् जगद्यज्ञमरिदमम् ।
याज्यामाम गूढादिमार्गिदेव जगदंशम् ॥७६॥
तस्मै यत्ने महायोयो माशाद् देव स्य हरिः ।
आशिरामांश्च न भगवांस्तदनुवृत्तिमिवाभजन् ॥७७॥
य इमं शृणुयाप्रिय जगद्यज्ञपराश्रमम् ।
मर्षपात्रमुत्तानां विष्णुरोच स गच्छति ॥७८॥

इति श्रीकृष्णपुराणे पद्माहमया मदिनायां पूर्वविभागो षष्ठिः ॥२१॥

'Who be this god Viryama, and what
glory is he invested with, O thou of strict
vows, do tell me all that is I am
extremely eager to know these (70)

Vidyamitra said Vama is he from
whom all beings are created and in whom
this all world is merged. He is the embodi-
ment of the universal soul, and liberation
(from the world) is secured by seeking
shelter with Him (71)

Thus Puruottama has to be worshipped
(by men) in accordance with their caste
and Ashrama (stage of life) having no in-
tention for the result and act in any other
way (72)

Thus saying, the highly venerable
Vidyamitra returned to his own hermitage
after being paid homage to by Śūta and
the rest O Brahmanas (73)

Thereafter Śūta and his followers went

hopped Lord Maheshvara attainable
through sacrifices the undecaying Rudra,
by the performance of a sacrifice without
any desire whatsoever (74)

The venerable Vamsha proficient in
all the knowledges conducted them in
the sacrifice as well as Gautama Acarya
and Atri all adherents of Rudra (75)

He selected Vidyamitra also as priest
as priest for Jayaditya the subduer of
enemies in his sacrifice is the original
god Janardana the source of all beings (76)

In that sacrifice the great Vama had
Himself appeared in person to the
arrangement of all (77)

He who listened to this narrative
of the valor of Jaya was a friend from
all directions and a mate for the journey
of Vira (78)

सूत उवाच ।

जयध्वजस्य पुत्रोऽमृत तालजङ्घ इति स्मृतः ।
 शतपुत्रास्तु तस्यासन् तालजङ्घा प्रकीर्तिता ॥१॥
 तेषां ज्येष्ठो महावीर्यो वीतिहोत्रोऽभवन्नुप ।
 वृषप्रभृतयश्चान्ये वादया पुण्यकर्मिणः ॥२॥
 वृषो वराकरस्तेषां तस्य पुत्रोऽभवन्मधु ।
 मधो पुत्रशतं त्वासीद् वृषणस्तस्य वराभाक् ॥३॥
 वीतिहोत्रमुतभ्रापि विष्णुलोऽजन्त इत्युत ।
 दुर्जयस्तस्य पुत्रोऽभूत् सर्वताम्रविशारदः ॥४॥
 तस्य भार्या स्ववती मुनिं सर्वैरतृप्ता ।
 पतिव्रतासीत् पतिना स्वधर्मपरिपालिका ॥५॥

स कदाचिन्महाभाग कालिन्योतोरसस्थिताम् ।
 अपश्यदुर्वंशो देवीं गायन्तीं मधुरस्यनाम् ॥६॥
 ततः कामाहतमनास्तत्तमीपमुपेक्ष्य वै ।
 प्रोवाच सुचिरं कासं देवि रन्तु मयाऽहंसि ॥७॥
 सा वैवो नृपतिं दृष्ट्वा रूपलावभ्यस्तमुतम् ।
 रेमे तेन चिरं कासं कामदेवमिवापरम् ॥८॥
 कालात् प्रबुद्धो राजा तामुर्वशीं प्राह शोभनाम् ।
 गमिष्यामि पुरीं रम्भा हस्तो साऽग्रवीद् वचः ॥९॥
 न ह्यनेनोपभोगेन भवता राजमुत्तर ।
 प्रीतिं सनायते मया स्थातव्यं वत्सरं पुनः ॥१०॥

22

Suta said Jayadhvaja had a son named Talajangha who had a hundred offsprings all known also as Talajanghas (1)

Among them the eldest Vitisotra, possessed of immense strength, became the king Vṛṣa and the rest (who were the Talajanghas) of the progeny of Vāda were all virtuous (2)

Vṛṣa was among them the only one to continue the progeny His son was Mridhu who had a hundred sons of whom Vṛṣana was (the only one) blessed with a progeny (3)

Vitisotra's son was named as Ananta from whom was born Durjaya proficient in all scriptures (4)

His wife was beautiful accomplished with all qualities devoted to her husband

and attached to her own duties along with his husband (5)

Once the king saw the damsel Urvaśi singing sonorously on the bank of Kalindi (6)

Stricken by lust he approached her and entreated her to give him sexual pleasure for a long period (7)

Beholding the king handsome and appearing to be another Cupid as it were the damsel indulged in sexual pleasure with him for a long time (8)

Roused after a long duration the king told beautiful Urvaśi, I am going back to my beautiful city But she replied smilingly, 'O thou graceful among princes, I am not fully gratified with this much pleasure, thou need to stay here again for a whole year (9 10)

तामब्रवीत् ॥ मतिमान् गत्वा शीघ्रतरं पुरीम् ।
 आगमिष्यामि भूयोऽत्र तस्मैऽनुज्ञातुमर्हसि ॥११॥
 तमब्रवीत् सा सुमया तया कुरु विशापते ।
 नाग्ययाऽस्तरसा तावद् रन्तध्य भवता पुन ॥१२॥
 क्षेमिष्युपत्वा ययौ तूर्णे पुरीं परमशोभनाम् ।
 गत्वा पतिव्रता पत्नीं दृष्ट्वा भोतोऽभवन्नृप ॥१३॥
 सप्रेक्ष्य सा गुणवती भार्या तस्य पतिव्रता ।
 भोत प्रसन्नया प्राह याचा पोतयोधरा ॥१४॥
 स्वामिन् किमत्र भवती भोतिरद्य प्रवर्तते ।
 तद् यूहि मे यया तत्त्व न राज्ञा कीलंघे त्विदम् ॥१५॥
 स तस्या याम्यमाकर्ष्य सज्जायन्तचेतनः ।
 मोदाद्य किञ्चिन्मृपतिर्नानुदृष्ट्वा विवेद सा ॥१६॥

न भेतव्यं त्वया स्वामिन् कार्यं पापविशोधनम् ।
 भीते त्वयि महाराज राष्ट्रं ते नाद्यमेष्यति ॥१७॥
 तदा स राजा द्युतिमान् निर्मत्य तु पुरात् ततः ।
 गत्वा कम्पाग्रम पुण्यं दृष्ट्वा सत्र महामुनिम् ॥१८॥
 निशम्य कण्ववदनात् प्रार्थञ्चितविधिं शुभम् ।
 जगाम हिमवत्पृष्ठं समुद्दिश्य महाबल ॥१९॥
 सोऽप्यस्थत् पयि राजेन्द्रो गन्धर्ववरमुत्तमम् ।
 भ्राजमानं श्रिया व्योम्नि भूषितं दिग्भमात्मया ॥२०॥
 वोढ्यं मालाममिरघ्नं सस्मारास्तरसा धराम् ।
 उर्वशीं तां मनत्रके तस्या एवेयमर्हति ॥२१॥
 सोऽस्तौय कामुको राजा गन्धर्वपाथ सेन हि ।
 चकार सुमहद् युद्धं मालामादातुमुद्यत ॥२२॥

The wise (king) replied to her 'Going to my capital, I shall return to this place sooner, therefore, do thou grant me leave' (11)

To him did that pretty damsel reply, 'do accordingly O prince, but thou shalt not enjoy sexual pleasure with any other Apsaras' (12)

'Agreed' he said, and sped back to his charming capital where looking at his queen devoted to her husband the king grew alarmed (13)

Finding him frightened her accomplished and plump-breasted wife devoted to her husband softly addressed him (14)

'My lord wherefore is this fright of thine today do tell me in reality This (fright) does not redound to the reputation of kings' (15)

Hearing her words, the king stopped down in abashment and could not utter any word but she knew the matter through her inner vision (16)

'Thou need not get alarmed', O king she said only atonement has to be gone through for the sin (committed) If thou beest alarmed thy realm shall perish' (17)

Then the lustrous king walked out of that capital and reaching the sacred hermitage of Kanva, beheld the revered sage there (18)

Hearing from the lips of Kanva, the regulations pertaining to the expiation (of sin), the mighty prince proceeded towards the peak of Himavan (19)

On the way, the chief of the kings espied in the sky a handsome Gandharva shining with beauty and decorated with a celestial garland (20)

Beholding the garland the foe-destroyer prince remembered Urvashi, foremost among the Apsaras, and felt that the garland really befits her (21)

Intent on having the garland the highly lustful prince entered into a vigorous combat with the Gandharva (22)

विजित्य समरे माता गृहीत्वा दुर्जयो द्विजा ।
 जगाम तामप्सरसं कालिन्दीं द्रष्टुमादरात् ॥२३॥
 अबृष्टाऽप्सरसं तत्र कामवाणाभिषीदित ।
 वभ्राण सकला पृथ्वीं सप्तद्वीपसमन्विताम् ॥२४॥
 आक्रम्य हिमवत्पार्वमुपेक्षीदश्वनोत्सुकः ।
 जगाम जलप्रवरं हेमवटमिति श्रुतम् ॥२५॥
 तत्र तत्राप्सरसोर्वा बृष्टा स सिंहशिक्रमम् ।
 कामं सबधिरे घोरे भूयितं चित्रमाक्षया ॥२६॥
 सस्मरन्तुर्वशीषाभ्यं तस्यां ससक्तमानसः ।
 मयप्रतिस्नता सर्वा गिरिभृङ्गानि जग्मिष्यान् ॥२७॥
 तत्राप्यप्सरसं विश्रामदृष्ट्वा कामपीडितः ।

Securing the garland by defeating the Gandharva O Brahmanas the invincible prince eagerly wended his way towards Kalindi (River Yamuna), to meet the Apsaras there (23)

Not finding the Apsaras there the King, stricken to the core by the arrows of Cupid, journeyed throughout the entire world composed of the seven continents (24)

Traversing through the sides of the Himavan, the King, eager to discover Urvastī ascended the exalted mountain known as Hemakūṭa (25)

Beholding him there possessed of lionine strength and adorned by a wonderful garland, the principal Apsaras were smitten with intense lust (26)

Remembering the words of Urvastī, and being attached solely to her, the prince did not look at any of them, and proceeded towards the peaks of the mountain (27)

देवलोकं महामेहं ययौ देवपराक्रम ॥२८॥
 स तत्र मानसं नम्य सरस्वतीलोपविश्रुतम् ।
 भेजे शृङ्गाण्यतिक्रम्य स्वबाहुबलभाविता ॥२९॥
 स तस्य तीरे सुभगा वरन्तीमतिमालासाम् ।
 दृष्टवाननवधाङ्गौ तस्य माता ददौ पुनः ॥३०॥
 स भालया तदा वेलां भूयितां प्रेक्ष्य मोहितः ।
 रेमे कृतार्थमात्मानं जलानं सुचिरं तथा ॥३१॥
 अयोर्वसो राजवयं रत्नाग्रे वायव्यमवधीत् ।
 किं कृतं भवता पुनं पुरीं गत्वा दूधा नृप ॥३२॥
 स तस्य सर्वमाचष्ट पत्न्या यत् समुदीरितम् ।
 कण्वस्य दर्शनं चैव मालापहरणं तथा ॥३३॥

Not finding the divine Apsaras even there the lust stricken king, possessed of divine energy went up to the high Meru the region of the gods (28)

By dint of his physical strength, he crossed the peak and landed near the Mānasa lake famous throughout the three worlds (29)

There on the bank of the lake he espied the pretty damsel of flawless limbs lustfully moving about, and presented the garland to her (30)

Beholding her adorned with that garland the prince considered himself as gratified and had sexual enjoyment with her for a long time (31)

At the end of sexual intercourse Urvastī said to the king, 'O prince what was previously done by thee after uselessly reaching thy capital?' He related every thing to her including what the queen had told him, his visit to Kaṇva as well as the seizure of the garland (32,33)

श्रुत्वंतद् व्याहृतं तेन गच्छेत्त्याह हितेविणो ।
 शापं दास्यति ते कण्वो यमासि भयतः प्रिया ॥३४॥
 तथाऽसकृन्महाराजः प्रोक्तोऽपि मदमोहितः ।
 न तत्पाजाय तत्पार्षवं तत्र संन्यस्तमानसः ॥३५॥
 ततोर्वंशो कामरूपा राज्ञे स्वं ह्यभ्युक्तदम् ।
 दुरोमसं पिङ्गलाक्षं वशंयामास सर्वदा ॥३६॥
 तस्या विरक्तचेतस्कः स्मृत्या कण्वाभिभाषितम् ।
 विद्मामिति विनिश्चित्य तपः कर्तुं समारभत ॥३७॥
 सदासरद्वादशकं कन्दमूलफलशयनः ।
 भूय एव द्वादशकं वायुभक्षोऽभवन्मृष ॥३८॥
 गत्वा कण्वाश्रमं भीत्या तस्मै सर्वं श्यवेदयत् ।
 यासमन्तरसा भूयस्तपोयोगमनुत्तमम् ॥३९॥

वीक्ष्य त राजशार्बलं प्रसन्नो भगवानुपि ।
 कर्तुंकामो हि निर्बोज तस्यापमिदमब्रवीत् ॥४०॥
 एष्व उवाच ।
 गच्छ वाराणसीं दिव्यामीश्वराधुषिता पुरीम् ।
 यास्ते मोचयितुं लोकं तत्र देवो महेश्वरः ॥४१॥
 स्नात्वा सतर्प्य विधिवद् गङ्गायां देवता पितृन् ।
 दृष्ट्वा विश्वेश्वरं सिङ्गं किल्बिषान्मोक्षयेत्तिलताम् ॥४२॥
 प्रणम्य शिरसा कण्डमनुत्ताप्य च दुर्जयः ।
 वाराणस्या हरं दृष्ट्वा पापान्मुक्तोऽभयत् ततः ॥४३॥
 जगाम स्वपुरीं शुभ्रा पालयामास मेदिनीम् ।
 याजयामास तं कण्वो याचितो घृणया मुनिः ॥४४॥
 तस्य पुत्रोऽयं भतिमान् सुप्रतीक इति श्रुतः ।
 बभूव जातमात्रं तं राजानमुपतस्थिरे ॥४५॥

Hearing his words the damsel who
 wished him well asked him to go back
 otherwise Kanva would pronounce a curse
 on him and similarly his beloved (queen)
 would utter a curse on (the Apsaras)
 herself (34)

Though repeatedly urged by her thus,
 the infatuated king mentally attached to
 her, did not leave her company (35)

Then, Urvaśī, able to take any form at
 will exhibited herself in an ugly, hairy,
 tawny-eyed form constantly before the
 King (36)

With his mind unattached to her, the
 king recollected the advice of Kanva, and
 crying fit on himself, took to penance
 For full twelve years the king lived only
 on roots and fruits, and another twelve
 years he sustained himself only on air
 [3, 38]

Thereafter he went to the hermitage of
 Kanva in fear, and narrated everything
 to him including his intercourse with the

Apsaras and resorting thereafter to severe
 penance (39)

Seeing the foremost of the kings, the
 venerable sage became propitious and
 intending to cure him radically of his sin,
 said to him thus (40)

Kanva said 'Do thou go to the divine
 city of Vārāṇasī, inhabited by the lord,
 where dwells the lord Maheshvara for
 removing the bondage of people (41)

Bathing in the Ganga there, offering
 oblations to the gods and the Manes, and
 paying a visit to the idol of Viśveśvara,
 thou shalt be freed from all sin. Bowing
 down with his head to Kanva and with
 his permission the unconquerable king
 paid a visit to Harī in Vārāṇasī, and
 there he was freed from his sin (42, 43)

Returning to his bright city, he ruled
 over the earth and besought by him the
 sage Kanva, out of compulsion officiated
 as the priest in his sacrifice (44)

His son was the prudent Supratika,

उर्वश्या च महावीर्याः सप्त देवसुतोपमाः ।

कन्या जगृहिरे सर्वा गन्धर्वदयिता दिवाः ॥४६॥

एष व कथितः सम्पत् सत्सजित उत्तमः ।

वशः पापहरो नृषा क्रोष्टोरपि निबोधत ॥४७॥

इति श्रीब्रह्मपुराणे षट्साहस्रनां सप्तविंशत्या पूर्वविभागे द्वाविंशोऽध्यायः ॥२३॥

२३

सूत उवाच ।

क्रोष्टोरेकोऽभवत् पुनो ब्रजिनोबानिति धृतिः ।

तस्य पुनो महान् स्वातिवशद्गुस्तत्सुतोऽभवत् ॥१॥

उशद्गोरभवत् पुनो नाम्ना चित्ररथो क्ली ।

अथ चंद्ररथिलोचि शशबिन्दुरिति स्मृतः ॥२॥

तस्य पुत्रः पृथुयसा राजाऽबूद् धर्मतत्परः ।

पृथुकर्मा च तत्पुनस्तस्मात् पृथुजयोऽभवत् ॥३॥

पृथुकीर्तिरसूत् तस्मात् पृथुदानस्ततोऽभवत् ।

पृथुधयास्तस्य पुत्रस्तस्यासीत् पृथुसत्तमः ॥४॥

उशना तस्य पुत्रोऽमूत् सितेपुस्तत्सुतोऽभवत् ।

तस्याबूद् स्वयंकवचः परावृत् तस्य सत्तमा ॥५॥

परावृत् सुतो जज्ञे व्यापद्यो लोकविभूत ।

तस्माद् विदर्भः सजने विदर्भात् कथ्यकंशिकौ ॥६॥

रोमपादस्तृतीयस्तु बभ्रुस्तस्यात्मजो नृप ।

धृतिस्तस्याभवत् पुनः सस्तस्तस्याप्यभूत् सुतः ॥७॥

who at the time of his very birth, was
acclaimed as the King (by people) (45)

In Urvaśī also, the King begot seven
mighty sons resembling celestial princes,
all of whom, O Brāhmanas, took
Gandharva brides as their consorts (46)

Thus has been fully narrated to you
the excellent progeny of Sahasrajit (the
listening of) which removes sin Now do
you listen to the progeny of Kṛotsu
also (47)

Thus ends Twenty second Chapter the first Part of the Kūrma Purāṇa
Samhita consisting of six thousand verses-22

22

Sūta said : Kṛotsu had a son named
Vṛjivān whose great son was Svān and
Usadgu was the latter's son (1)

From Usadgu was born a powerful son
named Citraratha The son of Citraratha
again was named as Śaśabindu (2)

His son was the king Pṛthuyāsa,
devoted to righteousness His son was
Pṛthukarman whose son again was named
as Pṛthujaya (3)

From him was born Pṛthukīrti whose
son was Pṛthudana From him again was
produced Pṛthusravas whose son was
Pṛthuvitama (4)

His son was Usanas whose son was
Sitasu From him was born Rukmakavaca
and Parāvṛtagaṇ was his son O excellent
ones (5)

Parāvṛt had a son named Jyāmagha,
who was famous in the world From him was

सस्तस्य पुत्रो बलवान् नाम्ना विश्वराहस्तु स ।
 तस्य पुत्रो महावीर्यं प्रजावान् कौशिकस्ततः ।
 अमृतं तस्य सुतो धीमान् सुमन्तुस्तस्य सुतोऽजलः ॥८॥
 केशिकस्य सुतश्चेदिरचेद्यास्तस्याभवन् सुताः ।
 तेषां प्रधानो ज्योतिष्मान् वपुष्मास्तस्य सुतोऽभवत् ॥९॥
 वपुष्मतो बृहन्मेधा श्रोत्रेयस्तस्य सुतोऽभवत् ।
 तस्य शीतरथो विप्राः रुद्रमक्तो महाव्रतः ॥१०॥
 क्रथस्याप्यभवत् कुन्ती दुष्णी तस्याभवत् सुतः ।
 दुष्णोऽभिवृत्तिस्त्यमो दकार्हस्तस्य तु द्विजाः ॥११॥
 दशार्हपुत्रोऽप्यारोहो भीमस्तस्य सुतोऽभवत् ।
 जंभूतिरभवद् भीरो विकृतिः परशोरहा ॥१२॥

तस्य भीमरथ पुत्र तस्माद्वरयोऽभवत् ।
 दानधर्मरतो नित्यं सम्पत्क्षीलपरायणः ॥१३॥
 कदाचिन्मृगया यातो दृष्ट्वा राक्षसमूर्जितम् ।
 द्रुदाव महताविष्टो भयेन मुनिपुंगवाः ॥१४॥
 अन्वधावत् सकृद्वो राक्षसस्त महाबलः ।
 दुर्योधनोऽतिप्रकाशः धृतासक्तमहाकरः ॥१५॥
 राजा नवरथो भोत्या नातिदूरादनुत्तमम् ।
 अपश्यत् परमं स्थानं सरस्वत्या मुगोपितम् ॥१६॥
 स तद्वेगेन महता संप्राप्य मतिमान् नृपः ।
 बबन्धे शिरसा दृष्ट्वा साक्षाद् देवो सरस्वतीम् ॥१७॥
 तुष्टाव वाग्भिरिष्टाभिर्बद्धाञ्जनिरग्निरजित् ।
 पपात दण्डवद् भूमौ स्वामहं शरणं गतः ॥१८॥

born Vidarbha and from Vidarbha were born Kratha and Kausika and a third named Romapada whose son was the prince Babhru Dhriti was the son of Babhru and Samsta again was the son of Dhriti (6-7)

Samsta had a mighty son who was Visvasaha by name His son was the highly valorous Prajavan from whom sprang Kausika He had a son the wise Sumantu from whom was born Anala (8)

Kausika's son was Cedi whose sons (Caryas) were many among whom the principal was Jyotisman whose son was Vapusman (9)

Vapusman's son was Bhranmedha whose son was Śrideva His son again O Brahmanas was the mighty Vitaratha devoted to Rudra (10)

Kratha's son was Kunti whose son was Vṛṣṇi, from Vṛṣṇi was born Navriti, and O Brāhmanas, Darbha was his son (11)

Darbha's son was Aruha who had a son named Jimuta The son of Jimuta

was the valiant Vikṛti the extirpator of enemy chiefs whose son was Bhamaratha from whom again sprang Navaratha, who was devoted to liberality and righteousness and thorough adherent to virtue (12, 13)

Once a hunting he espied a fierce Raksasa and seized with great fright, O excellent hermits he took to his heels (14)

The mighty Raksasa Duryodhana wrathful and invincible resembling the fire, with spear in his hand chased him (15)

The intelligent king Navaratha, saw in the neighbourhood a lovely and best place protected by Sarasvati (16)

Speeding inside the sanctuary the wise king beheld there the goddess Sarasvati herself and paid her homage with his head (17)

With folded hands, the vanquisher of enemies propitiated the goddess with agreeable words, bowing prostrate on the ground and said I seek shelter with thee (18)

नमस्यामि महादेवो साक्षात् देवो सरस्वतीम् ।
 वादेवतामनाद्यन्तामोम्भरो ब्रह्मचारिणीम् ॥१९॥
 नमस्ये जगता योनिं योगिनीं परमा कलाम् ।
 हिरण्यगर्भमहिषीं त्रिनेत्रा चन्द्रखेलराम् ॥२०॥
 नमस्ये परमानन्दा चित्कृता ब्रह्मरूपिणीम् ।
 पाहि ना परमेशानि भीत शरणयागतम् ॥२१॥
 एतस्मिन्नन्तरे क्रुद्धो राजान राक्षसेश्वर ।
 हन्तु समागत स्थानं यत्र देवी सरस्वती ॥२२॥
 समुद्यम्य तदा स्रुत प्रवेष्टुं यत्तदर्पित ।
 त्रिलोकमातुस्तस्यान शशाङ्कविस्थसन्निभम् ॥२३॥
 तबालरे मृद् स्रुत पुगान्तादित्यमग्निभम् ।

I bow to the great goddess to the deity
 Sarasvatī herself the goddess of speech
 the Originless and Endless divinity the
 Supreme goddess, the chaste one (19)

Obeisance to the source of the universe
 the skilful one (Yoginī), the supreme Art
 consort of the golden egg born lord, three
 eyed moon crested goddess (20)

Obeisance to the ever blissful one
 possessed of pure intelligence, the embodi-
 ment of the Supreme Spirit Do thou
 protect me, O Supreme Goddess who
 hast come fearfully to thee for shelter (21)

In the meantime the wrathful lord of
 the Rakshasas arrived at the spot where the
 goddess Sarasvatī was staying in order to
 kill the King (22)

Raising his spear the Rakshasa haughty
 with power, wanted to enter the sanctuary
 of the mother of the three worlds, which
 was as resplendent as the sun and moon
 together (23)

In the meanwhile a mighty spirit
 resembling the sun at the end of the Yuga

शुलेनोरसि निभिद्य पातयामास त भुवि ॥२४॥
 गच्छेत्त्याह महाराज न स्यात्तव्य त्वया पुन ।
 इदानीं निर्भयस्तूर्णं स्थानेऽस्मिन् राक्षसो हत ॥२५॥
 ततः प्रणम्य हृष्टात्मा राजा नवरथ पराम् ।
 पुरीं जगाम विप्रेन्द्रा पुरवरपुरोपमाम् ॥२६॥
 स्थापयामास देवेशो तत्र भक्तिसमन्वित ।
 इति च विविधपद्मैर्होमैर्देवो सरस्वतीम् ॥२७॥
 तस्य चासीद् वशरथ पुत्र परमधार्मिक ।
 देव्या भक्तो महातेजा शकुनिस्तस्य चात्मज ॥२८॥
 तस्मात् करम्भ समूहो देवरातोऽभवत् तत ।
 इति ॥ चाश्वमेधेन देवक्षत्रञ्च तत्सुत ॥२९॥

planted a spear in the heart of the Rakshasa
 and brought him on the ground (24)

O great King said he, do thou now
 move away without fear Thou need
 not stay here any more since the Rakshasa
 has been killed (25)

Then O eminent Brahmanas, the
 prince Navaratha, glad at heart, bowed
 down to the goddess and came back to his
 capital resembling the capital of
 Indra (26)

And there he installed the goddess
 Sarasvatī with devotion, and propitiated
 the goddess with the performance of various
 sacrifices and offering of oblations (27)

He had a very pious son named
 Dasaratha, devoted to the goddess
 (Sarasvatī) and extremely energetic
 His son again was Śakuni (28)

From him was born Karamāha who
 begot a son named Devarāta who per-
 formed the Āśvamedha sacrifice. His son
 was Devākshatra (29)

मधुस्तस्य तु वायादस्तरमात् शुद्धवशोऽभवत् ।
 पुत्रद्वयमभूत् तस्य सुशामा चानुरेव च ॥३०
 अनोस्तु पुण्डुरसोऽभूदशुस्तस्य च रिकषभात् ।
 अशामो सत्त्वतो नाम विष्णुभक्त प्रतापवान् ।
 महान्मा दाननिरतो धनुर्वेदविदा वर ॥३१
 त्वा नारदस्य वचनान् घातुदेवार्चनान्वितम् ।
 शास्त्रं प्रवर्तयामास पुण्ड्रगोत्रादिभि श्रुतम् ॥३२
 तस्य नाग्रा तु विद्यापत सास्त्रेण नाम शोभनम् ।
 प्रवर्तते महाशास्त्रं पुण्ड्राक्षीना हिनापहम् ॥३३
 सास्त्रतस्तस्म पुनोऽभूत् गर्वसाहजविशारद ।
 पुण्ड्रभूषो महाराजस्तेन वै तत्प्रवर्तितम् ॥३४
 सात्यत सात्यसप्त कौशम्बा मुखे सुतान् ।

बन्धकं च महामोजं धृतिं देवाय नृपम् ।
 ज्येष्ठं च भजमानास्य धनुर्वेदविदां वरम् ॥३५
 तेषां देवायुषो राजा चत्वार परम तप ।
 पुत्रः सर्वयुगोपेतो मम भूयादिति प्रभु ॥३६
 तस्य बभूवुरिति रथात् पुण्ड्रभूषोऽभयनृप ।
 धार्मिको ऋषस्यस्तस्त्वज्ञानरत सदा ॥३७
 भजमानस्य मुञ्जस्य भजमाना विप्रतिरे ।
 तेषां प्रधानो विद्यापती निमि कुरुण एव च ॥३८
 महाभोजकुले जायते भोजनं धर्मानिरास्तया ।
 यज्ञे सुमित्रो ब्रह्मदानममित्रं शिनिस्तया ॥३९
 यन्मित्रादग्नून्मित्रो निम्रस्य द्वौ वनूयतु ।
 प्रसेनस्तु महाभाग सन्नातिनाम शोभन ॥४०

नमस्यामि महादेवीं साक्षाद् देवीं सरस्वतीम् ।
 वाग्देवतामनाद्यन्तामोम्भरीं श्रुत्यचारिणीम् ॥१९॥
 नमस्ये जगता योनिं योगिनीं परमां कताम् ।
 हिरण्यगर्भमहिषीं त्रिनेत्रा चन्द्रशेखराम् ॥२०॥
 नमस्ये परमानन्दा चित्कता बहुरूपिणीम् ।
 पाहि मां परमेशानि भीत शरणमागतम् ॥२१॥
 एतस्मिन्नन्तरे क्रुद्धो राजानं राक्षसेश्वरः ।
 हातुं समागतः स्यात्तं यत्र देवी सरस्वती ॥२२॥
 समुद्यम्य तदा स्रुत प्रवेष्टुं बलवर्षितः ।
 त्रिलोक्यामुत्तस्त्वानं जराङ्गाक्षित्यसन्निभम् ॥२३॥
 तदन्तरे महद् भूतं युगान्ताक्षित्यसन्निभम् ।

भूतेनोरसि निमिष पातयामास तं भुवि ॥२४॥
 गच्छेद्ब्रह्म महाराज न स्वातव्यं त्वया पुनः ।
 इदानीं निर्भयस्तूर्णं स्थानेऽस्मिन् राक्षसो हतः ॥२५॥
 ततः प्रणम्य हृष्टात्मा राजा नवरथः पराम् ।
 पुरीं जगाम चिप्रेन्द्राः पुरंदरपुरोपमाम् ॥२६॥
 स्वापयामास देवेशीं तत्र भक्तिसमन्वितः ।
 इति च विविधैर्पञ्चैर्होमैर्देवीं सरस्वतीम् ॥२७॥
 तस्य चासीद् वशरथः पुत्रः परमधार्मिकः ।
 देव्या भक्तो महातेजाः शत्रुनिस्तस्य चात्मजाः ॥२८॥
 तस्मात् करन्म संभूतो देवरातोऽभयत् ततः ।
 इति स चाश्वमेधेन देवक्षत्रश्च तत्सुतः ॥२९॥

I bow to the great goddess, to the deity
 Sarasvatī herself the goddess of speech,
 the Originless and Endless divinity, the
 Supreme goddess, the chaste one (19)

Obeisance to the source of the universe,
 the skilful one (Yoginī), the supreme Art,
 consort of the golden egg born lord, three-
 eyed moon-crested goddess (20)

Obeisance to the ever-blessful one,
 possessed of pure intelligence, the embodi-
 ment of the Supreme Spirit. Do thou
 protect me, O Supreme Goddess, who
 hast come fearfully to thee for shelter (21)

In the meantime the wrathful lord of
 the Rākṣasas arrived at the spot where the
 goddess Sarasvatī was staying, in order to
 kill the King (22)

Raising his spear, the Rākṣasa, haughty
 with power, wanted to enter the sanctuary
 of the mother of the three worlds, which
 was as resplendent as the sun and moon
 together (23)

In the meanwhile a mighty spirit
 resembling the sun at the end of the Yugas

planted a spear in the heart of the Rākṣasa
 and brought him on the ground (24)

O great King, said he, do thou now
 move away without fear Thou need
 not stay here any more since the Rākṣasa
 has been killed. (25)

Then, O eminent Brāhmanas, the
 prince Navarathī, glad at heart, bowed
 down to the goddess and came back to his
 capital resembling the capital of
 Indra (26)

And there he installed the goddess
 Sarasvatī with devotion, and propitiated
 the goddess with the performance of various
 sacrifices and offering of oblations (27)

He had a very pious son named
 Daśaratha, devoted to the goddess
 (Sarasvatī), and extremely energetic
 His son again was Sakunī (28)

From him was born Karambha who
 begot a son named Devarāta who per-
 formed the Asvamedha sacrifice. His son
 was Devākṣatra. (29)

मधुस्तस्य तु दद्यादस्तस्मात् कुशवशोऽभवत् ।
 पुनर्द्वयमगूत् तस्य सुत्राया घानुरेव च ॥३०॥
 अतोस्तु पुष्कस्तोऽभूदंशुस्तस्य च रिक्ष्यमाक् ।
 अयाशोः सत्त्वतो नाम विष्णुभक्तः प्रतापवान् ।
 महात्मा दाननिरतो धनुर्वेदविदा वरः ॥३१॥
 स मारुहस्य वृक्षनाद् वासुदेवाचंनान्वितम् ।
 शास्त्रं प्रवर्तयामास कुण्डयोगोत्तादिभिः श्रुतम् ॥३२॥
 तस्य नाश्रा तु विख्यातं सात्त्विकं नाम तोमनम् ।
 प्रवर्तते महाशास्त्रं कुण्डाद्योना हिनायहम् ॥३३॥
 सात्त्विकस्तस्य पुत्रोऽसूतः सर्वशास्त्रविशारदः ।
 पुण्यश्लोकी महाराजस्तेन वै तत्प्रवर्तितम् ॥३४॥
 सात्त्विकः सत्त्वस्यपन्नः कीर्तयामास सुपुत्रे सुतान् ।

अन्धकं वै महामोक्षं वर्णिष्य देवावृष नृपम् ।
 ज्येष्ठं च भवमानास्य धनुर्वेदविदा वरम् ॥३५॥
 तेषां देवावृषो राजा चचार परमं तपः ।
 पुत्रः सर्वगुणोपेतो यमं मूषादिति प्रभुः ॥३६॥
 तस्य बभ्रुरिति ख्यातः पुण्यश्लोकोऽभवन्मृषः ।
 धार्मिको रपसपन्नस्तत्त्वज्ञानरतः सदा ॥३७॥
 भजमानस्य सुकृज्या मजमना विजितिरे ।
 तेषां प्रधानो विजयाती निमिः कृष्ण एव च ॥३८॥
 महाभोजकुले जाता योना दैमातिकास्तथा ।
 वृष्णेः सुमित्रो बलवानवमित्र शिनिस्तथा ॥३९॥
 अममिनादभून्निघ्नो निघ्नस्य द्वौ वभूवतुः ।
 प्रसेनस्तु महाभागः सनातिभ्रातृ चोत्तमः ॥४०॥

His offspring was Madhu from whom sprang Kuruvaśi who had two sons named Sutrāma and Anu (30)

Anu's son was Puṣkasta whose heir was Ambu. Anu's son was named Sattvata, devoted to Viṣṇu endowed with prowess, high-souled, benevolent and foremost among archers (31)

He on the advice of Nārada founded a branch of study full of the worship of Vasudeva relating to Kuṇḍa (illegitimate child of a married lady) and Gulaka (illegitimate offspring of a widow) (32)

This extensive and extremely good branch of study known as 'Sattvata' according to his name conducive to the welfare of the Kuṇḍas and others has still been continuing (33)

His son was Sattvata, proficient in all branches of knowledge. By that celebrated line was that (branch of knowledge) founded (34)

Sattvata, full of energy did give birth in

Kausalyā to virtuous sons named Andhaka, Mahābhōja, Vṛṣṇa and the divine Devāvṛdha as also the eldest of them named Bhr̥yamāna, foremost among archers (35)

Among them, the prince Devāvṛdha practised severe penance with the desire that he be blest with a son endowed with all qualities and suzerain over all (36)

He had a son named Babhru, famous, pious, handsome and always devoted to the attainment of the supreme knowledge (37)

From Bhajamāna were born in Śṛṅjayī sons, known as Bhajamānās, of them the two principal and famous ones were Nimi and Kṛkṛna (38)

In the line of Mahābhōja were born Bhōjas and Vaimāśṛṭakas. From Vṛṣṇa were born three powerful sons named Sumitra, Anamitra and Śini. (39)

From Anamitra sprang Nighna, from Nighna were born two sons, the illustrious

अनमित्रान्निजं जने कनिष्ठाद् वृष्णिनन्दनात् ।
 सत्यवान् सत्यसंपन्नः सत्यकस्तत्सुतोऽभवत् ॥४१॥
 सात्प्रकर्म्युधानस्तु तस्यासद्भोऽभवत् सुतः ।
 कुणिस्तस्य सुतो योमांस्तस्य पुत्रो युगंधरः ॥४२॥
 माद्रथा वृष्णेः सुतो जने पृश्निर्वै यद्वनन्वनः ।
 जनाते तनयौ पृश्नेः श्वफल्कश्चित्रकश्च ह ॥४३॥
 श्वफल्कः काशिराजस्य सुता भार्यामिन्दतः ।
 तस्यानजयपत् पुत्रमकूरं नाम धामिकम् ।
 उपमङ्गुस्तथा मङ्गुराये च यहवः सुताः ॥४४॥
 अत्ररस्य स्मृतः पुत्रो देववानिति विधृतः ।
 उपदेवश्च पुण्यात्मा तयोर्विश्वप्रमाथिनौ ॥४५॥
 चित्रकस्याभवत् पुत्रः पृथुविपृथुरेव च ।
 अभ्यग्रीयः सुबाहुश्च सुभारवंकगवेपथौ ॥४६॥

अन्यकात् काश्यपुहिता सेवे च चतुरः सुतान् ।
 कुकुरं भजमानं च मुनि कम्पतर्वाहपम् ॥४७॥
 कुकुरस्य सुतो वृष्ण्यवृष्णेस्तु तनयोऽभवत् ।
 कपोतरोमा विपुलस्तस्य पुत्रो विलोमकः ॥४८॥
 तस्यासौतु तुम्बुरुस्तथा विद्वान् पुत्रो नलः किल ।
 एवाक्ये तस्य नामानुरनोरानकदुन्दुभिः ॥४९॥
 स गोवर्धनमासद्य तताप विपुलं तपः ।
 वरं तस्मै ददौ देवो शशा लोकमहेश्वरः ॥५०॥
 वंशस्य चाध्या कोति गानयोगमनुत्तमम् ।
 गुरोरभ्यधिकं विप्राः कामरूपिश्चमेष च ॥५१॥
 स तद्व्या वरमव्यग्रो वरेण्यं द्रुपवाहनम् ।
 पूजयामास गानेन स्थाणुं त्रिवसपूजितम् ॥५२॥

Praena as well as the excellent
 Satrajit. (40)

From Śini, the son of Vysni and the
 youngest brother of Anamitra, was born a
 truthful and pious son named Satyaka.
 Satyaka's son was Yuyudhāna (Sātyaki)
 whose son again was Asanga. His son was
 the wise Kunt whose son was Yugan-
 dhara. (41, 42)

In Mādrī was born a son of Vṛṣṇi,
 named as Prṣpi, the gladdener of the Yadu
 family; from Prṣpi were born two sons,
 Śvaphalka and Citrala. (43)

Śvaphalka married the daughter of
 the king of Kāśī, and in her he begot a
 pious son named Akṣira, as also Upa-
 mangu, Mangu and many other sons (44)

Akṣira's sons were Devaśān as well as
 the high souled Upadeva, from whom
 again were born Viśva and Pra-
 māthina. (45)

Citrala's sons were Pṛithu, Vipṛithu.

Śiśvagrīva, Subāhu, Supṛśvāka and
 Gaveśana. (46)

From Andhaka, the daughter of Kāśya
 gave birth to four sons, named Kukura,
 Bhajamāna, Śuci and Kambalabarhi (47)

Kukura's son was Vṛṣpi whose son was
 Kapotaromā (also known as) Vipula, whose
 son again was Vilomaka (48)

He had a learned son named Nala,
 friend of Tumburu. He had a son by
 the name of Anu and from Anu was born
 Anakadundubhi (49)

Repairing to Govardhana (hill), he
 practised a severe penance, and lord
 Brahmā, the great master of the world,
 bestowed on him the boon, O Brāhmanya,
 that he would win imperishable fame for
 his family, excellent knowledge of music
 exceeding that even of his preceptor, and
 the ability to assume any form as he
 pleased. (50, 51)

Obtained the boon, the unexcited one
 again set himself to propitiate the adora-

तस्य गानरतस्याय भगवानम्बिकमपति ।
 कन्यारत्न ददौ देवो दुर्लभ त्रिदशैरपि ॥५३॥
 तथा तं सङ्गतो राजा गानधोपमनुत्तमम् ।
 अशिशपदमित्रघ्नः प्रियां सा अन्तस्तो वनाम् ॥५४॥
 तस्यामुत्पादयामास सुभुज नाय शोभनम् ।
 रूपतावपमपद्मा ह्रीमतीमपि कन्यकाम् ॥५५॥
 ततस्तं जननो पुनः शाल्ये कपति शोभनम् ।
 शिकयामास विधिवद् गानविद्यां च कन्यकाम् ॥५६॥
 हृत्पोषनयनो यैवानधोऽथ विधिवद् बुरो ।
 चन्द्रबाह्वामशा कन्या गन्धर्वाणां तु भानसोम् ॥५७॥
 तस्यामुत्पादयामास पञ्च पुत्राननुत्तमान् ।
 शौणावाहनतत्त्वज्ञानं सप्तमास्त्रविशारदान् ॥५८॥

ble bull riding lord Śiva through
 songs (52)

Pleased with him thus engaged in
 songs, the lord Śiva, husband of Ambikā,
 gave unto him the gem of a daughter, a
 rare acquisition even for the gods (53)

United with her, the prince, extirpator
 of enemies, imparted to his beloved, of
 rolling eyes the excellent art of
 music (54)

In her did he beget a beautiful
 armed son named Śobhana as well as a
 beautiful and graceful daughter named
 Hṛtmatī (55)

Their mother trained up her son
 Śobhana as well as her daughter in music
 methodically even from their child-
 hood (56)

Being initiated into the sacred thread,
 and having studied the Ved's methodi-
 cally under the preceptor, the prince
 Śobhana married a Gandharvā maiden
 named Mīnastī (57)

पूर्वं शौत्रैः सपत्नीको राजा गानविशारदः ।
 पुत्रयामास गानेन देव त्रिपुरनाशनम् ॥५३॥
 ह्रीमतीं चापि सा कन्या श्रीरिवायतनोचना ।
 सुबाहुर्नाम गन्धर्वस्तामादाम ययौ पुरोम् ॥५४॥
 तस्यामप्यभवत् पुत्रा गन्धर्वस्य सुतेजसः ।
 सुषेणघोरसुप्रोक्तसुगोमनरवद्गन्धः ॥५५॥
 अयासोदमिजित् पुत्रो घोरस्त्वानककुबुजे ।
 पुनर्वसुद्व्याभिमितः सप्तमूयद्गुरुः सुतः ॥५६॥
 मातृकस्योपसेनश्च देवकश्च द्विजोत्तमाः ।
 देवकस्य सुता घोरा जज्ञिरे त्रिशोपमाः ॥५७॥
 देवपुत्रपदेकश्च सुदेवो वयस्रमितः ।
 तेषां त्वत्तारः सप्ततस्तन् वसुदेवाय ता वयौ ॥५८॥

In her did he beget five excellent sons,
 expert in the playing of lyre and proficient
 in the science of music (58)

The King, proficient in music together
 with his wife, sons, and grandsons, propit-
 iated the lord Śiva, destroyer of Tripura,
 through music (59)

A Gandharvā named Subāhu carried
 away Hṛtmatī whose eyes were as wide as
 of Lakṣmī to his capital (60)

In her to the mighty Gandharvā were
 born (five) sons named as Suṣeṇa, Vira
 Sugriva, Subhoja, and Varavāhana (61)

Thereafter Anakadundubhiḥ had a
 mighty son named Abhoja from whom was
 born Punarvasu who again begot Ahuka
 (62)

Ahuka's sons were Ugrasena and
 Devaka, O excellent Brāhmapāra, Devaka
 had four valiant god-like sons named as
 Devāsana, Upadeva, Sudēva and Deva-
 kṣita They had seven sisters, (Devakā)
 gave them unto Vasudeva (63-64)

यकदेवोपदेवा च तथान्या देवरक्षिता ।
 श्रीदेवा भान्तिदेवा च सहदेवा च सुवता ।
 देवकी चापि साता तु वरिष्ठोऽमृतं सुमन्वया ॥६५॥
 उपसेनस्य पुत्रोऽभ्युन्नयोः वंस एव च ।
 सुभूमौ राष्ट्रपातश्च दुष्टिमाश्रयकुरेव च ॥६६॥
 भजमानावमृतं पुत्रः प्रत्यस्तोऽसी विदूरथः ।
 तस्य शूरः शनिस्तस्मात् प्रतिक्षत्रस्ततोऽभयत् ॥६७॥
 स्वयंभोजस्ततस्तस्माद् हृदिकः शत्रुतापनः ।
 कृतवर्मास्य तत्पुत्रो देवरस्तत्पुतः स्मृतः ।
 स शूरस्तत्पुतो धीमान् वसुदेवोऽयं तत्पुतः ॥६८॥
 वसुदेवान्महाबाहुर्वासुदेवो जगद्गुरुः ।
 समुव देवकीपुत्रो देवरन्मयितो हरिः ॥६९॥

They were named as Vrkadevā, Upadevā, Devarakṣitā, Śrīdevā, Śāntudevā the pious Sahadevā, and the slender waisted Devakī who was the best of them all (65)

Ugrasena's sons were Nyagrodha, Kamsa, Subhūmī, Rāstrapāla, Tustumān, and Śanku, (66)

From Bhujamāna was born a son famed as Vidūratba, whose son was Śūra, whose son again was Śamu, who begot Pratikṣatra as his son. (67)

His son was Svayambhōja, from whom was born Hṛdika, the tormentor of enemies, whose son was Kṛtāvarmā who begot Devara as his son Śāra whose son was Dhīmān who again has Vasudeva as his son (68)

From Vasudeva sprang the mighty-armed Vāsudeva, preceptor of the world. Hari, who being entreated by the gods, took birth as the son of Devakī (69)

O illustrious ones, Rohini, the grace-

रोहिणी च सहागम्या वसुदेवस्य शोभता ।
 असूत पत्नी संकर्षे रामं ज्येष्ठं हलायुधम् ॥७०॥
 स एव परमात्माऽसौ वासुदेशो जगन्मयः ।
 हलायुधः स्वयं साक्षाच्छ्रेयः संकर्षणः प्रभुः ॥७१॥
 भृगुज्ञापच्छलेनैव मानयन् मानुषो तनुम् ।
 जमूव तस्या देवव्या रोहिण्यामपि माधवः ॥७२॥
 उमादेहसमुद्भूता शोणनिद्रा च कौशिकी ।
 चित्रोवाद् वसुदेवस्य यशोदातनया ह्यमृत ॥७३॥
 ये चान्ये वसुदेवस्य वासुदेवाग्रजाः सुताः ।
 प्रायेष कंसस्तान् सर्वान् जघान मुनिपुंगवाः ॥७४॥
 सुषेभश्च तथोदायी भद्रसेनो महाबलः ।
 ऋजुदासो भद्रदासः कीर्तिमानपि पूर्वजः ॥७५॥

ful wife of Vasudeva gave birth to her eldest son Rāma Saṅkarsana the plough-armed one (70)

Vāsudeva = the Primordial soul, the All pervading one, while the plough-armed lord Saṅkarsana as the Śeṣa Serpent himself (71)

Under the plea of the curse of Bhṛgu, Mādhava took birth in the womb of Devakī as also in that of Rohini, assuming the human body (72)

At the direction of Vāsudeva, Kauṣikī originating from the body of Umā and possessed of meditative slumber took birth as the daughter of Yaśodā (73)

The other sons of Vasudeva, elder than Vāsudeva, O excellent ascetics, were all killed by Kamsa earlier (74)

They were Suṣena, Udaya, Bhadrāsena, Mahābala, Rjodāsa, Bhadrādāsa and Kīrtiman (75)

हृतेष्तेषु सर्वेषु रोहिणी वसुदेवतः ।
अमृतं रामं लोकेशं यत्तद्वद्रं हजामुयम् ॥७६॥
जातेऽप्य रामे देवानामादिमात्मानमच्युतम् ।
अमृतं देवकी कृष्णं श्रीवत्साङ्गितवक्षसम् ॥७७॥
रेवती नाम रामस्य भार्यासीत् सुपुषान्विता ।
तस्यापुण्यादयामास पुत्रो द्वौ निशतोत्सुकी ॥७८॥
घोडशस्त्रीसहस्राणि कृष्णस्यावितष्टकर्मणः ।
यशूबुरात्मजास्तानु जतशोऽय सहस्रतः ॥७९॥
आरुवेणः सुधादध आरुवेणो यशोधरः ।
चारुधवाभ्रादयशाः प्रद्युम्नः शश एव च ॥८०॥

रुक्मिण्यां वासुदेवस्य महाबलपराक्रमाः ।
विशिष्टाः सर्वपुत्राणां संदमूरिमे सुताः ॥८१॥
तान् दृष्ट्वा तनवान् धीरान् रौषिमणेषाञ्जनार्दनम् ।
जाम्बवत्यत्रयोत्कृष्णं भार्या तस्य शुचिनिमिता ॥८२॥
यम त्वं गुणदोकास विशिष्टं गुणवत्तमम् ।
सुरेशसदृशं पुत्रं रेहि दानयसूदन ॥८३॥
जाम्बवत्या ययः भुक्त्वा जगन्नायः स्य हुरिः ।
समारोमे तयः कर्तुं तपोनिधिर्दरिद्रमः ॥८४॥
तच्छृणुष्व मुनिधेष्ठा ययाज्ञी देवकीसुतः ।
दृष्ट्वा लेभे सुतं ह्य तप्या तीर्थं महत् तपः ॥८५॥

इति श्रीकृष्णपुणेन यदसादृश्यां संहिताया पूर्वविभागे त्रयोविंशोऽध्यायः ॥२३॥

These having been slain, Rohini bore
of Vasudeva, Rāma, Mahabhaira, the
plough-armed master of the world (76)

Rāma having thus been born, Devaki
gave birth to Kṛṣṇa, the original god, the
undecaying one, adorned with a curl of
hair on the chest (77)

Rāma's wife was the accomplished
Revati, in whom he procreated two sons
Naiṣṭha and Urmukha (78)

Kṛṣṇa the indefatigable lord had
sixteen thousand consorts in whom were
born hundreds and thousands of sons (79)

Ciradevī, Śucīra, Cīrṇasā, Yaso-
dhārā Cīrṇasāś Cīrṇasāś Pradyumna
as well as Śaṅkha were mighty sons of
Vasudeva, born in the womb of Rukmini,

and were outstanding among all his sons
(80,81)

Seeing these valiant sons born of
Rukmini, Jāmbavatī, the sweet-smiling
wife of Kṛṣṇa said to Janārdana (82)

O thou lotus-eyed lord, extirpator of
the demons, do thou bestow on me a son
resembling the lord of the gods, endowed
with all qualities, superior (to these sons
of Rukmini) (83)

Hearing the words of Jāmbavatī lord
Hari, the master of the world, the great
ascetic subduer of foes, himself took to
penance (84)

Now listen, O excellent hermit as to
how the son of Devaki perceived Rude-
ra and won as his son after practising severe
penance. (85)

This ends Twenty third Chapter in the First Part of the Kṛṣṇa Purāṇa
Svāhita consisting of six thousand verses—23.

सूत उवाच ।

अथ देवो हृषीकेशो भगवान् पुण्योत्तम ।
 तत्ताप घोरं पुत्रार्थं निवान् तपस्तपो ॥१॥
 स्वेच्छयाऽप्यवतीर्णोऽसौ कृतकृत्योऽपि विश्वधूक् ।
 चचार स्यात्मनो मूलं बोधयन् भावमध्वरम् ॥२॥
 जगाम योगिभिर्जुष्टं नानापक्षिसमाकुलम् ।
 आश्रमं तूपमग्योर्वं मुनोन्द्रस्य महात्मन ॥३॥
 पतन्निराजमाकृष्टं सुपद्ममस्तिजसम् ।
 शङ्खचक्रगदापाणि श्रीवत्सकृतलक्षण ॥४॥
 नानाद्रुमलताकीर्णं नानापुष्पोपसोभितम् ।
 ऋषीणामाश्रमंजुष्टं वेदघोषमिन्द्रादितम् ॥५॥

सिंहशंकरमाकोणं शार्दूलगजसयुतम् ।
 विमलस्वादुपानोयं सरोमिहपतोभितम् ॥६॥
 द्वारार्थविधिर्जुष्टं देवतापतनं शुभे ।
 ऋषिकैर्ऋषिपुत्रैश्च महामुनिगणस्तथा ॥७॥
 वेदाध्ययनसपन्नं सेवितं चाग्निहोत्रिभिः ।
 योगिभिर्ध्याननिरतैर्नानाप्रपन्नलोचनैः ॥८॥
 उपेत सर्वतः पुष्पं ज्ञाविभिस्तत्स्वरसिभिः ।
 नदीभिरभितो जुष्टं ज्ञापकैर्गङ्गायादिभिः ॥९॥
 सेवितं तापसैः पुण्यं शाराधयतस्वरैः ।
 प्रशान्तं सत्यसकल्यैर्नि शोकैर्निवपद्रवैः ॥१०॥

24

Sūta said After this the lord Puruṣo-
 ttama master of the senses, practised severe
 penance extreme of all penances, for the
 sake of obtaining a son (1)

Though incarnate of his free will and
 having had accomplished his duty, the
 lord sustainer of the world practised
 austerities for arousing the supreme lord,
 the origin of the soul (2)

He repaired to the hermitage of the
 exalted sage the high souled Upamanyu,
 inhabited by Yogins and abounding with
 various birds (3)

Riding on Garuḍa the foremost of all
 birds, possessed of great might, the lord
 bearer of the conch discus and club and
 marked on his chest by the Śrīvatsa
 (curl of hair) arrived at that hermitage
 which abounded in various trees and

creepers decorated with various flowers
 surrounded by the hermitages of ascetics
 and reverberating with the sound of the
 Vedas (being recited), full of lions, bears,
 Śarabhas (fabulous animals possessing
 eight legs), tigers and elephants adorned
 by ponds brimming with clean and sweet
 water possessed of various groves and
 sacred sanctuaries, resorted to by fire
 worshippers (Agnihotras) versed in the
 Vedas as also by the Yogins absorbed in
 meditation with their eyes fixed on the
 tips of their noses sanctified all round by
 the wise perceivers of truth with streams
 flowing by resorted to by scholars of the
 Vedas muttering the hymns (4-9)

The hermitage which was the resort
 of pious anchorites devoted to the worship
 of Śiva calm, of firm resolve, griefless,
 and untroubled (10)

भस्मावदातसर्वाङ्गं रुद्रजाप्यपरायणैः ।
मुण्डितैर्जटिलैः मुद्रेस्तथाम्यैश्च शिलाजटैः ।
सेवितं तापसं नित्यं ज्ञानिभिर्वह्निचारिभिः ॥११॥
तत्राश्रमद्वारे रम्ये सिद्धाश्रमविमुषिते ।
गङ्गा भगवती नित्यं वहत्येवाधनाशिनी ॥१२॥
ततानन्येष्वपि विद्वात्मा तापसान् धीतरुल्मवान् ।
प्रणामेनाथ यच्च सा पूजयामास साधवः ॥१३॥
तं ते दृष्ट्वा जगद्गोत्रि शङ्खचक्रगदाधरम् ।
प्रणमुर्मल्लिप्तसंयुक्ता योगिनां परमं युक्तम् ॥१४॥
स्तुवन्ति यैर्विक्रमैर्नैः कृत्वा हृदि सनततनम् ।
प्रोचुरग्योन्यमन्यत्सनादिदेवं महामुनिम् ॥१५॥

It was also resorted to by some whose entire bodies were whitened by ashes, by others who were engaged in the muttering of the name of Rudra, some with shaven pates, others with matted locks, still other holy saints with only matted tufts of hair on their heads. It was also the permanent residence of the ascetics, wise, and Brahmacārins. (11)

The celebrated river Gangā, destroyer of sins, constantly flows by that lovely hermitage, full of the abodes of the Siddhas. (12)

There, the omni-souled Āśādhava searched about the sinless ascetics and paid homage to them by obeisance and speech. (13)

Seeing Him, origin of the world, wielder of the conch, discus and club, the revered master of the Yogins, they bowed to him with deep devotion. (14)

Adoring him with the recitation of Vedic hymns, and knowing in their hearts that it was the eternal (Sanātana) the

अयं स भगवानेकः साक्षान्नारायणः परः ।
जगच्छ्रुत्यधुना देवः पुराणपुरुषः स्वयम् ॥१६॥
अयमेवाध्यायः खण्डा संहर्ता चैव रक्षकः ।
जमुत्तौ मूर्तिगान् भूत्वा मुनीन् द्रष्टुमिहागतः ॥१७॥
एष पाता विपाता च समागच्छति सर्वगः ।
अनाविरक्षयोजनन्तो महाभूतो महेश्वरः ॥१८॥
श्रुत्वा श्रुत्वा हरिस्तेषां ब्रह्मासि ब्रह्मनातिगः ।
ययौ स तूर्णं गोविन्दः स्थानं तस्य महारमनः ॥१९॥
उपस्पृशाय भावेन तीर्थं तीर्थं स पादवः ।
चकार देवकोसुनुर्देवपितृतर्पणम् ॥२०॥

unmanifest Original deity, the most exalted sage, they spoke thus to one another: (15)

This one surely be the Supreme lord Nārāyaṇa himself, the ancient Male, now coming unto us. (16)

He is verily the Imperishable creator, Preserver as well as the Destroyer, the Formless one, who has assumed a form and come here to grace the ascetics with a visit. (17)

He is the Creator, the Ordainer, the All-pervading, Originless, Infinite and Undecaying lord, the great being and great god who has come unto us. (18)

Hearing the import of their words, Hari, the lord beyond description, Govinda quickly, reached the abode of that high-souled one (19)

Washing his hands and mouth, the son of Devakī, scion of the Yādava clan, propitiated the god, the sages and the manes at each of the places of pilgrimage. (20)

नदीना तीरसंस्थानि स्थापितानि मुनीश्वरैः ।
 लिङ्गानि पूजयामास शनोरमिततेजसः ॥२१॥
 दृष्ट्वा दृष्ट्वा समाधानं यत्र यत्र जनार्दनम् ।
 पूजयान्त्रिकिरे पुष्पैरक्षतैस्तत्र वासिनः ॥२२॥
 समीक्ष्य वासुदेवं तं शार्ङ्गसङ्कासिधारिणम् ।
 तस्मिन्निद्रायाः सर्वे शुभाङ्ग तन्निवासिनः ॥२३॥
 यानि तदारवक्षणा मानसानि जनार्दनम् ।
 दृष्ट्वा समाहितान्यासन् निष्कामन्तिपुरा हरिम् ॥२४॥
 अथावगाह्य गङ्गाया कृत्वा देवादितपंणम् ।
 आदाय पुष्पवर्षाणि मुनीग्रस्याविशद् गृहम् ॥२५॥
 दृष्ट्वा तं योगिना श्रेष्ठ भस्मोद्धूतितविग्रहम् ।

He worshipped the idols of Śambhu
 of immeasurable lustre set up by the great
 sages on the banks of the rivers (21)

Seeing that Janārdana was coming, the
 residents of those spots paid homage to
 Him with flowers and rice (22)

Beholding the handsome Vāsudeva
 holding the Śaṅga bow, the conch and the
 sword all the residents of the places stood
 motionless (23)

The minds (of those) who were eager
 to reach up to Janārdana Hari, grew at his
 sight completely absorbed and did get out
 of the body (24)

Then, after bathing in Ganga, and
 offering oblation to the gods and others,
 he entered the abode of the celebrated
 hermit with a bunch of flowers in
 hand (25)

Seeing the pre-eminent sage, a calm
 anchorite, (Upamānya) with his body
 besmeared with ashes, wearing matted

जटाचोरपरं शान्तं ननाम क्षिरसा मुनिम् ॥२६॥
 आलोच्य कृष्णमायान्तं पूजयामास तत्त्ववित् ।
 वासने चासयामास योगिना प्रथमातिथिम् ॥२७॥
 उवाच वचसा योनिं जानीमः परमं पदम् ।
 विष्णुमव्यक्तसंस्थानं शिष्यभावेन सन्वितम् ॥२८॥
 स्वागतं ते हृषीकेश सकलानि तपांसि नः ।
 यत् साक्षादेव विन्धात्मा मद्गेहं विष्णुरागतः ॥२९॥
 त्वा न पश्यन्ति मुनयो यतन्तोऽपि हि योगिनः ।
 तावत्स्थाय भवतः किमागमनकारणम् ॥३०॥
 ध्रुत्वोपमन्योस्तद् वाक्यं भगवान् केशिमर्दनः ।
 व्याजहार महायोषी वचनं प्रणिपत्य तम् ॥३१॥

hair and bark-garment, he bowed to him
 with his head (26)

Beholding Kṛṣṇa coming, the sage
 (Upamānya) in his turn knower of the
 truth as he was, paid homage to him and
 got him, the prime guest to the meditators,
 seated on a seat (27)

Said he to Viṣṇu I know to thee,
 origin of speech the highest goal, of
 unmanifest form come thither as a pupil
 (28)

Welcome to thee O Hṛṣīkeśa (master
 of the senses), our penances are fulfilled
 indeed, that thou Viṣṇu, the soul of the
 universe, hast thyself come to my
 abode (29)

The ascetics cannot perceive thee,
 nor can the yogin howsoever may they
 strive what he the reason of thy coming
 down in this place ? (30)

Hearing these words of Upamānya, the
 lord, subduer of Keśin, the great Yogin,
 made obeisance to him and said (31)

श्रीकृष्ण उवाच ।

भगवन् द्रष्टुमिच्छामि शिरोशं कृत्स्निवाससम् ।
सप्राप्तो भवतः स्थानं भगवद्दर्शनोत्सुकः ॥३२॥
कथं स भगवानोक्तो दृश्यो योगविदा वरः ।
मयाऽचिरेण कुत्राहं द्रष्टुमिच्छामि तमुपायसिम् ॥३३॥
इत्याह भगवानुक्तो दृश्यते परमेश्वरः ।
भक्त्या चोप्रेण तपसा तत्कुरुष्वेह यत्नतः ॥३४॥
इतिश्वर देवदेवं मुनेन्द्रा ब्रह्ममाविनः ।
ध्यायन्तोऽत्रासते देवं आपि वरातापसात्र ये ॥३५॥
इह देवः सप्राप्तोक्तो भगवान् कृपयन्मया ।
श्रेयसे विविधैर्भूतैर्बोधिभिः परिवारितः ॥३६॥
इहाश्चमे पुरा वराहं तपस्तप्या सुदारुणम् ।

तेभ्ये महेश्वराद् योगं वसिष्ठो भगवानुचिः ॥३७॥
इहैव भगवान् व्यासः कृष्णहंसायनः प्रभुः ।
दृष्ट्वा तं परमं ज्ञानं सत्यवानीश्वरेश्वरम् ॥३८॥
इहाश्रमवरे रम्ये तपस्तपसा कथं दिनः ।
अश्विन्दत् पुत्रकान् छात् सुरभिर्मत्तिसंपुता ॥३९॥
इहैव वेवताः पूर्वं कालाद् भीता महेश्वरम् ।
दृष्टवन्तो हरं श्रीमन्निरया निर्दति ययुः ॥४०॥
इहाराध्य महादेवं सार्वगिस्तपता वरः ।
तप्यवान् परमं योगं सत्यकारत्यमुत्तमम् ॥४१॥
प्रयत्नमाभास शुभा कृत्वा रं संहितां द्विजः ।
वीरगिर्को सुपुण्यार्थं सन्निध्येषु द्विजातिषु ॥४२॥

Sri Kṛṣṇa said: O lord, I desire to behold the skin-clad Mahādeva (Gurua). I have come to thy place, eager to have a view of the great god (32)

How may that exalted Ilia chief among those proficient in meditation, be seen by me, where may I find that lord of Umap quickly? (33)

Addressed thus, the exalted ascetic replied the supreme lord may be perceived only through devotion and severe penance, do thou practise that with attempt (34)

It is here that the great ascetics versed in the Vedas, the Jāpikas and the hermits have been contemplating on the god of the gods (35)

It is here again that the bull-emigned lord sports in company with his consort, surrounded by various creatures and Yogins (36)

It is in this very hermitage that in ancient times the exalted sage Vaujha

acquired proficiency in meditation (Yoga) from Mahāśvara Rudra after practising extremely severe penance (37)

It is at this very spot that the exalted lord Vyāsa, Kṛṣṇadīpaśayana, himself perceived that supreme lord (Mahādeva), and acquired from Him the knowledge about God (38)

Practising penance at this lovely hermitage, devoted Surabhi was blessed with sons by the grace of the Rudra the wearer of the matted lock (39)

'Here indeed, O handsome one, all the divines, alarmed about annihilation (Kāla), met with Hara, and disarmed by him, regained peace (40)

'It is at this place that Śāvatara, chief among the practitioners of penance, acquired by propitiating Mahādeva, the supreme skill (Yoga) of excellent authorship. (41)

'And here again that Brahmarṣi, composing the excellent Śaṁkhā of Pūrāṇa, conducive of virtues, did he

इहेय सहिता दृष्ट्वा कापेयः शम्भुपायनः ।
 महादेवं चकारेभ्यो पौराणीं तन्नियोगतः ।
 द्वादशैव सहस्राणि श्लोकानां पुरुषोत्तम ॥४३॥
 इह प्रवर्तिता पुण्या दृष्ट्वासाहसिकोत्तरा ।
 वायवीयोत्तर नाम पुराणं वेदसमितम् ।
 इहैव स्थापितं शिष्यः शाशपायनभाषितम् ॥४४॥
 याज्ञवल्क्यो महायोगो दृष्ट्वाऽत्र तपसा हरम् ।
 चकार तन्नियोगेन योगशास्त्रमनुत्तमम् ॥४५॥
 इहैव भृगुणा पूर्वं तप्त्वा यं परमं तपः ।
 शुक्रो महेश्वरात् पुत्रो लब्धो योगविदा वरः ॥४६॥
 तस्मादिहैव देवेसां तपस्तप्त्वा महेश्वरम् ।
 ब्रह्ममर्हसि विरचेनामुग्रं भीमं कर्पद्रुमम् ॥४७॥

impart it to good disciples belonging to the twice-born classes (42)

'It is here that Śaṁśapāyana Kāpeya perceived Mahādeva and under His instructions, O Puruṣottama made this Purāṇic Samhitā, comprised of twelve thousand verses (43)

'It is at this place again that the sacred purāṇa named Vāyavyiottara, comprised of sixteen thousand verses adhering to the Vedas, narrated by Śaṁśapāyana has been created and made widely known by his disciples (44)

'It is here that the great meditator Yājñavalkya perceived Hara by virtue of his penances, and under His instructions composed an excellent treatise on Yoga (45)

'It is at this place again where Bhṛgu after practising a severe penance begot by the grace of Mahēśvara a son named Śukra, chiefest among those proficient in Yoga (46)

'It behoves thee, therefore, to perceive

एवमुक्त्वा दशौ ज्ञानमुपमन्युर्महामुनि ।
 यतः पाशुपतं योगं कृष्णपाविलपट्टकर्मणे ॥४८॥
 स तेन मुनिवरेण व्याहृतो मधुसूदनः ।
 तत्रैव तपसा देव खड्गभाराधयत् प्रभुः ॥४९॥
 भस्मोद्धतितसर्वाङ्गो मुष्टो वत्कस्तपयुतः ।
 जज्ञास खड्गनिष्ठं शिवं काहितमानसः ॥५०॥
 ततो बहुतिथे कास्ते सोमः सोमार्धभूषणः ।
 अधुशयत महादेवो व्योम्नि देव्या महेश्वरः ॥५१॥
 किरीटिनं गदिनं चित्रमालं
 पिनाकिनं शूलिनं देवदेवम् ।
 शार्ङ्गचर्माम्बरसवृताङ्गं
 देव्या महादेवमसीं ववर्ष ॥५२॥

the lord of the gods, Mahēśvara the terrific and frightful lord of the universe, the matted one, by practising severe penance at this very spot' (47)

Saying thus, the great sage Upamanyu imparted to Kṛṣṇa, indefatigable in action, the knowledge and practice of Pāśupata rite and (allied) meditation (48)

Addressed thus by the celebrated ascetic, lord Madhusūdana worshipped Lord Rudra by practising penance at that very spot (49)

With the entire body besmeared with ashes, shaven-headed, wearing the bark of trees, he repeated the name of Rudra day and night with his mind fixed on Śiva (50)

Then after the lapse of a long time, the great god Soma Mahēśvara adorned with half moon was seen in the sky in company with the goddess (his consort) (51)

He beheld Mahādeva, together with the goddess, wearing a diadem over his head, holding a club, wearing a garland

परधधातक्तकरं त्रिनेत्रं
नृसिंहचर्मवृत्सर्वपात्रम् ।
समुद्गिरन्तं प्रणवं बृहन्तं
सहस्रसूयंश्रुतिभं ददर्श ॥५३॥
प्रभुं पुराणं पुण्यं पुरस्तात्
सनातनं योगिनमोशितारम् ।
अणोरणीयासमनन्तशक्ति
प्राणेश्वरं कंभुमसौ ददर्श ॥५४॥
न यस्य देवा न वितामहोऽपि
नेन्द्रो न चाग्निर्वरुणो न मृत्युः ।
प्रभावमद्यापि वदन्ति एवं
तमाविर्षेवं पुरतो ददर्श ॥५५॥
तवान्यपदपद् गिरिसास्य नामे
स्वारामात्रमव्यक्तमनन्तरूपम् ।

स्तुवन्तमीशं बहुभिर्वचोभिः
सहस्रसिचक्राप्तिहस्तमाद्यम् ॥५६॥
कुताञ्जलि दक्षिणतः सुरेशं
हस्ताभित्थं पुरुषं ददर्श ।
स्तुवानमोशस्य परं प्रभावं
पितामहं लोकगुरुं दिवित्यम् ॥५७॥
गणेश्वराश्वत्सहस्रकल्पान्
मन्दीश्वरादीनमितप्रभावान् ।
त्रिलोकभक्तुः पुरतोऽभवत्पश्यत्
कुमारमपिप्रतिमं सशास्त्रम् ॥५८॥
मरीचिमात्रं पुनर्हं पुलस्त्यं
प्रवेत्त दक्षमयापि फण्वम् ।
परावरं तत्परतो वसिष्ठ
स्वार्थभूव चापि मनुं ददर्श ॥५९॥

of variegated colour, holding the Pinaka bow, a trident, the god of gods covered all over with the skin of a tiger (52)

He saw the lord wielding the battle-axe in his hand, triple eyed, with body all over covered with the skin of a man-lion, uttering the great Pranava and resembling a thousand suns (in splendour) (53)

He beheld in his front Sambhu, the Master, the Primordial being, the Eternal one, the Yogi, the lord the subtlest of the subtle, possessed of unlimited power, and the master of life (54)

He saw in his front that Rudra, the Primordial god whose glory has not been fully described up to this day even by the gods nor even by the grandsire, nor by Indra, Agni Varuna or Yama (55)

Thereafter he saw by the left side of

that hill-dwelling lord (Mahadeva), his ownself, the unmanifest and illumitable form of himself, with his hands holding the conch, sword and discus, and eulogising the great lord with various words of praise (56)

He then beheld another high god standing on his right with folded hands, seated on a swan, the grandsire, preceptor of the world, a resident of Heaven, muttering about the supreme glory of Mahadeva (57)

In front of the master of the world he beheld lord Nandin and others, the lords of the ganas resembling a thousand suns in splendour and of unlimited valour, and Kumara, similar to fire (in lustre), in company with Śikha (58)

He also saw Marici, Vri, Palaka, Pulastya, Pracetas, Dikar, as also Kṛtiya,

तुष्टाव मन्त्रैरमरप्रधानं
 बद्धाञ्जलिर्विष्णुस्वारबुद्धिः ।
 प्रणम्य देव्या गिरिसं समकृत्वा
 स्यात्तन्मयात्मानमसौ विचिन्त्य ॥६०॥
 श्रीकृष्ण उवाच ।
 नमोऽस्तु ते शाश्वत सर्वधोने
 ब्रह्माधिप त्वामृषयो वदन्ति ।
 तपश्च सत्यं च रजस्तमश्च
 त्वामेव सर्वं प्रवदन्ति सन्तः ॥६१॥
 त्वं ब्रह्मा हरिरस्य विश्वयोनिरग्निः
 संहर्ता विनकरमण्डलाधिवासः ।
 प्राणस्य हृत्तवह्यासवादिभेद-
 त्वामेकं शरणमुपैमि देवमोक्षम् ॥६२॥

Parasara, Vnsistha, as well as the Sūryam-
 bhuva (self born) Manu (59)

Bowing down to the paramount god,
 VISHNU, possessed of noble intellect, eulogi-
 sed the lord and his consort with devotion
 as best as he could with folded hands and
 contemplating interenally about the Pri-
 mordial soul (60)

Srikrishna said - Oboesance to thee,
 thou eternal one, source of everything,
 the sages call thee overlord of Brahman
 and they term thee as the embodiment of
 penance virtue (Sattva), passion (Rajas),
 as well as darkness (Tamas) (61)

'Thou art Brahman, also Hari and fire,
 the origin of the universe, the destroyer,
 resident of the disc of the sun - Thou art
 vitality (life), (the sole preserver of the
 world in different forms) of Agni (Fire-god).
 Indra and others - I do seek refuge
 solely unto thee, 'the lord god' (62)

साख्यास्त्वा विष्णुमयाहुरेकह्य
 योगास्त्वा सततमुपासते हृदिस्थम् ।
 वेदास्त्वामभिदधतीह रुद्रमाग्न
 त्वामेकं शरणमुपैमि देवमोक्षम् ॥६३॥
 त्वत्पादे कुमुदमयापि पत्रमेकं
 दत्त्वासी भवति विमुक्तविश्वयन्धः ।
 सर्वार्थं प्रनुवति सिद्धयोगिजुष्टं
 स्मृत्वा ते पद्मयुगलं भवत्प्रसादात् ॥६४॥
 यस्याशेषविभागहीनममल हृद्यन्तरावस्थित
 तत्त्वं ज्योतिरनन्तमेकमयल सत्यं पर सर्वगम् ।
 स्थानं प्राहुरनादिमध्यविधन यस्मादिदं जायते
 नित्यं त्वामहमुपैमि सत्यविभवं दिशोभरंतं शिवम् ॥६५॥

'The adherents of Samkhya call thee
 the attributeless one and the Invariable
 one, the adherents of Yoga treasure thee
 in their hearts and constantly worship
 thee the Vedas call thee the venerable
 Rudra, Agni, I do seek shelter solely unto
 thee, the god, the Master (63)

'One gets deliverance from the
 bondage of the world by placing a flower
 or even a leaf at thy feet By recollection
 of thy feet adored by the Siddhas and
 Yogins, one destroys all sins, by thy
 grace (64)

'I seek refuge unto that Siva, the
 master of the universe whose essential
 indreivable, and stainless nature enshrined
 in the innermost heart is the sole moveless
 light, the ultimate truth, the omnipresent,
 having neither any beginning, nor the
 middle nor the end, the source from which
 this entire world is born the Eternal one,
 the possessor of the real wealth (65)

ॐ नमो नीलकण्ठाय त्रिनेत्राय च रहते ।
महादेवाय ते नित्यमोशनाय नमो नमः ॥६६॥
नमः पिनाकिने तुभ्यं नमो मुण्डाय दण्डिने ।
नमस्ते श्चक्रहस्ताय दिग्बन्धाय कर्पादिने ॥६७॥
नमो भैरवनाभाय कालरूपाय दंष्ट्रिणे ।
माग्यज्ञोपवीताय नमस्ते बह्निरेतसे ॥६८॥
नमोऽस्तु ते गिरीशाय स्वाहाकाराय ते नमः ।
नमो मुक्ताहस्ताय भीमाय च नमो नमः ॥६९॥
नमस्ते कामनाशाय नमः कालप्रमाथिने ।
नमो भैरवधेयाय हराय च निषङ्गिणे ॥७०॥
नमोऽस्तु ते द्रव्यकाय नमस्ते कृतिवाससे ।

नमोऽम्बिकाधिपतये पशूनां पतये नमः ॥७१॥
नमस्ते ज्योमरूपाय ज्योमाधिपतये नमः ।
नरनारीश्वरोराय सारथ्ययोगप्रवर्तिने ॥७२॥
नमो देवतनायाय देवानुगतलिङ्गिने ।
कुमारगुरवे तुभ्यं देवदेवाय ते नमः ॥७३॥
नमो यज्ञाधिपतये नमस्ते द्रव्यचारिणे ।
मृगव्याधाय महते ब्रह्माधिपतये नमः ॥७४॥
नमो हंसाय विश्वाय मोहनाय नमो नमः ।
योगिने योगगम्याय योगमायाय ते नमः ॥७५॥
नमस्ते प्राणपताय दृष्टानादप्रियाय च ।
कपालिने नमस्तुभ्यं ज्योतिषा पतये नमः ॥७६॥

'Om ! Salutation to Nilakanṭha, the triple eyed one, to Ramhas, to Mahadeva, constant salutation to thee, Kāśha (66)

'Salutation to thee, the wielder of Pināka, to Muṇḍa, to Daṇḍin, salutation to the bearer of the Vajra in the hand, the naked one, wearing matted hair. (67)

'Salutation to thee of fearful sound, the embodiment of Kāla (death), possessed of (frightful) teeth, wearer of sacred thread formed of snakes, possessed of fiery semen. (68)

Salutation to thee, Gīṛha, to thee, Svāhākara, salutation to the raiser of loud laughter, salutation again and again to thee the dreadful one (69)

Salutation to thee destroyer of Cupid, to the suppressor of Kāla (death) salutation to the wearer of frightful robes, to Hara, the archer (70)

Salutation to thee, Trīyambaka (the three-eyed one), to thee the skin-robed one, salutation to the lord of Ambika, to the master of the beams (71)

Salutation to thee, formed as the ether, salutation to the overlord of the sky, to thee formed as (half) man and woman, to the founder of the Sāṅkhya and the Yoga (systems of Philosophy) (72)

Salutation to the lord of the deities, possessed of characteristic befitting a god, to thee the preceptor of Kumāra, salutation to thee, the god of the deities (73)

Salutation to the presiding lord of the sacrifices to thee the Brahmacārin (celibate), to the great mṛgavyādha (hunter), to thee the overlord of Brahman (74)

Salutation to thee, the Swan, the universe, salutation again and again to thee, the stupefier, the Yogi, to thee who can be attained only through meditation, to thee who is the precursor of Yogamāyā (75)

Salutation to thee the preserver of life, who is lord of the sound of bells to thee the skull-bearer, the chief of the luminaries (76)

नमो नमो नमस्तुभ्यं भूय एव नमो नमः ।
 मह्यं सर्वात्मना कामान् प्रयच्छ परमेश्वर ॥७७॥
 एषं हि भक्त्या देवेभ्योऽभिष्टुय ॥ मायवः ।
 पपात पादयोर्विप्रा देवदेव्योः स दण्डवत् ॥७८॥
 उत्थाप्य भगवान् सोमः कृष्णं केशिनिपूदनम् ।
 बभाषे मधुर वाक्यं मेघाम्भोरनिस्वनम् ॥७९॥
 किमर्थं पुण्डरीकाक्ष तपस्तप्तं त्वयाऽज्यय ।
 त्वमेव दाता सर्वेषां कामानां कामिनामिह ॥८०॥
 स्वं हि सा परमा भूतिमेष नारायणाङ्गवा ।
 नानवाप्तं त्वया तात विद्यते पुण्योत्तम ॥८१॥
 हेतुः नारायणानन्तमात्मानं परमेश्वरम् ।
 महाबलं महादीर्घं स्वेन योगेन केशव ॥८२॥

'Salutation again and again to thee,
 yet again salutations, O supreme lord,
 do thou bestow on me the fulfilment of
 desire by all means (77)

Thus propitiating the lord of gods with
 devotion, O Brāhmanas, did Mādhava
 fall down prostrate at the feet of the god
 and the goddess (78)

Raising up Kṛṣṇa, the slayer of Keśava,
 Lord Śiva, of a voice as deep as the (sound
 of the) clouds addressed him sweetly (79)

'Wherefore, in penance being practised
 by thee, O imperishable Puṇḍarikākṣa
 (lotus-eyed one), since thou thyself art the
 bestower of all desires to those who desire
 them ? (80)

'Thou art that supreme form of mine
 termed as Nārāyaṇa, O Puruṣottama,
 nothing exists which is not attained by
 you (81)

O Nārāyaṇa, thou knowest thyself
 through thy own meditation as the endless,
 supreme Master, the great god, the
 matter meditator, O Keśava (82)

श्रुत्वा तद्वचनं कृष्णः प्रहसन् वै वृषध्वजम् ।
 उवाच वीक्ष्य विश्वेषां देवेषु च हिमशैलजात् ॥८३॥
 जातं हि भवता सर्वं स्वेन योगेन शंकर ।
 दच्छाम्यात्मसमं पुत्रं त्वद्भुक्तं देहि शंकर ॥८४॥
 तथास्त्वित्याह विश्वात्मा ब्रह्मष्टमनता हरः ।
 देवोमातोऽस्य धिरिजा केशवं परिपश्यजे ॥८५॥
 ततः सा जगता माता संकराद्विशरीरिणी ।
 व्यावहार हृषीकेश देवो हिमगिरोग्रजा ॥८६॥
 यत्तु जाने तद्वानन्ता निश्चितां सत्यदाय्युत ।
 अनन्यामीश्वरे भक्तिमत्तमन्यपि च केशव ॥८७॥
 स्वं हि नारायणः साक्षात् सर्वात्मा पुण्योत्तमः ।
 प्रायितो देवतैः पूर्वं सजातो देवकीमुतः ॥८८॥

Hearing his words Kṛṣṇa looked at
 the bull-signed lord of the world as well
 as his mountain-born spouse (Pārvatī) and
 smilingly replied (83)

'O Śaṅkara, everything is known by
 thee through thy own meditation I
 desire a son similar to myself and devoted
 to thee, do thou bestow such one to me' (84)

Saying 'Be that as you desire', with
 joyful heart, Hara looked toward the
 goddess, the daughter of the mountain,
 and embraced Keśava (85)

Then the mother of the worlds, posses-
 sed of half of the body of Śaṅkara, the
 daughter of the snow peaked chief of the
 mountains, addressed thus to Hṛṣīkeśa (86)

'I know, O Keśava, the undecaying one
 about thy infinite, steady and single
 devotion to Mahāśvara and also to the
 myself (87)

'Thou be really Nārāyaṇa the all-
 pervading Puruṣottama, born as the son

पश्य त्वमात्मनात्मानमात्मोद्यममल पदम् ।
 नावयोर्विद्यते भेद एक पश्यन्ति सूरय ॥८९॥
 इमानिमान् यरानिष्टान् भक्तो गृह्णीष्व केशव ।
 सर्वगत्य तयंभयं ज्ञान तत् पारमेस्वरम् ।
 ईश्वरे निश्चला भक्तिमात्मन्यपि पर वलम् ॥९०॥
 एवमुक्तस्तथा कृष्णो महादेव्या जनार्दन ।

आश्रित्य शिरसागृह्णन् देवोऽप्याह महेश्वर ॥९१॥

प्रगृह्य कृष्ण भगवानथेरा
 करेण देव्या सह देवदेव ।

संपूज्यमानो मुनिभिः सुरैः
 जंगमं वंतास्रगिरिं गिरीश ॥९२॥

इति श्रीवैष्णवे पद्मावतस्य संहिताया पूर्वविभागो चतुर्विंशोऽध्यायः ॥२४॥

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सूत उवाच ।

प्रविश्य मेहशिखरं कैलासं यमकप्रभम् ।
 परमं भगवान् सोमं केशवेन महेश्वर ॥१॥

अपश्यन् महात्मानं कैलासगिरिवासिनम् ।
 पूजयाम्भक्तिरे कृष्णं देवदेवमथाच्युतम् ॥२॥
 चतुर्बाहुपुदारारुहं कालमैश्वर्यप्रभम् ।

of Devaki in the past at the request of the
 deities (88)

'Do thou now thyself behold thy soul
 and also the unblemish seat of thine, there
 in no difference between us two. The
 sages perceive us to be one and identical' (89)

'Do thou, O Kesava accept from me
 these desirable boons, viz Omniscience,
 riches, the knowledge of the ultimate
 truth, steady devotion to the lord and the
 supreme might in thyself' (90)

Addressed thus by the great goddess
 Kṛṣṇa, the slayer of Jarā accepted her
 blessings with his head (bent low), where
 after lord Śaṅkara also spoke (words of
 benediction) (91)

Then holding Kṛṣṇa by the hand the
 great god Gṛīṣa, the supreme lord, pro-
 ceeded to the Kailāsa hill in company
 with the goddess (Pārvatī) while being
 adored by the sages and the gods (92)

Thus ends Twenty fourth Chapter in the First Part of the Kṛṣṇa Purāṇa
 Samhitā consisting of six thousand verses—24

25

Sūta Said : Reaching Kailāsa at the
 top of Meru resplendent as gold, lord
 Soma Mahāśvara sported awhile with
 Kṛṣṇa (1)

beheld the exalted Kṛṣṇa, and worshipped
 Acyuta the lord of the lords (2)

Who was four-armed, possessed of splen-
 did limbs as lustrous as the clouds of the
 time of dissolution wearing a diadem,

The residents of Kailāsa mountain

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किरोदिनं शार्ङ्गपाणि श्रीवत्साद्धितवससम् ॥३॥
 दीर्घबाहुं विशालाक्षं पीतवाससमञ्जुतम् ।
 दधानमुरसा माता वैजयन्तीमनुत्तमाम् ॥४॥
 भ्राजमानं धिया दिव्यं युवानमतिकोमलम् ।
 पयाङ्गिनपनं चारु सुस्मितं सुगतिप्रदम् ॥५॥
 कदाचित् तत्र लीलायं देवकोनन्ददर्शनः ।
 भ्राजमानः धिया कृष्णभ्रञ्चार गिरिकन्धरे ॥६॥
 गन्धर्वाप्सरसां मुख्या नामकन्याश्च कृतशः ।
 सिद्धा यक्षाश्च गन्धर्वास्तत्र तत्र जगन्मयम् ॥७॥
 इष्टाश्चर्यं परं गत्वा हर्षानुत्कृष्टलोकधराः ।
 मुमुक्षुः पुष्पवर्षाणि तस्य मूर्ध्नि महात्मनः ॥८॥
 गन्धर्वकन्याश्च विष्वास्तद्वत्सरसा धराः ।
 इष्टा चकमिरे कृष्णं लस्तवस्त्रविभूषणाः ॥९॥

holding Śārngā bow, with a tuft of hair (Śrīvatsa) on his chest long armed, wide eyed, wearing the yellow garments, Acyuta (the undecaying), wearing a garland Vaijayanī over his chest, shining with grace, young, very delicate with feet resembling the lotuses, with eyes resembling lotuses, sweet-smiling and bestower of beatitude (35)

It so happened that once Kṛṣṇa, the increaser of Devakī's joy, resplendent with grace, moved about the caves in the hill for the purpose of sporting (6)

Seeing him, the all pervading one, the daughters of Gandharvas, Apsarasas, the chiefs among the princesses of the Nagas (serpent-kings), and all the Siddhas, Yakṣas and Gandharvas grew highly delighted and with eyes gazing with pleasure they showered flowers over the head of that illustrious one (7 B)

The Gandharva maidens and the best

काञ्चिद् यार्षन्ति विविधा गीति गीतविशारदाः ।
 संप्रेक्ष्य देवकीसूनुं सुन्दर्यः काममोहिताः ॥१०॥
 काञ्चिद्विषासबहुसा नृत्यन्ति सा तदग्रतः ।
 संप्रेक्ष्य संस्थिताः काञ्चित् षण्स्तद्वदनामृतम् ॥११॥
 काञ्चिद् भूषणवर्षाणि स्वाङ्गमदाय सादरम् ।
 भूषयाञ्चक्रिरे कृष्णं कामिन्यो लोकभूषणम् ॥१२॥
 काञ्चिद् भूषणवर्षाणि समादाय तदङ्गतः ।
 स्वात्मानं भूषयामासुः स्वात्मवर्षेण माधवम् ॥१३॥
 काञ्चिदागत्य कृष्णस्य समीपं काममोहिताः ।
 चञ्चुन्नुयंदनाम्भोजं हरेर्मुखमृगेक्षणाः ॥१४॥
 प्रगृह्य काञ्चिद् योकिनं करेण भवनं स्वकम् ।
 प्रापयामासुर्लोकवि मायया तस्य मोहिताः ॥१५॥

of the celestial nymphs with garments and ornaments slipping down from their bodies felt a keen desire for Kṛṣṇa (9)

Some beautiful women, proficient in music, began singing various songs being infatuated by beholding the son of Devakī (10)

Some other damsels took off the excellent ornaments from their own bodies and decorated the body of Kṛṣṇa, the ornament of the world with them (12)

Others took off the ornaments from his body and decorated their own limbs with them while ornamenting Mādhava with their own ones (13)

Some of them, fawn eyed and infatuated with lust, approached Kṛṣṇa, and kissed the lotus-like lips of Hari (14)

Some of them, being utterly lust in his enchantment held Govinda by the hand and forcibly led him, the source of the world, to their dwelling abode (15)

तासां स भगवान् कृष्णः कामान् कमललोचनः ।
 बहूनि कृत्वा रूपाणि पुरवाभास लीलय ॥१६॥
 एवं वै सुचिरं कालं देवदेवपुरे हरिः ।
 रमे नारायणः श्रेष्ठान् भाषया मोहयन्नागतम् ॥१७॥
 गते बहुतिपे काले द्वारवत्या निवासिनः ।
 बभूवुषिह्वला भीता गोविन्दविरहे जनाः ॥१८॥
 ततः सुपर्णो यत्कालं पूर्वमेव विसर्जितः ।
 कृत्वा नारायणस्तं हिमवन्तं ययौ गिरिम् ॥१९॥
 भवदृष्टा तत्र गोविन्दं प्रणम्य शिरसा पुनिम् ।
 आशङ्कामोपमन्तुं स पुरो द्वारवतीं पुनः ॥२०॥
 तदन्तरे मनुष्या राज्ञाश्चातिभोषणाः ।
 आश्रमुद्धारका शुभ्रा भीषयन्तः सहस्रशः ॥२१॥

स तान् सुपर्णो बलवान् कृष्णतुल्यपराक्रमः ।
 हत्वा युद्धेन महता रक्षति स्म पुरीं शुभाम् ॥२२॥
 एतस्मिन्नेव काले तु नारदो भगवानृषिः ।
 दृष्ट्वा कैलासशिखरे कृष्णं द्वारवतो गतः ॥२३॥
 त दृष्ट्वा नारदमृषिं सर्वे तत्र निवासिनः ।
 प्रोचुर्नारायणो नाथः कुन्तास्ते भगवान् हरिः ॥२४॥
 स तातुषाच भगवान् कैलासशिखरे हरिः ।
 रमतेऽद्य महायोगी तं दृष्ट्वाऽहमिहागतः ॥२५॥
 तस्थोऽप्यश्रुय वचनं सुपर्णं पतता वरः ।
 जगामाकाशगो विप्राः कैलास गिरिमुत्तमम् ॥२६॥
 ददर्श देवकोसलं भवने रत्नमण्डिते ।
 वरासनस्य गोविन्दं देवदेवात्मिके हरिम् ॥२७॥

By assuming many forms sportingly,
 Lord Kṛṣṇa, the lotus-eyed one, fulfilled
 their desires (16)

In this way, casting a spell on the
 world, Lord Hari, Nārāyaṇa sported for
 a long time in the city of the god of gods (17)

A long time having thus expired the
 residents of Dvārāvātī grew dispirited
 and alarmed at the absence of Govinda.
 The mighty Suparna, {Garuda} des-
 patched earlier by Kṛṣṇa consequently in
 quest of the lord reached the Himvān
 mountain looking out every where for
 Śrīkṛṣṇa (18, 19)

Without finding Govinda there he
 bowed with his head to the hermit
 Upamanyu, and came back to Dvārāvātī
 again (20)

In the meantime thousands of dreadful
 Rākṣasas came to the splendorous town of
 Dvārāvātī, frightening the inhabitants
 there (21)

Killing them all in a terrific fight the
 powerful Suparna, equal to Kṛṣṇa in
 prowess saved that beautiful city (22)

At this time the exalted sage Nārada
 reached Dvārāvātī after paying a visit to
 Kṛṣṇa in Kailāsa peak (23)

Seeing the sage Nārada all the inhabi-
 tants (of Dvārāvātī) asked him, where be
 the lord Nārāyaṇa, Hari, the master (24)

To them the sage said 'Lord Hari,
 the great Yogin has now been sporting
 at the summit of Kailāsa, I have come
 here after paying a visit to him (25)

Hearing this from him, O Brahmanas,
 Suparna the chiefest of the birds, an
 aerial fier, instantly flew up into the air,
 and reached the excellent Kailāsa moun-
 tain (26)

And there he beheld Govinda, Hari,
 the son of Devakī, seated near the god of
 gods on an exalted seat in an apartment
 studded with gems (27)

उपास्यमानममरं दिव्यहजोभिः समन्ततः ।
 महादेवगणैः सिद्धैर्योगिभिः परिवारितम् ॥२८॥
 प्रणम्य दण्डवद् भूमौ सुपणैः शकरं शिवम् ।
 निवेदयामास हरेः प्रवृत्तिं द्वारके पुरे ॥२९॥
 ततः प्रणम्य शिरसा शकरं नीललोहितम् ।
 आजगाम पुरीं कृष्णः सोऽनुजातो हरेण तु ॥३०॥
 आहूय कश्यपमुत स्योऽगणैरभिपूजितः ।
 दधोभिरभृतास्वावंमानितो मधुसूदनः ॥३१॥
 वीक्ष्य दान्तमभिप्रेक्ष्य गन्धर्वाप्सरसा वराः ।
 अश्वगच्छन् महायोग शङ्खध्वजवाधरम् ॥३२॥
 विसर्जयित्वा विधाता सर्वा एवाङ्गना हरिं ।
 ययौ स तूर्णं गोविन्दो विष्णो द्वारवतीं पुरीम् ॥३३॥

(And being) Adored by the deities and the divine ladies standing around and surrounded by the high and mighty gods, Siddhas and Yogin (28)

Lying prostrate on the ground in obeisance to Saṁkara, Śiva, Suparna related to Han the incidents of Dvārakā-pura (29)

Thereafter Kṛṣṇa paid homage to Saṁkara, Nīlāhita, and obtaining the permission of Hara, returned to his capital (30)

Riding on Garuḍa (the son of Kasyapa), and adored by the ladies with words as palatable as nectar, the slayer of Madhu (wended his way to his capital) (31)

Seeing him, the extirpator of enemies, proceeding excellent maidens of the Gandharvas and Apsaras followed the great Yogin, the bearer of conch discus and club (32)

Bidding adieu to all the maidans, Hari Govinda, quickly repaired to the celestial

गते मुररिपौ नैव कामिन्यो मुनिपुंगवाः ।
 निशेव चन्द्रहिता विना तेन घकाशिरे ॥३४॥
 ध्रुत्वा पौरजनास्तूर्णं कृष्णागमनमुत्तमम् ।
 मण्डयाञ्चक्रिरे दिव्या पुरीं द्वारवतीं शुभाम् ॥३५॥
 पताकामिविजालाभिर्ध्वजै रत्नपरिष्कृतैः ।
 लाजादिभिः पुरीं रम्या भूपयाञ्चक्रिरे तदा ॥३६॥
 अषाढवन्त विविधान् वाविभ्रान् मधुरस्वनाम् ।
 शलान् सहस्रसो दध्मवर्षावादान् वितेनिरै ॥३७॥
 प्रविष्टमाग्रे गोविन्दे पुरीं द्वारवतीं शुभाम् ।
 अग्रायन् मधुर गान स्त्रियो यौवमशालिनः ॥३८॥
 वृष्टा नमस्तुरीयानां स्थिताः प्रासादमूर्धसु ।
 सुसुचः पुष्पवर्षाणि वसुधैवकुतोपरि ॥३९॥

city of Dvārāvati (33)

The enemy of the demons having gone O best of ascetics the ladies like the night bereft of the moon, were shorn of all splendour (34)

Hearing the heartening tidings about the return of Kṛṣṇa, the citizens decorated the sacred and celestial city of Dvārāvati. People decorated the beautiful city with huge banners gem-decorated flags, and fried rice (35, 36)

They played on various sonorous musical instruments, blew conches in thousands and spread the sound of the lyre all around (37)

Just as Govinda entered the bright city of Dvārāvati, youthful ladies commenced singing sweet songs (38)

Seeing the lord, some other ladies stationed on the tops of the mansions began to dance in joy and showered flowers on the son of Vasudeva (39)

प्रविश्य भवनं कृष्ण आशीर्वादमिदं ददितः ।
 वरासने महायोगी भाति देवीभिरन्वितः ॥४०॥
 सुरभ्ये षण्डये शुभ्रे सङ्क्राद्यैः परिवारितः ।
 आत्मजैरमितो मुरयः स्थोतहर्षेण संवृतः ॥४१॥
 तत्रासनवरे रम्ये जाम्बवत्या सहाच्युतः ।
 भ्राजते मातया देवो यथा देव्या समन्वितः ॥४२॥
 आजमुद्वेगन्धर्वा द्रष्टुं लोकादिमव्ययम् ।
 महर्षयः पूज्यता माकण्डेयादयो द्विजाः ॥४३॥
 ततः स भवद्यान् कृष्णो माकण्डेयं समागतम् ।
 ननामोत्थाय शिरसा स्वासनं च ददौ हरिः ॥४४॥
 संपूज्य तानुपिगणान् प्रणामेन महामुजः ।
 वित्तजंयामास हरिर्बन्धा तदभियर्त्तयित्वान् ॥४५॥

तदा मध्याह्नसमये देवदेवः स्वयं हरिः ।
 स्नात्वा शुक्लाम्बरो भानुमुपतिष्ठत् कृताञ्जलिः ॥४६॥
 जलाप जाप्यं विधिवत् प्रेक्षमाणो दिवाकरम् ।
 तर्पयामास देवेशो देवान् मुनिगणान् पितॄन् ॥४७॥
 प्रविश्य देवभवनं माकण्डेयेन चैव हि ।
 पूजयामास लिङ्गस्थं मूर्तेशं सतिभूपणम् ॥४८॥
 सभास्य नियमं सर्वं निवृत्ताऽसौ नृणां स्वयम् ।
 भोजयित्वा मुनिवरं ब्राह्मणानभिपूज्य च ॥४९॥
 कुस्वारमयोरं विप्रेन्द्रा माकण्डेयेन चाच्युतः ।
 कथाः पौराणिकीः पुण्याश्चक्रे पुराणिभिर्वृतः ॥५०॥
 अर्पयत् सर्वमन्नितं दृष्ट्वा कर्म महामुनिः ।
 माकण्डेयो हसन् कृत्वां दभाये मधुर वचः ॥५१॥

Entering the palace, and being greeted with blessings Kṛṣṇa, the great Yogin, shone in splendour as he was seated on an exalted seat in company with the ladies

(40)

He shone there inside the charming and radiant hall, surrounded by his principal sons headed by Śaṅkha and attended by thousands of ladies

(41)

Seated in that grand and exalted seat in company with Jāmbavatī, Acyuta with a garland shone as the lord (Mahādeva) shines in company with Devī (Umā)

(42)

O Brāhmaṇas, the gods, Gandharvas, exalted sages, elders headed by Mārkaṇḍeya came thither to pay a visit to the origin of the Universe, the undecaying one

(43)

Seeing Mārkaṇḍeya, lord Kṛṣṇa, Hari rose up and bowing to him with his head offered him his own seat

(44)

Paying homage to the sages with salutation great armed Hari bestowed on them their desired objects and sent them back

(45)

Thereafter, in noontime, Hari, the god of the gods, wearing white clothes after bathing, worshipped the sun god with folded hands.

(46)

The lord of the gods repeated the names of the god in accordance with the prescribed rites with his eyes fixed on the sun and offered prayers to the deities, the sages and the manes

(47)

Entering the shrine of Mahādeva in company with Mārkaṇḍeya he worshipped the great lord embodied in the linga, the master of all beings adorned by ashes

(48)

Thereafter, O great Brāhmaṇas, Acyuta, the regulator of all men performed all the rites, fed the eminent sage (Mārkaṇḍeya), paid homage to the Brāhmaṇas, performed his own Yoga and surrounded by his sons and others, entered into a dialogue with Mārkaṇḍeya on the sacred tales of the Purāṇas

(49, 50)

Beholding all the deeds (of Kṛṣṇa), the great sage Mārkaṇḍeya smilingly said to Kṛṣṇa in a sweet tone

(51)

मार्कण्डेय उवाच ।

क समाराध्यते देवो भवता कर्मभि शुभे ।
ब्रूहि त्व कर्मभि पूज्यो योगिनां ध्येय एव च ॥५२॥
स्व हि तत् परम ब्रह्म निर्वाणममल पदम् ।
भारावतरणार्थाय जातो षष्ठीकुले प्रभु ॥५३॥
समशयीन्महाबाहु कृष्णो ब्रह्मविदा वर ।
भृष्यतामेव पुत्राणा सर्वेषां प्रहसन्निव ॥५४॥

श्रीभगवानुवाच ।

भवता कथितं त्वं तत्प्रेमेव न सशय ।
तथापि देवभोगान् पूजयामि सनातनम् ॥५५॥
न मे विप्रास्ति कर्तव्य नानयाप्त कथञ्चन ।
पूजयामि तयापीश जानन्नैतत् पर शिवम् ॥५६॥

Markandeya said 'Do tell me O lord, who is being propitiated through the performance of pious deed, by thee who is himself fit for worship through deeds and is the object of contemplation even to the Yogins (52)

Thou be that Supreme Spirit the final beatitude, the ultimate goal, the Master who has taken birth in the line of the Vrsna for removing the burden (of the earth) ' (53)

To him did Krsna the long armed one, chiefest among the knowers of Brahma reply smilingly, in tones, audible to his sons (54)

The lord said Undoubtedly every thing has been said by thee in truth, yet I worship the ancient eternal lord Isana (55)

O Brahmana I have no duty to perform, nor any thing to attain, yet knowing as I do the Supreme Lord Siva I do worship Him (56)

न वै पश्यन्ति त देव मायया मोहिता जना ।
ततोऽहं स्वात्मनो भूत्वा ज्ञापयन् पूजयामि तम् ॥५७॥
न च तिरङ्गार्चनात्पुण्य लोकेस्मिन् भोतिनाशनम् ।
तथा तिरङ्गे हितायेषा लोकानां पूजयेच्छिवम् ॥५८॥
योऽहं तस्मिन्मृषित्याहुर्वेदेवादयिदो जना ।
ततोऽहमात्ममीशान् पूजयाम्यात्मनेव तु ॥५९॥
तस्यैव परमा मूर्तिस्तन्मयोऽहं न सशय ।
नाकयोचिते भेदो वेदेष्वेव विनिश्चय ॥६०॥
एष देवो महादेव सदा सत्सारभीक्ष्णि ।
ध्येय पूज्यश्च वन्द्यश्च सैषो तिरङ्गे महेश्वर ॥६१॥
मार्कण्डेय उवाच ।

किं तस्मिन्मृषा सुरश्रेष्ठ तिरङ्गे सपूज्यते च क ।

'People, infatuated by (mundane) delusion do not perceive Him therefore do I worship Him to enlighten all that He is the origin of mine (57)

There is no other destroyer of calamities in the world than the worship of the linga (idol of Siva), therefore should Siva be worshipped in His linga for the benefit of the people (58)

Since those versed in the Vedic lore denominated me as His linga (idol), therefore do I adore my Isana in myself (59)

I am his ultimate form, am engrossed in Him there is no doubt in that The Vedas proclaim that we two have no difference between us (60)

This great god Mahadeva is to be contemplated upon adored, known and always worshipped in the (linga) by people afraid of (the afflictions of) the world ' (61)

Markandeya said What be that linga O paramount of the god who is

यूहि कृष्ण विशालाक्ष गहनं ह्येतदुत्तमम् ॥६२॥
श्रीभगवानुवाच ।

अव्यक्तं लिङ्गमित्यादुरानन्दं ज्योतिरक्षरम् ।
वेदा महेश्वरं देवमाहुर्लिङ्गनवधयम् ॥६३॥
पुरा चेकाणवे घोरे जप्ते स्वापरजङ्गमे ।
प्रवोषार्थं ब्रह्मणो मे प्राबुभूतः स्वयं शिवः ॥६४॥
तस्मात् कालात् समारभ्य ब्रह्मा चाहं सर्वं हि ।
पूजयावो महादेवं लोकानां हितकाम्यया ॥६५॥
मार्कण्डेय उवाच ।

कथं लिङ्गममृतं पूर्वमेश्वरं परमं पदम् ।
प्रवोषार्थं स्वयं कृष्ण वक्तुमर्हसि सांप्रतम् ॥६६॥
श्रीभगवानुवाच ।
आसीदेकानेवं घोरमविभारं तमोमयम् ।

मध्ये चेकाणवे तस्मिन् सहस्रचक्रादाधरः ॥६७॥
सहस्रधीर्षां भूत्वाऽहं सहस्राक्षः सहस्रपात् ।
सहस्रबाहुर्मुक्तात्मा शशितोऽहं सनःतनः ॥६८॥
एतस्मिन्नन्तरे दूरात् पश्यामि हामितप्रभम् ।
कोटिसूर्यप्रतीकाक्षं भ्राजमानं धियावृतम् ॥६९॥
चतुर्वेगं महायोगं पुरं काञ्चनप्रभम् ।
कुण्ठाजिमघरं देवमृग्यनुःसामभिः स्तुतम् ॥७०॥
निमेषमात्रेण वा मां प्राप्नो योगविदां वरः ।
व्याजहार स्वयं यस्या स्मयमानो महाद्युतिः ॥७१॥
कस्त्वं कुतो वा किं चेह तिष्ठस्ये वद मे प्रभो ।
अहं कर्ता हि लोकानां स्वयंभूः प्रपितामहः ॥७२॥
एवमुक्तस्तथा तेन ब्रह्मणाऽहमुवाच ह ।
अहं कर्ताऽस्मि लोकानां संहर्ता च पुनः पुनः ॥७३॥

worshipped in that linga O Kṛṣṇa, the wide-eyed one, do tell me, the mystery of it in full.' (62)

The lord said : 'The 'linga' is called to be the unmanifest, undecaying Light, the Blissful one; the Vedas have declared Lord Maheshvara as the Imperishable possessor of the 'Linga' (63)

'In the past, at the time of the great deluge, when all the stationary as well as the mobile objects had perished, Maheshvara, appeared for the purpose of rousing Brahma and myself. (64)

'From that time onwards, Brahma and I do always worship Mahadeva for the benefit worlds' (65)

Mārkaṇḍeya said: 'O Kṛṣṇa, how in the past did the 'linga', the highest seat of the lord, came into existence for rousing you, do please enlighten us about it now' (66)

The lord said: There was once a great and fearful deluge, undivided and full of

gloom, I the eternal one lay in the middle of that great flood, wielding the conch, discus and club, composed of own self (yuktātmā) with a thousand heads, a thousand eyes, a thousand feet and a thousand arms (67,68)

While lying thus, I saw at a distance the four-faced lord, the great mediator, shining like gold possessed of immeasurable lustre, resplendent as ten millions of suns together, shining radiantly, wearing the skin of a black deer and eulogised by Rṣi Yajur, and Śīman (69,70)

In a moment, Brahma himself, the chiefest of those proficient in Yoga, possessed of great splendour, approached me and accosted me smilingly. (71)

O lord, do tell me, who thou be, wherefore, hast thou come hither and for what; I am the creator of the worlds, the self-born, great grand sire (72)

Thus addressed by Brahma, I replied, I am the creator and the destroyer of the worlds again and again (73)

एवं विवादे चित्ते मायया परमेष्विनः ।
 प्रबोधार्थं परं लिङ्गं प्रादुर्भूतं शिवात्मकम् ॥७४॥
 काशानलसमप्रत्यं ज्वालाभासासमाभुलम् ।
 क्षयवृद्धिविनिर्मुक्तमादिमध्यान्तवर्जितम् ॥७५॥
 ततो मामाह भगवानधो गच्छ त्वमायुर्वे ।
 अन्तमस्य विजानीम् ऊर्ध्वं गच्छेद्गृह्णित्यथः ॥७६॥
 तदारुं समप हृत्वा गतावूर्ध्वमथ ह्यहो ।
 पितामहोऽप्यहं नात्तं जातवन्तो समाः शतम् ॥७७॥
 ततो विस्मयमावन्नो भीतो देवस्य कूलिनः ।
 मायया मोहितौ तस्य ध्यायन्तौ विश्वमीश्वरम् ॥७८॥
 प्रोच्चरन्तौ महानादयोऽक्षरं परमं परम् ।
 प्रह्लादजलिपुटोपेतौ शंभु मुण्डबधुः परम् ॥७९॥

ब्रह्मविष्णू ऊचुतुः ।

अनादिमलसंसाररोगवैद्याय शंभवे ।
 नमः शिवाय शान्ताय ब्रह्मणे लिङ्गमूर्तये ॥८०॥
 प्रत्यार्णवसंस्थाया प्रत्योद्भूतिहेतवे ।
 नमः शिवाय शान्ताय ब्रह्मणे लिङ्गमूर्तये ॥८१॥
 ज्वालाभासावृताङ्गाय न्वलनस्तम्भरूपिणे ।
 नमः शिवाय शान्ताय ब्रह्मणे लिङ्गमूर्तये ॥८२॥
 आदिमध्यान्तहीनाय स्वभावामलवीक्षिते ।
 नमः शिवाय शान्ताय ब्रह्मणे लिङ्गमूर्तये ॥८३॥
 महादेवाय महते ज्योतिषेऽनन्तरीजसे ।
 नमः शिवाय शान्ताय ब्रह्मणे लिङ्गमूर्तये ॥८४॥

The dispute having thus commenced by the illusion of the great god Paramēsthin (Śiva), there appeared the supreme linga, composed of the soul of Śiva for our enlightenment (74)

It was as resplendent as the fire of the time of dissolution flaming with fiery wreaths, free from diminution or growth, and devoid of beginning, middle or end (75)

Then the unborn One, Brahman said to me, 'Do thou quickly go to the bottom while I go to the top, we must know its limit' (76)

Vowing thus, both of us, the grandire and myself, went upwards and downward the linga but could not find its limit even after hundred years (77)

Thereupon, amazed and afraid, we two, deluded as we were by the illusion created by the trident bearing lord contemplated on the cosmos and its master, and heard, the great sound

folded hands we eulogized Śambhu, the supreme one (78,79)

Brahmā and Viṣṇu said: 'Obeasance to Śiva, who is the physician for the originless malady of mundane existence, the self-subdued, to Brahman the Supreme Spirit in the form of a 'linga' (80)

Obeasance to Śiva the tranquil one in Brahman (the Supreme Spirit) in the form of a 'linga', situated on the flood of dissolution, the cause of dissolution and of creation (81)

Obeasance to Śiva, the tranquil one, the Brahman (Supreme spirit) formed as a 'linga' with limbs surrounded by blazing flames and formed as a flaming column (82)

Obeasance to Śiva, the subdued one, to Brahman formed as a 'Linga', devoid of beginning, middle or end, and possessed of stainless splendour by nature (83)

'Obeasance to Śiva, the Calm one, to Brahman formed as a 'linga', the great

प्रधानपुरुषेशाय व्योमरूपाय वेधते ।
 नमः शिवाय शान्ताय ब्रह्मणे लिङ्गमूर्तये ॥८५॥
 निर्विकाराय सत्याय नित्यायामलतेजसे ।
 नमः शिवाय शान्ताय ब्रह्मणे लिङ्गमूर्तये ॥८६॥
 वेदान्तसाररूपाय कालरूपाय धीमते ।
 नमः शिवाय शान्ताय ब्रह्मणे लिङ्गमूर्तये ॥८७॥
 एवं संस्तुयमानस्तु व्यक्तो भूत्वा महेश्वरः ।
 भाति वैद्यो महायोधो सूर्यकोटिसमप्रभः ॥८८॥
 वक्त्रकोटिसहस्रेण व्रतमान इयमम्बरम् ।
 सहस्रहस्तचरणः सूर्यसोमाग्नितोषनः ॥८९॥
 पिनाकपाणिर्भगवान् कृतिशालास्त्रिशूलभृत् ।

व्यालयतोपवीतम् मेघदुन्दुभिनिःस्वनः ॥९०॥
 व्योवाच्च महादेवः प्रीतोऽहं सुरसत्तमो ।
 पश्येत मां महादेवं भयं सर्वं प्रमुच्यताम् ॥९१॥
 युवा प्रसूतो पाद्रेभ्यो यम पूर्वं सनातनो ।
 अयं मे दक्षिणे पाशश्च यहा नोकपितामहः ।
 यामपाद्वे च मे विष्णुः पालको हृदये हरः ॥९२॥
 प्रीतोऽहं युवयोः सम्प्रक् वर दक्षि यथेप्सितम् ।
 एवमुक्त्वाऽयं मा देवो महादेवः स्वयं शिवः ।
 मात्सिङ्ग्य देवं ब्रह्माणं प्रसादाभिमुखोऽभवत् ॥९३॥
 ततः प्रहृष्टमनसो प्रणिपत्य महेश्वरम् ।
 ऊचतुः श्रेष्ठ तद्वक्त्रं नारायणवितामहो ॥९४॥

Mahādeva, the luminous one, possessed of infinite energy (84)

'Obeisance to Śiva, the calm one, Brahman, in the form of a 'linga', the overlord of Pradhana (Prakṛi) and Puruṣa the Ethereal one, to Vedhas (85)

'Obeisance to Śiva, the calm one, Brahman in the form of a 'linga' the Immutable, the Truth, the Eternal one, possessed of immeasurable strength, (86)

'Obeisance to Śiva, the Tranquil one, to the 'Linga' formed one, to Brahman, the quintessence of Vedānta, the embodiment of Death, the wise one' (87)

Being thus eulogised, Maheśvara, manifested himself and the great Yogin shone in effulgent splendour equal to that of ten millions of suns together (88)

Devouring the sky as it were with one thousand crores of mouths, and possessed of a thousand hands and feet, and having the sun, the moon and the fire as his eyes, the trident bearing lord appeared, holding the Pināka = the hand and athred in a face

tiger-skin, with a snake as his sacred thread and uttering sounds as deep as the rumbling of the clouds (89, 90)

Then the great lord said, 'O Excellent gods, I am pleased with both of you, behold me as Mahadeva and get rid of all fear' (91)

You two eternal lords were created out of my limbs in the past This Brahmi, the grandeur of the world, dwells in this right side of my body, whereas Viṣṇu, the maintainer of the worlds, rests in the left and *Harā dwelling in my heart* (92)

I am perfectly pleased with you both and I am bestowing boons on you according to your desire Addressing thus, the great god Śiva himself hugged me as well as lord Brahmi and became propitious (93)

Thereafter, Nārāyaṇa and Pūṣāma, pleased in their mind made obeisance to Maheśvara and said while looking at his (94)

यदि प्रीतिः समुत्पन्ना यदि देवो वरदा नो ।
भक्तिर्भवतु नो नित्यं त्वयि देव महेश्वरे ॥९५॥
ततः स भगवानीशः प्रहसन् परमेश्वरः ।
उवाच मां महादेवः प्रीतः प्रीतेन चेतसा ॥९६॥
देव उवाच ।

प्रलयस्थितिसर्गाणां कर्ता त्वं धरणीपते ।
यत्त वत्स हरे विश्वं पालयेतच्छराचरम् ॥९७॥
त्रिधा निमग्नोऽस्म्यहं विष्णो ब्रह्मविष्णुहराख्यया ।
सर्गरत्नालपगुर्गनिर्गुणोऽपि निरञ्जनः ॥९८॥
संमोहं त्यज भी विष्णो पालयेनं पितामहम् ।
भविष्यत्येष भगवोस्तव पुत्रः सनातनः ॥९९॥
अहं च भवतो वचनात् कल्पादौ घोररूपधृक् ।

'If thou art pleased with us, and if any
boon ■ to be bestowed on us two, may
it be that we might have eternal devotion
to thee, lord Mahāśvara' (95)

Pleased thereupon, the great lord, the
Master, the Supreme God, smilingly said
to me affectionately (96)

The god said 'O my darling Hari,
the lord of the earth, the author of
creation, preservation and dissolution, do
thou maintain this world composed of the
mobile and the stationary (97)

'Though I am devoid of stain and
attributes yet for the purpose of creation
preservation and dissolution I am, O
Viṣṇu, divided into three, named, as
Brahmā, Viṣṇu and Hara (98)

'Do thou cast away thy delusion O
Viṣṇu, and protect this Brahman, this
eternal lord shall indeed become thy
son. (99)

'And myself also, the wielder of
Trident, shall also be thy son, born of

शूलपाणिर्भविष्यामि क्रोधवस्तव पुत्रकः ॥१००॥
एवमुक्त्वा महादेवो ब्रह्माणं मुनितत्तम ।
अनुगृह्य च मां देवस्तत्रैवान्तरधीयत ॥१०१॥
ततः प्रभृति लोकेषु तिङ्गात्वा सुप्रतिष्ठिता ।
लिङ्गा तत्तत्तयाद् ब्रह्मन् ब्रह्मणः परमं वपुः ॥१०२॥
एतस्मिङ्गस्य मह्यस्य भाषितं ते मयाऽग्रथ ।
एतद् बुध्यन्ति योगज्ञा न देवा न च वानयाः ॥१०३॥
एतद्धि परमं ज्ञानमव्यक्तं शिवसंज्ञितम् ।
येन सूक्ष्मचिन्त्यं तत् पश्यन्ति ज्ञानचक्षुषः ॥१०४॥
तस्यै भगवते नित्यं नमस्कारं प्रकुर्वहे ।
महादेवाय स्त्राय देवदेवाय लिङ्गिने ॥१०५॥

thy wrath, in a terrible form at the
beginning of the Age (Kalpa)' (100)

'Thus saying, O excellent sage, lord
Mahādeva bestowed his favour on Brahmā
and me, and disappeared then and
there. (101)

'Thence onwards, the worship of the
'linga' has been in vogue in the worlds.
O Brahman; the 'linga' is the supremest
form of Brahman, and ■ named ■ such
on account of its adherence to it (102)

'The glory of the linga O sinless one,
has been imparted to thee by me Only
those proficient in Yoga, and neither
deities nor demons, can comprehend it. (103)

'This ■ the highest Knowledge, unre-
vealed and termed as 'Śiva' through which
the wise can perceive that subtle and
incomprehensible reality (104)

'We constantly adore that lord
Mahādeva, lord of the gods, Rudra, the

नमो वेदरहस्याय नीलकण्ठाय वै नमः ।
विभीषणाय शान्ताय स्थायवे हेतवे नमः ॥१०६॥
ब्रह्मणे घामदेवाय त्रिनेत्राय महोष्मते ।
शक्राय महेशाय गिरिशाय शिवाय च ॥१०७॥
नमः कुराव्य सततं ध्यायस्य मनसा हरम् ।
सत्सारसागरादस्मादचिरादुत्तरिष्यसि ॥१०८॥
एव स घामदेवेन व्याहृतो मुनिपुण्य ।
जगत्तु मनसा देवमीशान् विभज्यते सुखम् ॥१०९॥

प्रणम्य शिरसा कृष्णमनुजातो महामुनि ।
जगाम चेप्सित देवा देवदेवस्य श्रुतिन ॥११०॥
य इमं व्याकथेन्नित्यं लिङ्गाध्यायमनुत्तमम् ।
शृणुयाद् वा पठेद् वापि सर्वपापं प्रमुच्यते ॥१११॥
युत्वा सद्यपि ह्येतत् तपश्चरणमुत्तमम् ।
वामुदेवस्य विप्रेन्द्रा पापं मुञ्चति भानय ॥११२॥
जपेद् वाहरहर्निष्य ब्रह्मलोके महीयते ।
एवमाह महायोगो कृष्णार्जुनायन प्रभु ॥११३॥

इति श्रीकृष्णपुराणे षट्माहस्येवा सहित्वाया पूर्वविमाने पञ्चविंशोऽध्यायः ॥२५॥

the possessor of the linga' (105)

'Obeisance to Him, the mystery of the Vedas to Nilakantha (the blue throated one), to Vibhishana to the Calm Sihanu (immobile) to the Cause (106)

'(Obeisance) to Brahman, Vamadeva, the triple eyed one the Exalted lord, Śrīṅkara Mahesa, Girīśa, and the Śiva (107)

Do thou always adore and contemplate Maheshvara, to thirt from this sea of mundane existence thou shalt be delivered in no time (108)

Thus addressed by Visudeva the pre-eminent sage directed his mind to Isāna, the omnipresent lord (109)

Drawing with his head down to Kṛṣṇa, and contented by him, the distinguished ascetic proceeded towards the spot dear to the trident bearing lord of gods (110)

He who makes this excellent chapter on linga' heard to listeners, or himself listens to or recites it is delivered from all sins (111)

By hearing once only to (the recitation of) this excellent penance of Vāsudeva, O pre-eminent Brāhminas man is freed from sins (112)

By repeating this daily, one attains importance in region of Brāhman thus said the great Yogin lord Kṛṣṇadvaipāyana (Vyāsa) (113)

Thus ends Twenty fifth Chapter in the First Part of the Kūrma Purāṇa
Sāhita consisting of six thousand verses—25

सूत उवाच ।

ततो सत्यधरः कृष्णो जाम्बवत्या महेश्वरात् ।
 अशौजसम्हातमानं सम्भ्रयात्पञ्चमुत्तमम् ॥१॥
 प्रद्युम्नस्याप्यनृष् पुत्रो ह्यनिरुद्धो महाबलः ।
 तावुभौ गुणसंपन्नौ कृष्णस्यैवापरे तनू ॥२॥
 हत्वा च कंसं नरकमभ्याश्रयतशौजसुरात् ।
 विजित्य लोलया शक्रं जित्वा थापं महासुरम् ॥३॥
 स्थापयित्वा जगत्कृष्णं लोके यमोश्च साधतान् ।
 चक्रे नारायणो यस्तु स्वस्थानं बुद्धिबुल्लभम् ॥४॥
 एतस्मिन्नन्तरे विप्रा भूषाह्ताः कृष्णमोक्षरम् ।
 आजामुर्द्धारका ब्रह्मं कृतकार्यं सयातनम् ॥५॥

स तानुवाच विष्वात्मा प्रणिपत्याभिपूज्य च ।
 अस्तित्वेयूपविष्टान् वै सह रामेण धीमता ॥६॥
 गमिष्ये तत् परं स्थानं स्वकीयं विष्णुसंज्ञितम् ।
 कृतानि सर्वकार्याणि प्रसीदन् ६. श्रीश्वराः ॥७॥
 इदं कनिष्ठं घोरं संप्राप्तमधुनाऽनुभूम् ।
 गविष्यन्ति जनाः तर्हि ह्यस्मिन् पापातुर्धातनः ॥८॥
 प्रवर्तयन् सर्वज्ञानं बाह्यभावा हितावहम् ।
 वेनेने कलिर्जं पार्ष्ण्यन्ते हि द्विजोत्तमाः ॥९॥
 ये वा जनाः संस्मरन्ति कसौ तत्कृदि प्रभुम् ।
 ते वा नश्यतु तत् पाप भक्तावा पुण्योत्तमे ॥१०॥

26

Sūta said: Having obtained the boon from Maheshvara, Kṛṣṇa begot = Jambavattī, an excellent and high-souled son Samba (1)

Pradyumna had a mighty son Anuruddha. These two were endowed with qualities and were as if other two bodies of Kṛṣṇa himself (2)

Killing Kamsa, Naraka and hundreds of other demons, vanquishing Indra at ease and the great demon Bāna and establishing the entire world and regulating the eternal laws in the world, Nārāyaṇa decided to retire to his own abode. (3,4)

In the meantime, O Brahmanas, (sages) led by Bhṛgu came to Dvārakā to pay a visit to the Eternal Lord Kṛṣṇa who had this time completed his mission. (5)

Bowing and paying homage to them, seated in company with the wise (Bala) Rama, the universe-souled Nārāyaṇa said (6)

O you pre eminent sages I shall now retire to my own residence named as the region of Venu, as I have fulfilled all my mission, be ye favourable to me (7)

Terrible Kaliyuga, has started now, beset with all evils and during this era all people will be followers of sinful paths (8)

Therefore, O excellent Brahmanas, do you diffuse that true knowledge of mine beneficial to the Brahmanas, through which they would be liberated from the snares of the Kali Age (9)

Those men devoted to Puruṣottama who remember me, the Lord even for

येऽर्चयिष्यन्ति मां भक्त्या नित्यं कस्मिन् युगे द्विजाः ।
विधिना वेददृष्टेन ते गमिष्यन्ति तत् पदम् ॥११
ये ब्राह्मणा वंशजास्तान् युष्माकं ये सहजराः ।
तेषां नारायणे भक्तिर्भविष्यति कलौ युगे ॥१२
परात् परतरं यान्ति नारायणपरायणाः ।
न ते तत्र गमिष्यन्ति ये द्विषन्ति महेश्वरम् ॥१३
भ्यान् होमं तपस्तप्तं ज्ञानं यज्ञादिको विधिः ।
तेषां विमर्शति क्षिप्रं ये निन्दन्ति पिनाकिनम् ॥१४
यो मां समाभ्येतिरपमेकात्तं भावमाश्रितः ।
विनिगद्य देवमोशानं स याति नरकायुतम् ॥१५
तस्मात् सा परिहर्तव्या निन्दा पशुपतो द्विजाः ।
कर्मणा ममता वाचा तद्भुक्तेष्वपि यत्नतः ॥१६

ये तु दक्षाभ्यरे शप्ता दधीचेन द्विजोत्तमाः ।
भविष्यन्ति कलौ भक्तः परिहार्माः प्रपन्नतः ॥१७
द्विषन्तो देवमोशानं युष्माकं वंशतंभवाः ।
शप्ताश्च गीतमेनोर्ध्वा न संभाष्या द्विजोत्तमैः ॥१८
इत्येवमुक्ताः कृष्णेन सर्व एव महर्षयः ।
श्रोमिष्युक्त्वा ययुस्तूर्णस्वानि स्थानानि सत्तमाः ॥१९
ततो नारायणः कृष्णो लीनदेव जगन्मदः ।
संहृत्य स्वकुलं सर्वं दधौ तत् परमं परम् ॥२०
इत्येष वः सभासेन राज्ञां यंशोऽनुकीर्तितः ।
न शब्दो विस्तराद् वक्तुं किं नृपः श्रोतुमिच्छाम ॥२१
यः पठेच्छृणुवाद् वापि वंशानो कथनं शुभम् ।
सर्वपापविनिर्मुक्तः स्वर्गलोके नहोपते ॥२२

इति श्रीकृष्णपुराणे षडसाहस्रवां संहितायां पूर्वविभागे षड्विंशोऽध्यायः ॥२६॥

once in this Kali Age are freed from sins,
and those who worship me constantly with
devotion in the Kali Era in accordance
with Vedic rites, O Brāhmanas, attain
that (exalted) position (10-11)

The thousands of Brāhmanas who
would be born in your families in the Kali
Age, shall have devotion to Nārā-
yaṇa (12)

People devout to Nārāyaṇa attain the
supermost position but those who are hostile
to Mahēśvara can never attain it (13)

The (results of) meditation, oblations,
penance, knowledge, sacrifices and such
others of those who speak ill of Mahēśvara
perish quickly (14)

He who devoutly depends on me with
single devotion while speaking ill of lord
Iṣāna, goes down to the ten thousand hells. (15)

Therefore, O Brāhmanas, it is impera-
tive to shun the censuring of the lord
Paśupati and even of his devotees by all
means through deeds, mind and speech (16)

Thus ends Twenty Sixth Chapter in the first part of the Kūrma Purāṇa
Sambhita, consisting of six thousand verses—26.

And those who were cursed by Dadhica,
O excellent Brāhmanas, in the sacrifice
of Dakṣa and would be born in the Kali
Age, should be shunned carefully by my
devotees (17)

Those in your progeny on earth who
would speak ill of lord Iṣāna, and cursed
by Gautama, are not to be spoken to by
eminent Brāhmanas (18)

Thus addressed by Kṛṣṇa, O wise
ones, all the great sages uttered 'Om'
(implying respectful assent) and quickly
repaired to their respective places. (19)

Thereafter, Nārāyaṇa Kṛṣṇa the world-
pervading lord, sportingly dissolved his
entire clan and attained to that supreme
station (20)

Thus I have briefly narrated to you the
dynasty of the kings, and it is not possible
to describe it in greater detail, what else
do you like to hear? (21)

He who reads or hears the virtuous
description of genealogies is liberated from
all sins and prospers in the region of
heaven (22)

शृणुयद्भुतः ।

कृतं श्रेता द्वापरं च कलियुगेति चतुर्युगम् ।
एषो स्वभावं सूताद्य कथ्यस्व समासतः ॥१॥

सूत उवाच ।

गते नारायणे कृष्णे स्वमेव परमं पदम् ।
पार्थः परमधर्मात्मा पाण्डवः सन्तुतामनः ॥२॥
कृत्वा सर्वोत्तरविधिं शोकेन सहताबुधः ।
अपश्यत् पथि गच्छन्तं कृष्णद्वैपायनं मुनिम् ॥३॥
शिष्यैः प्रशिष्यैरभितः संवृतं गह्वरादिनद् ।
पपात दण्डवद् भूमौ स्पर्शकृत् शोकं तदाऽर्जुनः ॥४॥
उवाच परमप्रीतः कस्माद् देशान्महामुने ।
इदानीं गच्छसि सिद्धं कं या देव प्रति प्रभो ॥५॥

संवर्तनाद् यं भवतः शोको मे विपुलो गतः ।
इदानीं मम यत् कार्यं ब्रूहि पद्मदलेक्षण ॥६॥
तमुवाच महायोगी कृष्णद्वैपायनः स्वयम् ।
उपविश्य नदीतीरे शिष्यैः परिव्रज्यते मुनिः ॥७॥

व्यास उवाच ।

इदं कतिपुगं धीरे संप्राप्त पाण्डुनन्दन ।
ततो गच्छामि देवस्य वाराणसीं महापुरीम् ॥८॥
अस्मिन् कतिपुगे धीरे लोकाः पापानुवर्तिनः ।
भविष्यन्ति महापापा वर्णाश्रमविवर्जिताः ॥९॥
नान्यत् परवामि भन्तूना मुक्तावाराणसीं पुरीम् ।
सर्वपापप्रक्षयनं प्रायश्चित्तं कसौ युगे ॥१०॥

27

The sages said: Sūta, do tell us now in brief the nature of the four Ages, Kṛta, Tretā, Dvāpara and Kali (1)

Sūta said: Nārāyaṇa, Kṛṣṇa, having gone back to his own exalted station, the supremely virtuous Pārtha, son of Pāṇḍu, chastiser of the enemies performed his obsequial duties, though engulfed in deep grief, (once thereafter) he saw the sage Kṛṣṇadvaipāyana, versed in the Vedas going along the path together with pupils and disciples surrounding him. Seeing him, Arjuna cast off his grief and laid himself prostrate before the sage (2-4)

With great pleasure did he then ask the sage, O supreme sage wherefrom hast thou sojourning hither and where to art thou proceeding O my lord (5)

At the very sight of thee, O lotus-eyed

one my deep grief has left me, do thou advise me what should be done by me at present (6)

To him did the great meditator, Kṛṣṇadvaipāyana, seated on the bank of the river and surrounded by disciples, reply thus (7)

Vyasa said: Horrible Kali age has made its advent. O son of Pāṇḍu therefore I am proceeding to the great city of Vārāṇasī of the lord (8)

In this terrific Kali Age, people will adhere to the sinful paths, become great sinners devoid of the regulations of Varnas (castes) and āśramas (stages of life) (9)

I do not see any other atonement that might expiate all the sins for the creatures in this Kali Era except resorting to the city of Vārāṇasī. (10)

कृतं श्रेता द्वापरं च सर्वेष्वेतेषु वै नराः ।
भविष्यन्ति महात्मानो धार्मिकाः सत्यवादिनः ॥११॥
त्वं हि लोकेषु विश्रुता धृतिमान् जनवत्सलः ।
पालयाद्य परं धर्मं स्वकीयं मुच्यसे भयात् ॥१२॥
एवमुक्तो भगवता पार्थः परपुरंजयः ।
पृष्ठवान् प्रणिपत्यासौ युगधर्मान् द्विजोत्तमाः ॥१३॥
तस्मै प्रोवाच सकलं मुनिः सत्यवतोमुतः ।
प्रणम्य देवमीशानं युगधर्मान् तनातनान् ॥१४॥
व्यास उवाच ।
वक्ष्यामि ते समासेन युगधर्मान् वरेश्वर ।
न शक्यते मया पार्थ विस्तरेणाभिभाषितुम् ॥१५॥
आद्यं कृतयुगं प्रोक्तं तत्तस्त्रेतायुगं युगः ।

तृतीयं द्वापरं पार्थ चतुर्थं कलिरुच्यते ॥१६॥
ध्यानं परं कृतयुगे श्रेताया तानमुच्यते ।
द्वापरे यज्ञमेवाहुर्दानमेव कलौ युगे ॥१७॥
ब्रह्मा कृतयुगे देवस्त्रेतायां भगवान् रविः ।
द्वापरे देवत विष्णुः कलौ रुद्रो महेश्वरः ॥१८॥
ब्रह्मा विष्णुस्तथा सूर्यः सर्व एव कलिष्वपि ।
पूज्यते नगवान् रुद्रश्चतुर्वर्षि विमाकधृक् ॥१९॥
आद्ये कृतयुगे धर्मश्चतुष्पादः सनातनः ।
त्रेतायुगे त्रिपादः स्याद् द्विपादो द्वापरे स्थितः ।
त्रिपादहीनस्तिष्ये तु सत्ताम्राग्नेन तिष्ठति ॥२०॥
कृते तु भिक्षुनोत्पत्तिर्वृत्तिः साक्षाद् रसोह्नसा ।
प्रजास्तुप्ताः सदा सर्वाः सवनमथाभ भोगिनः ॥२१॥

The people would be virtuous, truthful and noble souled in the Ages of Kṛta, Tretā and Dvāpara (11)

Thou art reputed in the world as possessed of fortitude and art popular among the masses, do thou therefore observe thy own supreme duty in this Age, thereby would thou get rid of fear (12)

Thus addressed by lord (Vyāsa), O excellent Brahmanas, Partha the conqueror of the capitals of enemies, bowed to him and asked about the duties pertaining to the different Ages (13)

Making obeisance to the lord Īsana, the sage Vyāsa, son of Satyawati explained to him in detail all the eternal laws of the different Ages (14)

Vyāsa said I shall narrate to thee, in brief, O Prince, the laws pertaining to the Ages, it is not possible, O Pārtha, to describe in full detail (15)

The first Age is called Kṛta Age by

the wise men, thereafter ensues the Tretā Age, the third is Dvāpara, O Pārtha, while the fourth is termed as Kali (19)

Supreme meditation is prescribed for the Kṛta Age, knowledge in the Tretā, sacrifice in the Dvāpara while charity in the Kali era (17)

Brahmā is the (superintending) deity in the Kṛta Age, the Śuṅgā in the Tretā, Viṣṇu in the Dvāpara while Mahāśvara Rudra is the deity in the Kali Age (18)

Brahmā Viṣṇu as well as Śūrya—all these are also adorable in the Kali Era, while lord Rudra wielder of the Pināka is worshipped in all the four Ages (19)

In the Kṛta Age, eternal Dharma (piety) is said to be consisting of four feet, in the Tretā it is of three feet, in the Dvāpara of two feet, while in the Kali it is bereft of the three feet and rests only on bare existence (20)

In the Kṛta Age, people were born of (Legitimate) sexual intercourse, their

अथमोत्तमत्वं नास्तथासा निविशेयाः पुरंजय ।
 तुल्यमायुः सुखं रूपं तासां तस्मिन् कृते युगे ॥२२॥
 विशोकाः सत्त्वबहुला एकान्तबहुलास्तथा ।
 ध्याननिष्ठास्तपोनिष्ठा महादेवपरायणाः ॥२३॥
 ता च निष्कामचारिण्यो नित्यं मुदितमानसाः ।
 पर्वतोदधिवासिण्यो ह्यनिकेता परतप ॥२४॥
 रसोल्लासा कालयोगात् त्रेतस्ये नश्यते ततः ।
 तस्या सिद्धो प्रणष्टायामन्या सिद्धिरवसंत ॥२५॥
 अपा शीघ्रमेव प्रतिहृते तदा मेघात्मना तु च ।
 मेघेभ्यः स्तनयिगुभ्यः प्रवृत्तं वृष्टितर्जनम् ॥२६॥
 सकृदेव तया वृष्ट्या संपुक्ते पृथिवीतले ।

occupation was full of juices (Rasa), all the subjects were always contented, they enjoyed perpetual bliss and enjoyments (21)

There was nothing like the highest and the lowest among them in the Kṛta Age. They were all similar and bore no distinction among them. O Purāṇjaya and enjoyed equal spans of life, happiness and beauty (22)

They were free from grief, full of goodness and fond of solitude, were devoted to contemplation and to penance and were worshippers of Mahādeva (23)

They moved about, O chastiser of enemies without any particular desire, all perpetually contented, dwelling in mountains or seashores with no fixed abode anywhere (24)

In course of time, during the Tretā Age, the spurting of juices came to an end, and that bliss having thus perished, fulfillment from another source came into being (25)

The pleasure of (getting) running

प्रादुरासंस्तदा तासां वृक्षा च गृहसजिताः ॥२७॥
 सर्वप्रत्युपयोगस्तु तासां तेभ्यः प्रजायते ।
 वर्तयन्ति स्म तेभ्यस्तादृशेताद्युगमुद्धे प्रजा ॥२८॥
 ततः कालेन महता तातामेष विपर्ययात् ।
 रागलोयात्मको भावस्तदा ह्याकस्मिकोऽभवत् ॥२९॥
 विपर्ययेण तासां तेन तत्कालभाविना ।
 प्रणश्यन्ति ततः सर्वे वृक्षास्ते गृहसजिताः ॥३०॥
 ततस्तेषु प्रणष्टेषु विभ्रान्ता मधुनोद्भवाः ।
 अभिरघ्यायन्ति त सिद्धिं सस्याभिरघ्यामिनस्तदा ॥३१॥
 प्रसुप्तं मूवुस्तथा तु वृक्षास्ते गृहसजिताः ।
 वस्त्राणि ते प्रसूयन्ते फलान्याभरणानि च ॥३२॥

water having been obstructed, showers of rain began to be dropped on earth from rumbling clouds (26)

The rainwater having once come in contact with the earth, there appeared trees on earth meant for the abodes of the people (27)

All their needs were supplied by these, and the people in the beginning of Tretā virtually lived on these (trees) (28)

Then after a long time, due to their error feeling composed of passion and avarice crept up suddenly among them (29)

Due to their lapses arisen due to time the trees existing at the time, known as their abodes were all destroyed (30)

These having been destroyed, all the progeny created by legitimate copulation got severely perplexed, and those people true in their thinking began to ponder over the happiness (of the bygone Satya Age) (31)

Thereupon, all the trees termed as abodes reappeared and began to yield robes, fruits as well as ornaments (32)

तेज्येव जायते तासां गन्धवर्णरससन्धितम् ।
अमाक्षिकं महावीर्यं पुटके पुटके मधु ॥३३॥
तेन सा वर्तयन्ति स्म त्रेतायुगमुखे प्रजा ।
हृष्टपुष्टास्तया सिद्ध्या सर्वा वै विषयतन्वरा ॥३४॥
ततः कालान्तरेणैव पुनर्तोभावृतास्तदा ।
वृक्षास्तान् पर्यगृह्णन्त मधु चामाक्षिकं वत्सात् ॥३५॥
सासा सेनापचारेण पुनर्तोभक्तेन वै ।
प्रणष्टा मधुना साह्यं कल्पवृक्षा व्यचित्क्यचित् ॥३६॥
शीतवर्षांतपेस्तोषं स्ततस्तां दुःखिता भृशम् ।
द्वन्द्वं सपीडयमानास्तु चक्रुरावरणानि च ॥३७॥
कृत्या द्वन्द्वप्रतीयातान् वार्तोपायमचिन्तयत् ।
नष्टेषु मधुना साह्यं कल्पवृक्षेषु वै तदा ॥३८॥

In each cavity of these again was produced for them extremely efficacious honey not collected by bees filled with sweet fragrance colour and taste (33)

In the beginning of the Treta Age the people lived on this honey and were hale and hearty contented (or free from ailments) due to that Siddhi (34)

Again after the lapse of years people grew avaricious and they forcibly grabbed the trees and the honey ungathered by bees (35)

On account of this misconduct of them, committed through greed the wish yielding trees in some spots were destroyed together with the honey therein (36)

Stricken fiercely by cold, rains and heat they were intensely afflicted and tormented by opposite climates they improvised sheds for shelter (37)

The wish yielding trees together with their honey having been destroyed they built dwellings to guard against the assails of opposite climatic conditions and

ततः प्रादुर्बभौ तासां सिद्धिस्त्रेतायुगे पुनः ।
वार्ताया साधिका ह्यन्यावृष्टिस्तासां विकामतः ॥३९॥
तासां वृष्ट्युदकानीह यानि निर्मग्नानि तु ।
अबहन् वृष्टिस्ततया स्रोत स्थानानि निम्नगा ॥४०॥
ये पुनस्तदया स्तोका आपन्ना पृथिवीतले ।
अथा भूमेश्च सयोगादोष्यस्तास्तदाऽभवन् ॥४१॥
अकालकृष्टाभ्रानुत्ता ग्राम्यारण्याश्चतुर्दश ।
ऋतुगुणफलैश्चैव वृक्षगुल्माश्च जलिरे ॥४२॥
ततः प्रादुरभून् तासां रामो लोमश्च सवर्षः ।
अवस्थ भाविनाऽर्थेन त्रेतायुगधरोन वै ॥४३॥
ततस्तां पर्यगृह्णन्त मदीक्षंनानि पर्यतान् ।
वृक्षगुल्मौषधीश्चैव प्रसह्य तु पथावसन् ॥४४॥

thereafter set to think of trade and commerce (38)

Then in the Treta Age Siddhi (success) came to the people once again, and rains the main factors for promoting trade fell to their heart's content (39)

The rainwaters which fell downwards grew into streams and became the rivers (40)

The raindrops which reached the surface of the earth gave birth to medicinal herbs due to contact of water with the earth (41)

Though untilled, unsown fourteen types of rural and sylvan trees and shrubs yielding seasonal flowers and fruits were grown (42)

Then again due to the inevitability of occurrences under the influence of the Treta Age, passion and greed arose among the entire people (43)

Therefore they forcibly occupied the rivers, lands, hills, the trees, shrubs and medicines all according to their might (44)

विपर्ययेण तासा सा ओषधो विविशुर्महीम् ।
 पितामहनिमोगेन दुदोह पृथिवो पृथुः ॥४३॥
 ततस्ता जगद्गुः सर्वा अन्योन्य क्रोधमूर्च्छिताः ।
 वसुवारधनाद्यास्तु वतात् कातवलेन तु ॥४४॥
 मर्यादायाः प्रतिष्ठाप्यं ज्ञात्वेतद् भगवानजः ।
 सप्तजं क्षत्रियान् शूद्रा ब्राह्मणानां हिताय च ॥४५॥
 वर्णाश्रमव्यवस्था च जेताया कृतवान् प्रभुः ।
 यत्प्रवर्तनं च यं पशुहिंसाविर्जितम् ॥४६॥
 हापरेष्वथ विद्यन्ते मतिभेदाः सहा नृणाम् ।
 रागो लोभस्तथा घृद्ध तत्त्वानामविनिश्रयः ॥४७॥
 एको वेदश्चतुष्पादस्त्रेतास्मिह विधोयते ।

Due to their fault, the medicines entered into the earth and under the instruction of Brahmā Pṛthu milked the earth. (45)

Then, under the influence of the time, led with fury, they snatched the wealth and waves of one another by force (46)

Coming to know of this lord Brahmā created the Kṣatriyas for re-establishing the rules of propriety as also for the benefit of the Brāhmanas (47)

The lord also instituted the system of Varṇa and Āśrama as also the performance of sacrifices devoid of animal-slaughter in the Tretā Age (48)

In the Dvāpara Age, due to difference of views among men, passion, greed, war as well as indecision about the realities came into existence (49)

In this Tretā Age, the one Veda consisted of the four parts while in Dvāpara and others, Vedavyāsa divides it into four (50)

वेदव्यासैश्चतुर्धा तु व्यस्यते हापरादिषु ॥५०॥
 ऋषिपुत्रं पुनर्भेदाद् भिद्यन्ते दृष्टिविभ्रमः ।
 मन्त्रब्राह्मणविन्यासः स्वरवर्णविपर्ययः ॥५१॥
 संहिता ऋष्यनु साध्ना सहस्यन्ते श्रुतिर्षभिः ।
 सामान्याद् वैकृताच्चैव दृष्टिभेदेऽवचित् क्वचित् ॥५२॥
 ब्राह्मण कल्पसूत्राणि मन्त्रप्रवचनानि च ।
 इतिहस्तपुराणानि धर्मशास्त्राणि सुप्रत ॥५३॥
 अदृष्टिर्मरणं चैव तथैव व्याधुपद्रवाः ।
 बाह्यमन कायजर्दुःखनिर्वेदो जायते नृणाम् ॥५४॥
 निर्वेदाज्जायते सेवा दुःखलोक्षविचारणा ।
 विचारणाच्च वंराग्य वंराग्याद् बोधदर्शनम् ॥५५॥

By the sons of sages, due to delusions of intellect, the Vedas have again been sub divided according to the collection of 'mantra' and 'Brāhmaṇa', and the position of vowels and syllables (51)

Subsequently, as a result of differing interpretations due to general as well as changed outlook, Samhitas of Rk Yajus and Sāmān were compiled by scholarly sages (52)

O highly virtuous one, treatises were Brāhmaṇa, Kalpasūtra, Mantra Prava-cana, Itihāsa, Purāna, and Dharmaśāstras (were also compiled) (53)

By drought, death, illness and misfortune, and by afflictions born of speech, mind and body, men suffered from despondency (54)

From despondency they began to reflect upon the means of liberation from the suffering, from reflection was born renunciation and from renunciation came the probe into the faults (55)

दोषाणां दशंगाच्चैव द्वारे ज्ञानसंभवः । धाये कृते तु धर्मोऽस्ति स त्रेधायां प्रवर्तते ।
एषा रजस्तमोपुक्ता वृत्तिर्ध्वं द्वारे स्मृता ॥१६॥ द्वारे ध्यानुत्तोन्नृत्वा प्रणश्यति वृत्ती युगे ॥१७॥

इति श्रीकृष्णपुराणे कट्याहसर्वां संहितायां पूर्वविभागे अष्टाविंशोऽध्यायः ॥२७॥

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व्यास उवाच ।

तिष्ठे मायामगूषा च घष घेव तपस्विनाम् ।
साधयन्ति वरा निरयं तमसा ध्यानुत्तोन्नृताः ॥१॥
वृत्ती प्रमारणे रोगः सततं क्षुब्धं भयं तथा ।
अनापृष्टिभयं घोरं वेशाणां च विपर्ययः ॥२॥
अघामिवा अनाघारा महाघोषास्पृष्टतप्तः ।
अमृतं यवन्ति ते क्षुब्धास्तिये जाताः क्षुब्धप्रजाः ॥३॥

दुरिष्टेर्दुरघोतेष्व दुराचारैर्दुरागमे ।
विप्राणां वर्मदोषैश्च प्रजायां जायते भयम् ॥४॥
नाथीयते कलौ येनान् न यजन्ति द्विजातयः ।
यजन्त्यन्यायसी वेदान् पठन्ते घातपयुद्धयः ॥५॥
सूडाणा मन्त्रघोर्नैश्च सक्षयो ब्राह्मणैः सह ।
भविष्यति वृत्ती तस्मिन् शयनासनभोजनैः ॥६॥
राजानः सूक्ष्मविष्टा ब्राह्मणान् आघयन्ति च ।

By probing into the faults arose right knowledge in the Dvāpara Age. This state of the Dvāpara age, O Brahmagas, is invested with passion and ignorance {56}

The righteousness that prevailed in the Kṛta Age abided in the Treta and in the Dvāpara it grew agitated and ultimately perished in the Kali Age {57}

Thus ends the Twenty Seventh Chapter in the First Part of the Kārmā Purāṇa
Sāhitya consisting of six thousand verses—27

28

Vāsa said In the Kali Age men are bewildered by ignorance and they incessantly perpetrate deception, malice, and killing of ascetics {1}

Fatal diseases constant happen as well as fear, fear of terrible drought, and revolutions in the lands occur in the Kali Age {2}

Bad men born in the Kali Age would be impious, engaged in bad deeds, possessed of great fury but little knowledge are harn covetous {3}

Through evil deights evil studies and through faulty deeds and evil advices, and through the defects of the deeds done by Brahmagas people would get alarmed (in the Kali Age) {4}

In this Age, the Brahmagas would not study the Vedas nor perform the sacrificial rites whereas men of inferior intellect would unlawfully perform sacrifices and study the Vedas {5}

The Śūdras shall have contact with the Brahmagas, through sitting, sleeping and

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भ्रूणहत्या वीरहत्या प्रजापते नरेश्वर ॥७॥
 ज्ञान होम जप दान देवताना तथाऽर्चनम् ।
 अन्यानि चैव कर्माणि न कुर्वन्ति द्विजातयः ॥८॥
 विनिन्दन्ति महादेव ब्राह्मणान् पुरुषोत्तमम् ।
 बाम्नापधर्मशास्त्राणि पुराणानि कलौ युगे ॥९॥
 कुर्वन्त्येवमुद्वेष्टानि कर्माणि विधिधानि तु ।
 स्वधर्मोऽभिरुचिर्नैव ब्राह्मणानां प्रजापते ॥१०॥
 कुशोत्तचर्या पादण्डेव्यास्ये समावृता ।
 बहुयाचनको लोको भविष्यति परस्परम् ॥११॥
 अट्टशूला जनपदा सिवसूताश्चतुषथा ।
 प्रमदा केशशूलिन्यो भविष्यन्ति कलौ युगे ॥१२॥

feeding together as also through application
 of spells and marriages (6)

Most of the rulers shall be Śūdras O
 Prince and they would oppress the Brā-
 hmanas Among them embryoicide and
 slaying of the bold (persons) would be
 rampant (7)

Brahmanas would not perform ablu-
 tions oblations to fire muttering of holy
 names practise charity, worship the
 deities, or other (religious) duties (8)

In the Kali Age people would speak
 ill of Mahādeva, Brāhmanas, Puruṣottama
 (Viṣṇu), the sacred texts, codes of law and
 the Purāṇas (9)

They would indulge in various deeds
 contrary to the injunctions of the Vedas
 and the Brāhmanas, nor would develop
 any inclination toward their own
 duties (10)

They would indulge in immoral
 activities and would be surrounded by the
 unprofitable company of the impious, and
 repeatedly beg amongst themselves (11)

In the Kali Age, the foodgrains will be
 sold in countries, the Vedas will be sold on

शुक्लश्रन्ता जिनास्थान्त्र मुण्डा कापापवाससः ।
 सूद्रा धर्मं चिच्छिन्ति युयान्ते समुपस्थिते ॥१३॥
 शस्यचोरा भविष्यन्ति तथा चैताभिर्मयिणः ।
 चोराश्चोरस्य हर्तारो हर्तुर्हर्ता तथाऽपरः ॥१४॥
 दुःखप्रचुरतात्पापुर्देहोत्सादः सरोपता ।
 अधर्माभिनिवेशित्वात् तमोयुक्त कलौ स्मृतम् ॥१५॥
 कापायिणोऽपि निर्ग्रन्थास्तथा कापातिकाश्च ये ।
 वेदविक्रयिणश्चान्ये तोर्यविक्रयिणः परे ॥१६॥
 आसनस्यान् द्विजान् दुष्टान् न यतस्तत्पबुद्धयः ।
 सादृशन्ति द्विजेन्द्राश्च सूद्रा राजोपगोविनः ॥१७॥

the rovd crossings and the ladies will sell
 their sexual organ (12)

At the close of the Age, Śūdras Jinas
 by name having white teeth, shaven
 headed and wearing red garments would
 perform the laws of piety (13)

People will rob the crops of others and
 would also be snatchers of garments,
 robbers would be robbed by the robbers
 and from them also some others will rob
 (14)

There will be profusion of miseries,
 brevity of the span of life physical
 weariness, suffering from ailments, devo-
 tion to sinful activities and action proceed-
 ing from ignorance in the Kali Age (15)

Some people would wear red robes
 others would be naked mendicant,
 (Nagranthas) and some would be skull
 bearing ascetics (Kāpālika) They would
 be dealers in Vedas as well as dealers in
 the sacred spots of pilgrimage (16)

Seeing Brāhmanas engaged in their
 duties people of inferior intellect would
 not leave their seats and Śūdra officers of

उच्चासनस्था शूद्रास्तु द्विजमध्ये परतप ।
 ज्ञात्वा न हिसते राज्ञा कलौ कालवलेन तु ॥१८॥
 पुष्पेभ्य हसितंश्चैव तवाग्न्येर्मङ्गलैर्द्विजाः ।
 शूद्रानम्रार्धयन्त्यप्यभूतभास्यवताङ्ग्विताः ॥१९॥
 न प्रेक्षन्तेऽचित्तापि शूद्रा द्विजवरान् नृप ।
 सेवावसरमालोष्य द्वारि तिष्ठन्ति च द्विजाः ॥२०॥
 बाहूनस्पान् समावृत्य शूद्रान् शूद्रोपजीविनः ।
 सेवन्ते ब्राह्मणास्तत्र स्तुयन्ति स्तुतिभिः कलौ ॥२१॥
 श्रम्यापयन्ति च वेदान् शूद्राश्च शूद्रोपजीविनः ।
 पठन्ति वैश्विणान् मन्त्रान् नास्तिक्यघोरमाश्रिताः ॥२२॥
 तपोयज्ञकलानां च विकृतारो द्विजोत्तमाः ।

यतयश्च भविष्यन्ति शतशोऽप्य सहस्रतः ॥२३॥
 नाशयन्ति ह्यधीतानि नाधिगच्छन्ति चानय ।
 गायन्ति सौक्तिकैर्गर्निर्देवतानि नराधिप ॥२४॥
 वामपाशुपताचारास्तथा च पाश्चरायिकाः ।
 भविष्यन्ति कलौ तस्मिन् ब्राह्मणाः शत्रियास्तथा ॥२५॥
 ज्ञानकर्मण्युपरते लोके निष्क्रियता गते ।
 कौटम्बकसर्पाश्च धर्षयिष्यन्ति मामवान् ॥२६॥
 कुर्वन्ति चावताराणि ब्राह्मणानां कुलेषु यैः ।
 दधोऽवस्थापनिर्दग्धाः पुरा दसाध्वरे द्विजाः ॥२७॥
 निन्दन्ति च महादेव तमसाविष्टचेतसः ।
 दूया धर्मं चरिष्यन्ति कलौ तस्मिन् युगात्मिके ॥२८॥

the states would scold even the exalted
 Brāhmanas (17)

Under the influence of the time in the
 Kali Age, O chastiser of foes, Śūdras
 would occupy higher seats in an assembly
 of the Brāhmanas, and the ruler even
 knowing it would not punish them (18)

Brāhmanas with merged knowledge,
 fortune and power would wait upon Śūdras
 with offerings of flowers, jokes and other
 propitious articles (19)

The Śūdras will not look at even the
 decorated and the noble Brāhmanas, and
 O prince, the Brāhmanas would wait at
 the door looking eagerly for some opportu-
 nity to serve (the Śūdras) (20)

In the Kali Age, Brāhmanas subsisting
 on service to the Śūdras, seated on vehicles
 surround them and carry their favour by
 eulogising them (21)

Some of the Brāhmanas depending for
 their subsistence on the Śūdras would
 (even stoop to) teach them the Vedas and
 (Śūdras), behaving in the most anti-Vedic
 manner will recite the Vedic Mantras (22)

Even the most excellent Brāhmanas
 would sell (the fruits of) their penance and
 sacrifice. And there will also be Sannyā-
 sas in hundreds and thousands (23)

They would destroy what they had
 studied and would not comprehend them,
 and O sinless one, they would sing the
 praise of divinities through mundane
 songs (24)

In the Kali Age Brāhmanas as well as
 Kṣatriyas would follow the rituals known
 as Vama, Pśūpata and Pāncarātrika (25)

Knowledge and deeds having all been
 destroyed and people getting inactive,
 men would be subjected to humiliation
 even at the hands of insects, mice and
 serpents (26)

The Brāhmanas, who were burnt
 down by the curse of Dadhica in the
 sacrifice of Dakṣa in the past, would be
 born in the families of the Brāhmanas (27)

With their mind enveloped by darkness,
 they would speak ill of Mahādeva and
 perform futile religious exercise in the last
 Age, the Kali (28)

ये चाप्ये शापनिर्दोषा यौतमस्य महात्मन ।
 सर्वे ते च भविष्यन्ति ब्राह्मणाश्च स्वजातियु ॥२९॥
 विनिन्दन्ति ह्यवोकेन ब्राह्मणान् ब्रह्मवादिन ।
 घेदबाह्मव्रताचारा दुराचारा वृषाधमा ॥३०॥
 मोहयन्ति जनान् सर्वान् दर्शयित्वा फलानि च ।
 तमसाविष्टमनसो वैदालवृत्तिकाधमा ॥३१॥
 कृत्स्नो रदो महादेवो लोकानामोष्ण पर ।
 न देवता भवेन्मुणा देवताना च दैवतम् ॥३२॥
 करिष्यत्यवताराणि भक्तरो नीललोहित ।
 श्रौतस्मार्तप्रतिष्ठार्थं भक्ताना हितकाम्यया ॥३३॥
 उपदेक्ष्यति तज्ज्ञानं शिष्याणां ग्रहसंज्ञितम् ।
 सर्वदेवान्सत्तारं हि धर्मान् वेदनिर्वाणान् ॥३४॥

Those others Brahmanas who were burnt down by the curse of the high souled Gautama will take birth in their castes and would indulge in maligning Hrsikeśa, Brahmanas and those versed in the Vedic lore and also indulge in practices opposed to the Vedic injunctions be wicked and busy in futile toil (29-30)

Men seized of ignorance and vice-pursuers of the cat's trickery would allure people by exhibiting the results of their evil deeds (31)

In the Kali Age, Rudra, Mahādeva is the presiding deity of the world no other god is (prescribed) for men and He alone the god of gods, should be worshipped (32)

Śaṅkara Nīlalohita would incarnate himself for establishing the laws of Śruti and Smṛti and for the benefit of the devout (33)

He would impart to his disciples that supreme knowledge termed as Brahma the essence of the entire system of Vedānta, as also the duties prescribed by the Vedas (34)

ये ते विप्रा निषेवन्ते येन केनोचरात् ।
 विधित्य कलिजान् दोषान् वान्ति ते परम पदम् ॥३५॥
 जनायासेन सुमहत् पुण्यमाप्नोति मानव ।
 जनेकदोषदुष्टस्य क्लेशेण महान् पुण ॥३६॥
 तस्मात् सर्वप्रयत्नेन प्राप्य माहेश्वरं पुणम् ।
 विरोधाद् बाह्याणो ह्रस्वमीशान् शरणं गच्छेत् ॥३७॥
 ये नमन्ति विष्णुप्राधम्येन कृतिवातसम् ।
 प्रसन्नचेतसो ह्ये ते यान्ति परम पदम् ॥३८॥
 यथा ह्यनयस्कार सर्वकर्मकर्मो ध्रुवम् ।
 अन्यदेवमस्कारान् सत्फलमवाप्नुयात् ॥३९॥
 एवविधे कतिपुणे शोषाणामेकशोधनम् ।
 महारैवमस्कारो ध्यानं दानमिति क्षुति ॥४०॥

Those Brahmanas who propitiate Him devotedly with any articles of worship would overcome the sins of Kali and attain that supreme position (35)

In spite of many ills of the Kali Age it is a great merit that man can acquire very great virtue with consummate ease (through the worship of Mahādeva) (36)

Therefore should one especially a Brahmana, seek shelter with Rudra Śāna by all means in this Age pertaining to Mahādeva (37)

Those who bow to the three eyed skin-robed Śāna Rudra with their mind composed would attain the highest position (38)

Homage to Rudra brings about the fulfilment of all duties which are not obtainable through the worship of any other deity (39)

In such Kali Age, it is said that all sins are purified by the worship of Mahādeva by meditation and charity (40)

तस्मादनीश्वरानन्यान् त्यक्त्वा देवं महेश्वरम् ।
समाश्रयेद् विरूपाक्षं यदीच्छेत् परमं पदम् ॥४१॥
नार्चयन्तीह ये रुद्रं शिवं त्रिदशवन्दितम् ।
तेषां दानं तपो यज्ञो वृथा जीवितमेव च ॥४२॥
नमो रुद्राय महते देवदेवाय शूलिने ।
त्र्यम्बकाय त्रिनेत्राय योगिना गुरवे नमः ॥४३॥
नमोऽस्तु वामदेवाय महादेवाय वेद्यते ।
शंभवे रुद्रायै नित्यं शिवाय परमेष्ठिने ।
नमः सोमाय रुद्राय महाप्रासाय हेतवे ॥४४॥
प्रपद्येहं विरूपाक्षं शरण्यं ब्रह्मधारिणम् ।
महादेवं महायोगमीशान् चाम्बिकापतिम् ॥४५॥
योगिना योगवातां योगमायातमावृतम् ।

Therefore should one seek refuge with
the lord Virūpākṣa Māheśvara, to the
exclusion of all others, who really are not
masters, if one seeks the highest beatitude
(41)

The charity, penance, sacrifice and
even life of those who do not worship
Śiva Rudra adored by gods go in vain
(42)

Salutation to the great Rudra, the god
of the gods, the trident bearer, to
Tryambaka the triple-eyed one to the
master of the Yogins.
(43)

Salutation constantly to Vāmadeva,
Mahādeva Vedha, Sambhu Śhāpu Śiva,
Parameśthin, salutation to Soma, Rudra,
the wide devouring one, the cause (of the
Universe)
(44)

I seek shelter with the three eyed, refuge,
the celibate one (I seek refuge with)
Mahādeva, the great Meditator Īśāna, the
espouse of Ambikā, the instructor of the
Yogins one enveloped in meditative
illusion The preceptor and teacher of the
Yogins, one who can be comprehended

योगिना गुरुमाचार्यं योगिगर्भं पिनाकिनम् ॥४६॥
संसारतारणं रुद्रं ब्रह्माणं ब्रह्मणोऽधिपम् ।
शश्वत सर्वेण शान्तं ब्रह्मण्यं ब्राह्मणप्रियम् ॥४७॥
कर्पादिनं कावर्मुक्तिममूर्ति परमेश्वरम् ।
एकमूर्तिं महामूर्तिं वेदवेद्यं दिवस्पतिम् ॥४८॥
नीलकण्ठं विश्वमूर्तिं व्यापिनं विश्वरेतसम् ।
कालाग्निं कालदहनं कामदं कामनाशनम् ॥४९॥
नमत्ये गिरिंशं देवं चन्द्रावधवनूपणम् ।
वितोहितं लेलिहानमादित्यं परमेष्ठिनम् ।
उग्रं पशुपतिं भीमं भास्करं ह्रस्वतः परम् ॥५०॥
इत्येतस्तत्तत्तन् प्रोक्तं पुणान्ना वं समासतः ।
अतीतानागतानां वं पावनमन्तरक्षयः ॥५१॥

only by meditators, wielder of the Pināka
(45, 46)

(Obesance be to) Rudra, the sailor of the
world, Brahman, the overlord of Brahman
The Eternal Omnipresent Tranquil,
invested with the supreme Spirit, dear to
the Brāhmanas
(47)

To the wearer of matted hair, embodi-
ment of death, formless, overlord (of the
gods). Of uniform appearance though
multiform comprehensible only through
the Vedas, the lord of heavens
(48)

To the blue throated one, omnipresent,
all-pervading, the seed of the cosmos, the
fire of the time (of dissolution), consumer
of Death, bestower of all desires, destroyer
of Cupid
(49)

I bow to the lord Gīṣa, (I bow to)
the lord who is adorned by a part of the
moon, is extremely, red Leliḥāna, Āditya,
Parameśthin, fierce, Paśupati, terrible,
radiant, the One beyond gloom
(50)

Thus I have described in brief the
characteristics of the Ages (Yugas) that
have gone by and are yet to come till the

ये चाप्ये शापनिर्दग्धा गौतमस्य महात्मनः ।
 सर्वे ते च भविष्यन्ति ब्राह्मणाद्याः स्वजातिषु ॥२९॥
 विनिन्दन्ति ह्योकेषा ब्राह्मणान् ब्रह्मवादिनः ।
 वेदबाह्यव्रताचारा दुराचारा युषाधमाः ॥३०॥
 मोहयन्ति जनान् सर्वान् दर्शयित्वा कृतानि च ।
 तमसाविष्टमनसो वैश्वसवृत्तिकाधमाः ॥३१॥
 कलौ यत्रो महादेवो लोकानामाश्रयः परः ।
 न देवता भवेन्पुत्रा देवताया च दैवतम् ॥३२॥
 करिष्यत्यवताराणि शकरो नीलतोहितः ।
 धौतस्मार्तप्रतिष्ठार्थं भक्तानां हितकाम्यया ॥३३॥
 उपदेक्ष्यति तज्ज्ञानं शिष्याणां ब्रह्मसन्तितम् ।
 सर्ववेदान्तसारं हि धर्मान् वेदनिर्दिशतान् ॥३४॥

Those others Brāhmapas who were burnt down by the curse of the high-souled Gautama will take birth in their castes and would indulge in maligning Hystikesa, Brāhmanas and those versed in the Vedic lore and also indulge in practices opposed to the Vedic injunctions be wicked and busy in futile toil (29-30)

Men seized of ignorance and vile pursuers of the cat's trickery would allure people by exhibiting the results of their evil deeds (31)

In the Kali Age, Rudra, Mahādeva is the presiding deity of the world, no (other) god is (prescribed) for men and He alone, the god of gods, should be worshipped (32)

Śaṅkara, Nīlaloṭha would incarnate himself for establishing the laws of Śruti and Smṛti and for the benefit of the devout (33)

He would impart to his disciples that supreme knowledge termed as Brāhma, the essence of the entire system of Vedānta, as also the duties prescribed by the Vedas (34)

ये त विप्रा निवेवन्ते येन केनोपचारतः ।
 विबित्त्वा कस्मिन्नान्दोषान् पान्ति ते परम पदम् ॥३५॥
 अनघासतेन सुमहत् पुण्यमाप्नोति मानवः ।
 अनेकदोषदुष्टस्य कतेरेष महान् गुणः ॥३६॥
 तस्मात् सर्वप्रयत्नेन प्राप्य माहेश्वर पुणम् ।
 विरोधाद् बाह्यगो रुद्रमोक्षान् शरण यजेत् ॥३७॥
 ये नमन्ति विरूपाक्षमोक्षान् कृतिवाससम् ।
 प्रसन्नचेतसो ह्य ते यान्ति परम पदम् ॥३८॥
 यया स्त्रनमस्कारः सर्वकर्मकलौ धुदम् ।
 अग्न्यदेवमस्कारात् तत्फलमवाप्नुयात् ॥३९॥
 एवविधे कसियुगे वीर्याणामेकाधनम् ।
 महादेवमस्कारो ध्याय शान्तिमिति धृतिः ॥४०॥

Those Brāhmanas who propitiate Him devotedly with any articles of worship, would overcome the sins of Kali and attain that supreme position (35)

In spite of many ills of the Kali Age it is a great merit that man can acquire very great virtue with consummate ease (through the worship of Mahādeva) (36)

Therefore should one especially a Brāhmana, seek shelter with Rudra Īśana by all means in this Age pertaining to Mahesvara (37)

Those who bow to the three-eyed skin-robed Īśana - Rudra, with their mind composed would attain the highest position (38)

Homage to Rudra brings about the fulfilment of all duties which are not obtainable through the worship of any other deity. (39)

In such Kali Age, it is said that all sins are purified by the worship of Mahādeva, by meditation and charity. (40)

तस्मादनीश्वरानन्यान् त्यक्त्वा देवं महेश्वरम् ।
समाश्रयेद् विष्णुपुत्रं यदोच्छेत् परमं पदम् ॥४१॥
नाचंयन्तीह ये रुद्रं शिवं त्रिदशवन्दितम् ।
तेषां दानं तपो यज्ञो वृथा ज्योतिरमेव च ॥४२॥
नमो रुद्राय महते देवदेवाय शूलिने ।
त्र्यम्बकाय त्रिनेत्राय योगिनां गुरवे नमः ॥४३॥
समोऽस्तु धामदेवाय महादेवाय वेद्यसे ।
शंभवे स्वागवे नित्यं शिवाय परमेश्वरिणे ।
नमः सोमाय रुद्राय महाशक्त्याय हेतवे ॥४४॥
प्रपद्येहं विष्णुपुत्रं शरथं ब्रह्मचारिणम् ।
महादेवं महायोगमीशानं चाम्बिकापतिम् ॥४५॥
योगिना योगदातारं योगमापासमाप्नुतम् ।

Therefore should one seek refuge with the lord Virūpākṣa Mīśhvara, to the exclusion of all others, who really are not masters, if one seeks the highest beatitude (41)

The charity, penance, sacrifice and even life of those who do not worship Śiva, Rudra adored by gods, go in vain (42)

Salutation to the great Rudra, the god of the gods, the trident bearer, to Tryambaka the triple-eyed one, to the master of the Yogins. (43)

Salutation constantly to Vāmadeva, Mahādeva, Vedhas, Śambhu, Sībhānu, Śiva, Paramēśhin, salutation to Soma, Rudra, the wide devouring one, the cause (of the Universe) (44)

I seek shelter with the three eyed, refuge, the celibate one. (I seek refuge with) Mahādeva, the great Mediator Iśāna, the spouse of Ambikā, the instructor of the Yogins, one enveloped in meditative illusion The preceptor and teacher of the Yogins, one who can be comprehended

योगिनां गुरुमाचार्यं योगिगम्यं पितामहम् ॥४६॥
संसारसारथं रुद्रं ब्रह्मणं ब्रह्मणोऽधिपम् ।
शाश्वतं सर्वं शान्तं ब्रह्मण्यं ब्राह्मणप्रियम् ॥४७॥
कपर्दिनं कालमूर्तिममूर्ति परमेश्वरम् ।
एकमूर्तिं महामूर्तिं वेदवेद्यं विद्वत्पतिम् ॥४८॥
नीलकण्ठं विश्वमूर्तिं व्यापिनं विश्वरेतसम् ।
कालाग्रं कालबह्वनं कामरं कामनाशनम् ॥४९॥
नमस्ये गिरिणं देवं चन्द्रावपबभूवणम् ।
विनीहितं तैत्तिहानमाविश्य परमेश्वरम् ।
उवं पशुपतिं भीमं भास्करं तमसः परम् ॥५०॥
हृत्वेतस्तक्षणं प्रोक्तं युगानां च समासतः ।
अतीतानागतानां च यावदमव्यन्तरक्षणः ॥५१॥

only by meditators, wielder of the Pināka (43, 46)

(Obesance be to) Rudra, the sailor of the world, Brahman, the overlord of Brahman The Eternal, Omnipresent, Tranquil, invested with the supreme Spirit, dear to the Brāhmanas (47)

To the wearer of matted hair, embodiment of death, formless, overlord (of the gods). Of uniform appearance though multiform, comprehensible only through the Vedas, the lord of heavens (48)

To the blue throated one, omnipresent, all-pervading, the seed of the cosmos, the fire of the time (of dissolution), consumer of Death, bestower of all desires, destroyer of Cupid (49)

I bow to the lord Girīśa, (I bow to) the lord who is adorned by a part of the moon, is extremely, red (Lehāna, Āditya, Paramēśhin, fierce, Paśupati, terrible, radiant, the One beyond gloom. (50)

Thus I have described in brief the characteristics of the Ages (Yugas) that have gone by and are yet to come till the

मन्वन्तरेण चक्रेन सर्वाण्येवान्तराणि वै ।
 व्याख्यातानि न सदेह कल्प कल्पेन चैव हि ॥५२॥
 मन्वन्तरेषु सर्वेषु अतीतानागतेषु वै ।
 तुल्यभिमानिन सर्वे नामरूपैर्भवन्त्युत ॥५३॥
 एवमुक्तो भगवता किरौढो श्वेतवाहनः ।
 वभार परमा भक्तिमीशानेऽव्यभिचारिणोम् ॥५४॥
 नमश्चकार तमृषिं कृष्णहृषायनं प्रभुम् ।
 सर्वतः सर्वकर्तारं साक्षाद् विष्णुं व्यत्यस्तितम् ॥५५॥
 तमुवाच पुनर्यासः पादं परपुरजयम् ।
 करान्धा मुमुक्षाम्पा ह्यसृष्टस्य प्रणत मुनिः ॥५६॥
 भग्नोऽस्त्यमुगृहीतोऽसि त्वादृशोऽज्ञो न विद्यते ।

end of the Manvantara (51)

By describing the features of one Manvantara, those of all the other Manvantaras have been explained and by those of one Kalpa similarly, all the other Kalpas are embraced there is no doubt about it (52)

In the different Manvantaras of past and future, all would be similar in names and forms (53)

Thus addressed by lord Vyasa, Śvetavāhana, Kṛitjñ (Arjuna) imbibed deep and unflinching devotion to lord Iśāna (54)

He then bowed down to the exalted sage Kṛṣṇadvaiṣayana, the Omniscient, Omnipotent one abiding as lord Viṣṇu himself (55)

Sage Vyāsa then touched the stooping Pārtha, conqueror of the enemy capitals with both of his hands and said to him again (56)

O thou, capturer of the enemy capitals, thou art indeed blessed and favoured of

त्रैलोक्ये शक्रे नूनं भक्त परपुरजय ॥५७॥
 दृष्टवानसितं देवं विश्वादा विश्वतोमुखम् ।
 प्रत्यक्षमेव सर्वेण ह्यदः सर्वजपदुर्गम् ॥५८॥
 ज्ञानं तदंश्वरं दिव्यं यथायद् विदितं त्वया ।
 स्वयमेव हृषीकेश प्रीत्योवाच सनातनः ॥५९॥
 भक्ष्यं भक्ष्यं स्वकं त्याग्य न शोकं वक्तुमर्हसि ।
 वजस्य परया भक्त्या शरण्यं शरणं शिवम् ॥६०॥
 एवमुवाचा स भगवाननुगृह्याजुनं प्रभुः ।
 जगाम शकरपुरीं समाराधयितुं भवम् ॥६१॥
 पाण्डवोऽपि तद् वाक्यात् संप्राप्य शरणं शिवम् ।
 सत्यज्यं सर्वकर्षाणि तद्भक्तिपरमोऽभवत् ॥६२॥

the lord, there is none else like you in the three worlds who is devoutly attached to Sankara (57)

Thou hast beheld that all perceiving, all embracing lord of every thing Anur, god Rudra physically (58)

Thou hast perfectly conceived that divine knowledge which the eternal Hṛṣīkeśa himself had revealed to you out of affection (59)

Do thou repair to thy own abode, it does not behove thee to grieve, seek shelter with Śiva the refuge of all refugees with the utmost devotion (60)

Thus exclaiming and condescending to Arjuna the exalted sage (Vyāsa) wended his way towards the city of Śāṅkara to propitiate Bhava (61)

In the pursuance of his advice, (Arjuna) the son of Pāṇḍu also sorted in Śiva and abandoning all activities remained attached to him (62)

नेन समः शमोर्भक्त्या भूतो भविष्यति । को ह्यन्यस्तत्त्वतो रद्र वेत्ति त परमेश्वरम् ॥६५
वा सत्यवतीसूनुं कृष्णं वा देवकीसुतम् ॥६३ नमः कुरुष्व तमृषि कृष्णं सत्यवतीसुतम् ।
रे भगवते नित्य नमः सत्याय धीमते । पराशर्य महात्मानं योगिन विष्णुमण्डपम् ॥६६
शर्याय मुनये व्यासायामिततेजसे ॥६४ एवमुक्तास्तु मुनयः तर्ष एष समाहिताः ।
गङ्गापानः साक्षाद् विष्णुरेव सनातनः । प्रणेमुस्तं महात्मानं व्यासं सत्यवतीसुतम् ॥६७

इति श्रीरामपुराणे षट्साहस्रं संहिताय पूर्वविभागे षष्ठाधिकोऽध्यायः ॥२८॥

२९

सत्यय कृष्णः ।

य पाराणसी शिष्या कृष्णहृष्यमो मुनिः ।
नकार्पोमहाबुद्धिः भोतु कौतूहले हि नः ॥१
सूत उवाच ।
य पाराणसी शिष्यामुपसृश्य महाभुनिः ।

पूजयामास जाह्नव्या देवं विश्वेश्वरं शिवम् ॥२
तमायतं मुनिं वृद्धा तत्र ये निवसन्ति वै ।
पूजयाचक्रिरे व्यासं मुनयो मुनिपुंगवम् ॥३
प्रपन्नः प्रणताः सर्वे कथाः पापविनाशनीः ।
महारेषाभ्याः पुण्या मोक्षधर्मां सनातनान् ॥४

Barring Kṛṣṇa (Vyāsa), the son of Satya-
ti, and Kṛṣṇa, the son of Devakī, there
has been none else nor will be one equal to
yuna in his devotion to Sambhu (63)

Obesance constantly to that noble sage
Vyāsa the Truth the wise son of Parāśara,
assessed of unlimited powers (64)

Kṛṣṇadvaiṣṇava is verily the Eternal

Viṣṇu himself, who else can know Rudra,
the Supreme master, in reality (65)
Do you bow to that sage Kṛṣṇa, son of
Satyavati, offspring of Parāśara, the noble-
souled Yogin, Viṣṇu, the Undecaying
one (66)

Thus addressed (by Sūta) all the her-
mits devotedly bowed down to the high-
souled sage Vyāsa, son of Satyavati (67)

Thus ends Chapter twenty eighth = the first Part of the Kūrma Purāṇa
Samhitā consisting of six thousand verses—24

29

The sages said: What did the highly
re sage Kṛṣṇadvaiṣṇava do after
aching the excellent city of Vārāṇasī ?
e are eager to hear it (1)

Sūta said: Reaching the sacred city of
ārāṇasī the great sage sipped water
o wash his mouth) and worshipped lord
īveśvara Śiva with the water of the

Ganges (2)

Seeing the eminent sage Vyāsa come
thither, hermits who resided there paid
homage to him (3)

Bowing to him, they begged of him to
relate the sacred tales relating to Mahā-
deva, destroyer of sins, and the eternal
laws for gaining Mokṣa (final beatitude) (4)

स चापि कथयामास सर्वज्ञो भगवानपि ।
 माहात्म्यं देवदेवस्य धर्मान् वेदनिर्दिशतान् ॥१५॥
 तेषां मध्ये मुनीन्द्राणां व्यासशिष्यो महामुनिः ।
 पृष्टवान् जैमिनिर्व्यासं गूढमर्थं सनातनम् ॥१६॥
 जैमिनिरुवाच ।

भगवन् सशयं त्वेकं छेत्तुमर्हसि तत्त्वतः ।
 न विद्यते ह्यविरहितं भवता परमर्षिणा ॥१७॥
 केचिद् ध्यानं प्रशसन्ति धर्ममेवापरे जनाः ।
 भग्ये साण्यं तथा योगं तपस्तत्त्वमे महर्षयः ॥१८॥
 ब्रह्मचर्यमथो मौनमन्ये प्राहुर्महर्षयः ।
 अहिंसा सत्यमप्यन्ये सत्यात्मनपरे विदुः ॥१९॥
 केचिद् दयां प्रशसन्ति दानमप्यन्ये तथा ।

तीर्थयात्रा तथा केचिदन्ये चेन्द्रियनिग्रहम् ॥२०॥
 क्रियेतेषां भवेज्ज्याय प्रयूहि मुनिपुंगव ।
 यदि वा विद्यतेऽप्यन्यद् गूढं तद्वक्तुमर्हसि ॥२१॥
 श्रुत्वा स जैमिनेर्वाक्यं कृष्णहृत्पायनो मुनिः ।
 प्राह यस्मीरया वाचा प्रणम्य रूपकेतनम् ॥२२॥
 भगवानुवाच ।

सद्युः साधुः शशाङ्गः सत्पृष्टः भवता मुने ।
 वक्ष्ये गूढतमाद् गूढं शृण्वन्त्वग्ये महर्षयः ॥२३॥
 ईश्वरेण पुरा प्रोक्तं ज्ञानमेतत् सनातनम् ।
 गूढमप्राज्ञविद्विष्टं सेवितं सूक्ष्मदर्शभिः ॥२४॥
 नाशब्दान्ये वातस्य नाशक्ते परमेष्ठिनः ।
 न वेदविद्विषिं शुभं ज्ञानान्न ज्ञानमुत्तमम् ॥२५॥

The Omniscient sage also described the glory of the lord of gods and the duties enjoined by the Vedas (5)

From among the eminent hermits Jaimini the great sage, disciple of Vyasa asked Vyasa about the deep and eternal meaning (i.e. significance of the religious injunctions) (6)

Jaimini said O lord it behoves thee to remove a doubt thoroughly, there is nothing unknown to thee the wisest of the sages (7)

Some people extol contemplation while others lay stress on piety Others give the highest place to Sankhya as well as Yoga while still other sages praise penance Some other sages speak highly of celibacy and silence, others give the place of preminence to Ahimsā (Non violence) to Truth while others praise Renunciation (8 9)

Some extol the merits of compassion ■ also charity and learning others praise visits to holy-places while still others speak highly of the control of senses (10)

What among these is superior, O thou pre eminent sage be pleased to tell us or if there be anything else, unrevealed (or shrouded in mystery) be thou pleased to tell us that (11)

Hearing these words of Jaimini, the sage Kṛṣṇadvaipayana bowed to the bull ensigned lord Mahadeva and spoke in a deep voice (12)

The Lord said It has nobly indeed been asked by thee, O exalted sage, I shall expound to thee the mysterious among the mysterious do you hearken O eminent sages (13)

It was by the Great Master that this eternal knowledge was expounded in the past, it is mysterious and spoken ill of by the unwise being and followed by people having acute discernment (14)

It should not be given unto the irreverent nor to one who is not devoted to Paramēsthin, nor should this excellent knowledge supermost of all knowledge be imparted to one opposed of the Vedas (15)

मेकशृङ्गे पुरा देवर्षीशानं त्रिपुरद्विपम् ।
 देवासनगता देवी महादेवमपुञ्जित ॥१६॥
 देव्युवाच ।
 देवदेव महादेव भक्तानामातिनाशन ।
 कथं दृश पुरयो देवमचिरादेव पश्यति ॥१७॥
 साध्ययोगस्तथा द्यानं कर्मयोगोऽप्य वेदिकः ।
 आदायबहुसा लोके दानि चाभ्यानि संकर ॥१८॥
 येन विघ्नान्तचित्ताना शोभिता कर्मिणामपि ।
 दृश्यो हि भगवान् सूक्ष्मः सर्वेषामथ देहिनाम् ॥१९॥
 एतच्च पृष्ट्वत्तमं ज्ञानं पूष्टं प्रह्लादितेवितम् ।
 ह्रीताय तर्षभक्ताना ब्रूहि कमार्हनाशन ॥२०॥
 ईश्वर उवाच ।

अवाच्यमेतत् विज्ञानं ज्ञानमर्षैर्बहिष्कृतम् ।
 वक्ष्ये तव यथा तत्त्वं यदुक्तं परमर्षिभिः ॥२१॥
 परं गुह्यतमं क्षेत्रं मम वाराणसी पुरो ।
 सर्वेषामेव भूताना सत्तारार्णवतारिणी ॥२२॥
 तत्र भक्ता महर्षेर्वि मयीय व्रतमास्थिताः ।
 निवसन्ति म्हात्मानः परं नियममास्थिताः ॥२३॥
 तमे सर्वसौख्याना स्थानानामुत्तमं च तत् ।
 ज्ञानानामुत्तमं ज्ञानमविमूर्तं परं मम ॥२४॥
 स्वानान्तरं पवित्राणि तीर्थान्याप्तनानि च ।
 शमसानसंस्थितान्येव दिग्बभूमिगतानि च ॥२५॥
 भूलोके नैव संलग्नमन्तरिक्षे समालयम् ।
 अमुक्तास्तत्र पश्यन्ति युक्ता पश्यन्ति चैतसा ॥२६॥

Seated on an exalted seat on the peak of Meru in company with her lord, the goddess (Pārvatī) had once in the past asked the lord Śāna, Mahādeva, the enemy of Tripura (16)

The Goddess said: O thou god of gods, Mahādeva, destroyer of the afflictions of the devout, how may a man perceive thee, the Lord in a short time ? (17)

O Śamkara, Samkhya, Yoga, meditation, the performance of Vedic rites and such others are all toilsome and difficult in the world (18)

(Pray impart to me that knowledge) through the acquisition of which the subtle lord may be perceptible to the wise, to the yogins and to all beings, whose minds are confused

beyond the comprehension of the ignorant, I shall impart to thee as accurately as it has been expounded by the celebrated sages (21)

The city of Vārāṇasī is the most sacred region of mine, and is veritably the rescuer of all beings from the ocean of mundane existence (22)

Noble-souled devotees of mine attached to my vows, O goddess, dwell at that place, with steadfast determination (23)

This Avimukta (unobscured) region of mine is the highest of all holy spots, the best among all places, and the most excellent knowledge of all kinds of know- ledges (24)

श्मशानमेतद् दिव्यात्मविमुक्तमिति श्रुतम् ।
 कालो भूत्वा जगदिदं संहाराम्यत्र सुन्दरि ॥२७॥
 देवीदं सर्वगुह्यानां स्थानं प्रियतम मम ।
 मद्भुक्तास्तत्र गच्छन्ति मामेव प्रविशन्ति ते ॥२८॥
 वत् जप्तं हुतं चेष्ट तपस्तप्त कृतं च यत् ।
 ध्यानमध्ययनं ज्ञानं सर्वं तत्राक्षयं भवेत् ॥२९॥
 जन्मान्तरसहस्रेषु यत्पापं पूर्वसंचितम् ।
 अविमुक्तं प्रविष्टस्य तत्सर्वं वर्जयति क्षयम् ॥३०॥
 ब्राह्मणा क्षत्रिया वंश्याः शूद्रा ये वपंशकराः ।
 स्त्रियो म्लेच्छाश्च ये चाम्पे सकीर्णाः पापयोग्यः ॥३१॥
 फीटाः पिपीलिकाश्च ये चाम्पे मृगपक्षिणः ।
 कालेन निपतन् प्राप्ता अविमुक्ते वराहमे ॥३२॥

This city is reputed as a crematorium and spoken of as 'avimukta', never deserted by me, O lovely one, I destroy the world, by assuming the form of death at this place (27)

Of all hidden places, O goddess, this one is dearest to me, resorting to which, my devotees virtually enter into myself (28)

All deeds like charity, repeating of names, sacrificial offerings, deeds, penance, meditation, studies done in this place become imperishable. (29)

Sins accumulated by one through thousands of births instantly perish when he enter the 'Avimukta' city of Varāṇasī (30)

Brāhmanas, Kṣatriyas, Vaiśyas, Śūdras and low castes created by mixed marriages, women, Mlecchas, and various others born of mean stocks, insects, ants, deer and birds, and all others after their death in the 'Avimukta' city, O pretty one do all dwell in my holy city as men, triple eyed, having the crescent moon over their heads, and riding on the great bull (31-33)

चन्द्रार्द्धमौलयस्त्र्यक्षा महावृषभवाहनाः ।
 शिवे मम पुरे देवि जायन्ते तत्र मानवाः ॥३३॥
 नाविमुक्ते मृतः कश्चिन्नरकं याति किल्बिषो ।
 ईश्वरानुगृहीता हि सर्वे यान्ति परा गतिम् ॥३४॥
 पोल्ल सुदुर्लभं मत्वा सत्तारं चातिभोग्यम् ।
 व्रमन्ता चरणौ हत्वा वाराणस्यां वसेन्नरः ॥३५॥
 कुलंभा तपसा चापि पूतस्व परमेश्वरि ।
 यत्र तत्र विपन्नस्य गतिः सत्तारमोक्षणी ॥३६॥
 प्रसाराज्जायते ह्येतन्मम शैलेन्द्रनन्दिनि ।
 जम्बुद्वीपे न पश्यन्ति मम मायाविमोहिताः ॥३७॥
 अविमुक्तं न सेवन्ति शूद्रा ये तमसावृताः ।
 विष्णुनरेतसा मध्ये ते वसन्ति पुनः पुनः ॥३८॥

No sinner has to go to hell if he dies at Avimukta (Varāṇasī) all such people are recipients of the master's grace and attain the highest goal (34)

Knowing the realisation of the final beatitude to be extremely difficult, and also the frightful nature of mundane existence, a man should break down his feet with a piece of stone and dwell at Varāṇasī (35)

Even for him who is sanctified by the performance of penance, attainment of the goal of liberation from mundane existence is not easy if he dies at a place other than Varāṇasī (36)

By my grace, O daughter of the lord of mountains, it is attained. The unwise fail to perceive it under the spell, as they happen to be, of my illusion. (37)

Foolish people, sunk in ignorance, do not pay a visit to Varāṇasī and enter again and again into the mundane existence in the midst of excrement, urine and semen (38)

हृष्यमानोऽपि यो विद्वान् वसेद् विघ्नशतैरपि ।
 स याति परमं स्थानं यत्र गत्वा न शोचति ॥३९॥
 जन्ममृत्युजरामुक्तं परं याति शिवालये ।
 भयुनमरणात् हि सा गतिर्मोक्षकाङ्क्षिणाम् ।
 या प्राप्य कुतश्चरति स्यादिति सन्त्यन्ति पण्डिताः ॥४०॥
 न दानेन तपोभिश्च न यज्ञैर्नापि विद्याया ।
 प्राप्यते गतिस्तृष्णा याऽविमुक्ते तु लभ्यते ॥४१॥
 नामाख्यां विवर्णां चण्डालाद्या जुगुप्सिताः ।
 किल्बिषैः पूर्णैश्च ये विसिष्टैः पातकैरतथा ।
 भेषजं परमं तेषामविमुक्तं विदुर्दुधाः ॥४२॥
 अविमुक्तं यत् नान्यमविमुक्तं यत् यत् ॥
 अविमुक्तं परं तत्त्वमविमुक्तं परं शिवम् ॥४३॥

If a learned man can reside in my city even though assailed by hundreds of difficulties, he attains that highest goal reaching which one is freed from all sorrows (39)

He attains that region of Śiva, immune from birth, death and old age, that holy city is the goal of those desirous of the final beatitude, free from death any more. Attaining which, one accomplishes his aim in life—thus think wise people (40)

The excellent accomplishment which is acquired by residence in Vārānasi can be obtained neither through charity nor penances, nor the performance of sacrifice nor even through the acquisition of knowledge. For people of various castes, casteless ones, the detested Cāṇḍālas and others, those whose bodies are full of sins and intense sins, the most efficacious panacea is Avimukta, so declare the wise (41, 42)

Avimukta is the supreme knowledge, Avimukta is the highest goal, Avimukta

कृत्वा वै नैष्ठिकी दीक्षामविमुक्ते वसन्ति ये ।
 तेषां तत्परमं ज्ञानं ददाम्यन्ते परं पदम् ॥४४॥
 प्रयागं नैमिषं पुष्पं श्रीशैलोऽथ महालयः ।
 केदार भद्रकर्णं च गया पुष्करमेव च ॥४५॥
 कुस्लेत्रं खड्कोटिनर्मदास्रातकेश्वरम् ।
 शालिग्रामं च कुन्दाग्रं कोकामुक्षमनुत्तमम् ।
 प्रभासं विजयेशानं गोकर्णं भद्रकर्णकम् ॥४६॥
 एतानि पुण्यस्थानानि त्रैलोक्ये विद्युतानि ह ।
 न यास्यन्ति परं मोक्षं वाराणस्या यथा मृताः ॥४७॥
 वाराणस्यां विशेषेण मङ्गा निपथगामिनो ।
 प्रविष्टा नास्येत् पापं जन्मान्तरसतैः कृतम् ॥४८॥

is the highest reality, Avimukta is the Supreme weal (43)

To those who dwell in Avimukta after taking a resolute vow (never to leave it), I confer that highest knowledge, and after their demise the highest position (44)

Those who breathe their last in the famous holy places renowned all over the three worlds, namely Prayāga, the sacred Naimiṣa, the Śrī mountain Mahālaya, Kedarā, Bhadrakarna, Gayā, as well as Puskara, Kurukṣetra, Rudrakōṭi, Narmadā Āmrātakeśvara, Śāligṛāma, Kubjāma, the excellent Kokāmukha, Prabhāsa, Vijayeśana, Gokarna, Bhadrakarnaka, do not attain that final beatitude as do they who die at Vārānasi (45-47)

Particularly the river Gangā gliding through the three regions, flows through Vārānasi and destroys the sins committed during hundreds of births (48)

अन्यत्र सुतभा गङ्गा श्राद्ध दान तपो जप ।
 व्रतानि सर्वमेवंतद्वाराणस्या सुबुद्धिभाम् ॥४९॥
 यजेत जुहुयात्तित्य ददात्यर्चयेत्तद्वरान् ।
 चायुश्चैव सततं वाराणस्या स्थितो नर ॥५०॥
 यदि पापो यदि शठो यदि घातघातियो नर ।
 वाराणसो स्मात्ताद्य पुनर्नति सकल नर ॥५१॥
 वाराणस्या महादेव येऽर्चयन्ति स्तुष्यन्ति ये ।
 सर्वपापविनिर्मुक्तास्ते विष्णोरा गणेश्वरा ॥५२॥
 क्षम्यन् योगज्ञानाभ्या सत्यासादथवाप्यतः ।
 प्राप्यते तत पर स्थानं सहस्रेणैव जन्मना ॥५३॥
 ये भक्ता वैषण्वेशो वाराणस्या यस्मिन् वै ।

ते विन्दन्ति पर मोक्षमेकैव तु जन्मना ॥५४॥
 यत्र योगस्तथा ज्ञान मुक्तिरेवेन जन्मना ।
 अविमुक्त समासात्त नान्यद् गच्छेत् तपोवनम् ॥५५॥
 यतो मया न मुक्त तदविमुक्त तत स्मृतम् ।
 तदेव ब्रुह्म ब्रुह्मनामेतद् विज्ञाप्य मुच्यते ॥५६॥
 जानाज्ञानाभिनिष्ठाना परमानन्दमिच्छताम् ।
 या यतिर्विहिता बुभ्रु साविमुक्त मृतस्य तु ॥५७॥
 यानि चैवाविमुक्तस्य वेहे वृत्तानि वृत्तानि ।
 पुरो वाराणसी तेभ्य स्थानेभ्यो ह्यधिका शुभा ॥५८॥
 यत्र साक्षात् महादेवो वेदान्ते स्वयमोभार ।
 व्याचष्टे तारकं ब्रह्म तत्रैव ह्यविमुक्तानाम् ॥५९॥

In other places bathing in Ganga, performance of Śraddha (obsequial rites) charity, penance, repeating of holy names and observance of vows can be easily accomplished, but it does not come easy for one to have these at Vārāṇasī (49)

A man dwelling in Vārāṇasī should perform sacrifices and offer oblations everyday should make gifts and pay homage to gods living entirely on air (50)

The very arrival of a man to Vārāṇasī purifies him entirely even though he be a sinner a rogue or an impious man (51)

Those who recite the praises of Mahādeva or propitiate him in Vārāṇasī are liberated from all sins and are celebrated as the chiefs of the genus (52)

The highest station, the Mokṣa which is attained elsewhere through the merits of meditation knowledge renunciation or through any other virtue pursued during a thousand births is easily reached by the devotees of the sovereign of the gods, residing in Vārāṇasī in a single birth (53-54)

One should not repair to any other hermitage after coming to Avimukta where one can gain meditation knowledge and even final emancipation all in a single birth (55)

Since it is never left by me, it is celebrated as Avimukta this is the mystery of mysteries and he who comprehends it is liberated from the bondage (56)

The asylum ordained for those intent upon the acquisition of knowledge and of ignorance eager to gain the highest bliss are also ordained O pretty eyed one for one who dies at Vārāṇasī (57)

Among the various holy spots frequently spoken of is situated in the entire area of the Avimukta the city of Vārāṇasī is the best and most auspicious (58)

The place where the lord Mahādeva himself communicates the Tāraka Brahma name to the residents at the time of death in 'Avimukta' spot (59)

यत् तत् परतरं तत्पुनर्विमुक्तमिति श्रुतम् ।
एकेन जन्मना देवि वाराणस्यां तदाप्नुयात् ॥६०॥
भूमध्ये नाभिमध्ये च हृदये चैव मूर्ध्नि ।
पथाऽविमुक्तमादित्ये वाराणस्यां जगत्स्थितम् ॥६१॥
वरणायास्तथा चास्या भग्न्ये वाराणसी पुरी ।
तत्रैव स्थितं तत्पुनर्विमुक्तमिति श्रुतम् ॥६२॥
वाराणस्यां परं स्थानं न भूतं न भविष्यति ।
यत्र नारायणो देवो महादेवो विधेःश्वरः ॥६३॥
तत्र देवाः सगन्धर्वाः सप्तशतोरमराक्षसाः ।
उपासन्ते मां सततं देवदेव पितृमहम् ॥६४॥
महापातकिनो ये च ये तेभ्यः पापकृत्तमाः ।
वाराणसीं समासाद्य ते यान्ति परमां गतिम् ॥६५॥

तस्मान्मुमुक्षुर्निपतो वसेद् वै मरणान्तिकम् ।
वाराणस्यां महादेवाब्जानं लब्ध्वा विमुच्यते ॥६६॥
किन्तु विद्यां भविष्यन्ति पापोपहतचेतसः ।
ततो नैव चरेत् पापं कापेन मनसा गिरा ॥६७॥
एतद् रहस्यं वेदानां पुराणानां च सुप्रता ।
अविमुक्तोऽप्यज्ञानं न कश्चिद् वेत्ति तत्त्वतः ॥६८॥
देवतानामृषीणां च शृण्वतां परमेष्ठिनाम् ।
देवैर्देवेभ्यः कथितं सर्वपापघ्नीनाम् ॥६९॥
यया नारायणं श्रेष्ठो देवानां पुरोत्तमः ।
यथेश्वराणां गिरिः स्थानानां श्रेष्ठकुलम् ॥७०॥
यं समाराधितो ह्यहं पूर्वस्मिन्नेव जन्मनि ।
ते विनश्यन्ति परं क्षेत्रमविमुक्तं शिवालयम् ॥७१॥

The Supreme realisation which is known as 'Avimukta', is obtainable in Varāṇasī. O goddess in a single birth (60)

The Avimukta which resides in the middle of the eyebrows, in the middle of the navel inside the heart, in the head and in the orbit of the sun resides similarly in Varāṇasī (61)

Varāṇasī is situated between the two rivers Varanā and Aśi, and the principle of Avimukta constantly abides there (62)

There has never been in the past nor shall be in the future any place superior to Varāṇasī where reside Lord Nārāyaṇa and Mahādeva, the lord of the heaven (63)

There (in Varāṇasī) do the deities together with the Gandharvas, Yakṣas, serpents and Rikṣas, always worship me, the god of the gods the grand sire (64)

The great sinners and others who are worse sinners than they attain the high goal on coming to Varāṇasī (65)

Therefore should one, desirous of salvation reside until death in Varāṇasī and by acquiring knowledge from Mahādeva they would be liberated (from rebirth etc) (66)

Obstacles, however, would come in the way to him whose mind is vitiated by sin; therefore one should not commit any sin either by body or by mind or speech (67)

This is that mysterious knowledge relating to Avimukta expounded in the Vedas and the Purāṇas, O (Brahmanas) of excellent vows which no one knows correctly (68)

It has been narrated by the lord to the goddess (Pārvatī) before the deities, sages and Paramahins, and in the destroyer of all sins (69)

Just as Nārāyaṇa, Puruṣottama, is the supreme of all the divinities and Gīrtā of all the lord so is this Varāṇasī best of all (holy) places (70)

They by whom Rudra has been worshipped in their previous birth,

कलिकल्मषसमूता येयामुपहृता मति ।
 न तेषां वेदितुं शक्यं स्थानं तत् परमेष्ठिन ॥७२॥
 ये स्मरन्ति सदा कालं विन्दन्ति च पुरीषिणाम् ।
 तेषां विनश्यति क्षिप्रमिहामुन च पातकम् ॥७३॥
 यानि चेह प्रकुर्वन्ति पातकानि कृतात्मना ।
 नाशयेत् तानि सर्वाणि देव कासतनु शिव ॥७४॥
 आनन्दप्रदमिदं स्थानं लेपितं मोक्षकाण्डक्षिणाम् ।
 मृतानां च पुनर्जन्म न भूयो भवसागरे ॥७५॥

तस्मात् सर्वप्रयत्नेन वाराणस्यां वसेन्नर ।
 योगी चाप्ययवाश्रयोगी परमो वा पुण्यकृतम् ॥७६॥
 न वेदवचनात् पित्रोर्न चैव गुरुवादत ।
 मतिस्तत्कर्मणीया स्यादविमुक्त्यति प्रति ॥७७॥
 सूत उवाच ।
 इत्येवमुक्त्वा भगवान् व्यासो वेदविदां पर ।
 सहैव शिष्यप्रवरैर्वाराणस्यां चचार ह ॥७८॥

इति श्रीदुर्गेपुराणे परसाहस्रनामसहितेन पूर्वविभागे मन्त्रेण त्रयोदशोऽध्यायः ॥२६॥

attain the excellent Avamukta region of
 Siva (71)

They, whose minds have been vitiated
 as a result of the sins of the Kali
 Age are not able to realise that place
 of (Siva) Paramasthan (72)

Those who dwell in this holy city
 and constantly remember Kāla (death),
 are purged of all their sins of this
 world and other world (73)

Śiva, embodied as Kāla, destroys all
 the sins of those who commit them
 (through ignorance) after taking up an
 abode in this city (74)

Those, desirous of the final beatitude

who betake themselves to this city to wor-
 ship (or reside in) it and die (here) are not
 reborn in this ocean of this earthly exis-
 tence (75)

Therefore, should a man, whether
 he be given to meditation or not sinner
 or the best of the virtuous dwell at
 Varanasi by all means (76)

Resolve to go to Avimukta should
 never be abandoned either by the advice
 of Vedas or of the parents or even of the
 preceptor (77)

Suta said Thus saying, lord Vyasa
 the chiefest of those proficient in the
 Vedas, moved about in Varanasi in
 company with his chief disciples (78)

Thus ends Twentyninth Chapter in the First Part of the Kurma Purana
 Samhita consisting of Six thousand verses 29

सुत उवाच ।

स शिष्यः संवृत्तो धीमान् पुरट्टोपायनो मुनिः ।
जग्राम पिपुत्तं लिङ्गमोकारं मुक्तिदायकम् ॥१॥
तत्राभ्युद्य महादेवं शिष्यैः सह महामुनिः ।
प्रोवाच तस्य ग्राह्यस्यं मुनीनां भाषितात्मनाम् ॥२॥
इदं तद् विमलं लिङ्गमोकारं नाम शोभनम् ।
अहम् स्मरणमात्रेण मुच्यते सर्वपातकैः ॥३॥
एतत् परतरं ज्ञानं पञ्चायतनमुत्तमम् ।
सेवितं सूरिभिर्नित्यं धाराणस्यो विमोक्षदम् ॥४॥
अत्र साधनमहादेवः पञ्चायतनविग्रहः ।
रमते भगवान् द्रव्यो जन्तूनामवधारकः ॥५॥

यत् तत् पाशुपतं ज्ञानं पञ्चायंमिति शब्दघटे ।
तदेतद् विमलं लिङ्गमोद्गारे संपवस्वितम् ॥६॥
शास्वतीता तथा शान्तिविद्या चैव परा कला ।
प्रनिष्ठा च निवृत्तिश्च पञ्चायं लिङ्गं श्वरम् ॥७॥
पञ्चानामपि देवानां कृत्वादीनां शदाश्रयम् ।
शोराख्योवर्कं लिङ्गं पञ्चायतनमुच्यते ॥८॥
संस्मरेदंश्वरं लिङ्गं पञ्चायतनमप्ययम् ।
देहान्ते तत्परं ज्योतिरात्मन् विद्यते पुनः ॥९॥
अत्र देवययः पूर्वं सिद्धा यद्दार्पयतस्तथा ।
पञ्चास्य देवभोक्तानं प्राप्तयन्तः परं पदम् ॥१०॥

30

Sūta said The wise sage and preceptor Dvaipāyana, surrounded by disciples, visited the huge idol (linga) of the name of Omkāra, bestower of the final liberation (1)

Worshipping Mahādeva there together with the disciples, the great sage imparted to the ascetics sanctified by meditation, the glory and virtue of the idol (2)

This is that stainless and splendid 'linga' known as Omkāra on the recollection of which one is liberated from all sins (3)

This is that five-faced idol, the supreme reality, bestower of the final emancipation, worshipped daily by the learned people in Vārāṇasī. (4)

Here it is that lord Rudra, Mahādeva himself, giver of the final beatitude, sports,

assuming the Pañcāyatana form (5)

That stainless knowledge relating to Paśupati, said to have five imports is lodged in this Omkāra linga (6)

The linga' of the lord is invested with five imports, namely ultra-calmness, learning, excellent art, stability and cessation (7)

Since this linga, named as Omkāra is the refuge of five gods headed by Brhmnā, so it has been called Pañcāyatana (8)

The wise man who recalls to mind this imperishable Pañcāyatana linga of the lord enters into the supremely luminous and blissful spirit after death (9)

It is here that in the past the divine sages, Siddhas, as well as Brahmanical sages propitiated lord Śaṅkara and thereby attained to the exalted position. (10)

मत्स्योदयास्तटे पुष्पं स्थानं गुह्यतमं शुभम् ।
 गोचर्ममात्रं विप्रेन्द्रा ओङ्कारेश्वरमुत्तमम् ॥११॥
 कृत्तिवासेश्वरं लिङ्गं मध्यमेश्वरमुत्तमम् ।
 विश्वेश्वरं तपोकारं कपर्दीश्वरमेव च ॥१२॥
 एतानि गुह्यलिङ्गानि वाराणस्यां द्विजोत्तमाः ।
 न कश्चिद्विह जानाति विना शशोरनुग्रहात् ॥१३॥
 एयमुक्त्वा ययौ कृष्णः पाराशर्यो महामुनिः ।
 कृत्तिवासेश्वरं लिङ्गं द्रष्टुं देवस्य सूतिनः ॥१४॥
 सप्तम्यर्च्यं तथा शिष्यैर्महात्म्यं कृत्तिवाससः ।
 कथयामास शिष्येभ्यो भगवान् ब्रह्मविस्तमः ॥१५॥
 अस्मिन् स्थाने पुरा वैद्यो हस्तो भूत्वा भवान्तिकम् ।
 शाङ्गणान् हन्तुमायातो येन नित्यमुपासते ॥१६॥

The excellent and sacred Omkāreśvara, O illustrious Brāhmanas, situated on the bank of Matsyodara, and made of cow-hide only is the most mysterious and pious idol (11)

The lingas of Kṛtīvāsa, Mādhyameśvara Viśveśvara, Omkāra, and the excellent Kapardīśvara are, O best of Brāhmanas, the mysterious idols in Vārāṇasī, and none can know of their secrets without the grace of Śambhu (12, 13)

So saying, the great sage Kṛṣṇadārpṣaṇa, son of Parāśara, proceeded to visit the Kṛtīvāseśvara linga of the trident bearing lord. (14)

Worshipping the linga in company with his disciples, the illustrious sage, best of those versed in the Vedas, expounded the glory and majesty of Kṛtīvāsa before the disciples (15)

It was in this place that a demon assumed the form of an elephant and came to Śiva in order to slay the

तेषां तिङ्गान्महादेवः प्रादुरासीत् त्रिलोचनः ।
 रक्षणार्थं द्विजप्रेक्षा भक्तानां भक्तवत्सलः ॥१७॥
 हत्वा यजाकृतिं वैद्यं सुतेनावयाया हरः ।
 वासस्तस्याकरोत् कृत्ति कृत्तिवासेश्वरस्ततः ॥१८॥
 अत्र सिद्धिं परां प्राप्तां मुनयो मुनिपुङ्गवाः ।
 तेनैव च शरीरेण प्राप्तास्तत् परमं पदम् ॥१९॥
 विद्या विद्येश्वरा रुद्रा शिवा ये च प्रकीर्त्तिताः ।
 कृत्तिवासेश्वरं सिद्धं नित्यमावृत्य प्रस्थिताः ॥२०॥
 ज्ञात्वा कलिपुत्रं धीरमधर्मबहुलं जनाः ।
 कृत्तिवासं न मुञ्चन्ति कुनार्थास्ते न शयः ॥२१॥
 जन्मान्तररहस्येण मोक्षोऽप्यप्राप्यते न वा ।
 एकेन जन्मना मोक्षः कृत्तिवासे तु लभ्यते ॥२२॥

Brāhmanas who duly worshipped him here (16)

In order to protect those devotees, the triple-eyed lord Mahādeva, beloved of the devout, arose, O excellent Brāhmanas, out of the linga (17)

By killing the elephant-shaped demon with contempt by trident, Hara made his skin as his garment, hence is He called Kṛtīvāsa. (18)

O illustrious sages, it is here that the ascetics acquired the highest fulfilment and with their physical bodies they reached that highest goal (19)

Those who are celebrated as Vidyās, Vidyēśvaras, Rudras and Śivas, abide here daily surrounding the Kṛtīvāseśvara linga (20)

Those who fully realise the terrible Kalyuga as full of impiety and therefore do not leave the Kṛtīvāseśvara, are ultimately blessed with all fulfilment, there is no doubt about it (21)

Final beatitude, which may or may not be attained elsewhere after a thou-

आलय सर्वसिद्धानामेतत् स्थानं ब्रुवन्ति हि ।
 गोपितं देवदेवेन महादेवेन शम्भुना ॥२३॥
 पुणे पुणे ह्यत्र दान्ता ग्राह्याणां वेदपरान्ता ।
 उपासते महादेवं जपन्ति शतरद्रियम् ॥२४॥
 स्तुवन्ति सततं देवं ऋष्यम्बकं कृत्तिवाससम् ।
 ध्यायन्ति हृदये दबं स्थाणुं सर्वान्तरं शिबम् ॥२५॥
 गावन्ति सिद्धां किल गोप्तकानि
 ये वाराणस्यां नियसन्ति विप्राः ।
 तेषामर्थकेन भवेन भुक्तिर्
 ये कृत्तिवासां शरणं प्रपन्ना ॥२६॥
 संप्राप्य लोके जगतामभ्युद

युतुर्लभं विप्रकुलेषु जन्म ।
 ध्याने समाधाय जपन्ति रुद्रं
 ध्यायन्ति चित्ते यतयो महेशम् ॥२७॥
 आराधयन्ति प्रभुमीशितारं
 वाराणसीमध्यगता मुनीन्द्राः ।
 यजन्ति यज्ञरभिसधिहोना
 स्तुयन्ति रुद्रं प्रणमन्ति शम्भुम् ॥२८॥
 भग्नो भवाग्रामस्योपशान्ते
 स्थाणुं प्रपद्ये मिरिहा पुराणतः ।
 स्मरामि रुद्रं हृदये निविष्टं
 जाने महादेवमनेकस्वयम् ॥२९॥

इति श्रीकूर्मपुराणे षट्साहस्रशः सहस्रिकायां पूर्वविभागे त्रिशोऽध्यायः ॥३०॥

and births, is attainable in a single birth through (the worship of) Kṛtiyasa (22)

This spot is said to be the abode of all the Siddhis and has been kept concealed by Mahadeva, Śambhu the overlord of the deities (23)

In all ages do the Brahmanas, self-restrained and proficient in the Vedas worship Mahadeva and repeat the Śatarudriya hymn at this shrine (24)

They constantly sing the praise of lord Mahadeva, Tryambaka and Kṛtiyasa contemplate perennially on Śhaṇu, the heart of all Siva in their hearts (25)

The Siddhas sing in this strain, O Brahmanas, that those who dwell in Varanasi and seek shelter with Kṛtiyasa

attain salvation in a single birth (26)

Securing their birth in the rarely found and highly desirable families of Brahmanas the ascetics concentrate their minds and contemplate on Mahadeva while repeating the names of Rudra (27)

Illustrious sages dwelling in Varanasi free from deceit worship the lord, master propitiate him with the performance of sacrifices recite praises of Rudra, and bow down to Śambhu (28)

I bow down to Bhava of the Yoga of endless splendour seek resort with Śhaṇu, the eternal Girja recall Rudra, fixed in the heart and realise that Mahadeva is multifarious in nature (29)

Thus ends Thirtieth Chapter of the First Part of the Kurma Purana
 Sanskrit text of S. X. Thou and Verses—30

सूत उवाच ।

समामाद्य मुनीन् धोमान् देवदेवस्य शूलिनः ।
जगाम त्रिङ्गं तद् दण्डं कपर्दीश्वरमव्ययम् ॥१॥
ह्लाषा तत्र विधानेन तर्पयित्वा पितृन् द्विजाः ।
पिशाचमोचने तोयैः पूजयामास शूलिनम् ॥२॥
तत्राश्रयं पश्यंस्ते मुनयो गुरुणा सह ।
मेनिरे क्षेत्रमाहात्म्यं प्रणेमुनिरिश हरम् ॥३॥
कश्चिदभ्यासगामेव शार्दूलो घोरकपयूक् ।
मृगमेका भक्षयितुं कपर्दीश्वरमुत्तमम् ॥४॥
तत्र सा भीतहृदया कृत्वा कृत्वा प्रवक्षिणम् ।
धायमाना सुसभ्रान्ता व्याघ्रस्य वशमापता ॥५॥

ता विदार्य नखैस्तीक्ष्णैः शार्दूलः सुमहाबलः ।
जगाम चान्यं विजयं देशं दृष्ट्वा मुनीश्वरान् ॥६॥
मृतमात्रा च सा बाला कपर्दीश्वरपतो मृगी ।
अदृश्यता महान्वाला व्योम्नि सूर्यसमप्रभा ॥७॥
त्रिनेत्रा नीलकण्ठश्च तत्राद्भुतशूलमूर्धजा ।
नृपाधिकृष्टा पुष्पस्तादुशोरेय संयुता ॥८॥
पुष्पवृष्टिं विमुञ्चन्ति खेचरास्तस्य मूर्धनि ।
गर्भेश्वरः स्वयं भूत्वा न दृष्टस्तत्सण्यात् ततः ॥९॥
दृष्ट्वैतदाश्रयं वरं जंमिनिप्रमुखा द्विजाः ।
कपर्दीश्वरमाहात्म्यं पश्यन्मुनिमुत्तमम् ॥१०॥

31

Sūta Said Expatiating thus to the sages the wise, Vyāsa, proceeded to visit the undecaying Kapardisvara linga of the tridentbearing overlord of the gods (1)

Bathing there in the holy pond of Pisacamacana, according to the prescribed rites, and offering oblations to the manes, O Brāhmanas, he worshipped the trident-bearing lord there (2)

There the hermits together with their preceptor saw a miracle and believing it to be the peculiar glory of the spot they bowed down to Gṛīṣa, Hara (3)

There appeared before the exalted Kapardisvara a tiger of a terrible form in order to devour a doe (4)

Alarmed at heart, the doe ran round and round the shrine of the idol in great hurry but was ultimately caught in the grasp of the tiger (5)

Tearing her up by his sharp claws the mighty tiger moved to a solitary spot, after casting a glance at the great ascetics (6)

Just when the young doe died before Kapardisa there appeared in the sky a blazing fire as resplendent as the sun (7)

It was a female figure with three eyes blue throat moon crested, riding a bull and surrounded by similar male figures (8)

The celestial beings showered flowers over her head, and being transformed into a chief of the Ganas, she vanished away Beholding this miracle, the ascetics led by Jazmina, asked their preceptor Acyuta (Vyāsa) about the glory of Kapardisvara. (9,10)

तेषां प्रोवाच भगवान् देवाग्रे चोपविश्य सः ।
 कपर्दीशस्य माहात्म्यं प्रणम्य वृषभध्वजम् ॥११॥
 इदं देवस्य तल्लिङ्गं कपर्दीश्वरमुत्तमम् ।
 स्मृत्यंवाशेषपापीष क्षिप्रमस्य विमुञ्चति ॥१२॥
 कामक्रोधादयो दोषा वाराणसीनिवासिनाम् ।
 विप्राः सर्वे विनश्यन्ति कपर्दीश्वरपूजनात् ॥१३॥
 तस्मात् सर्वेषु द्रष्टव्यं कपर्दीश्वरमुत्तमम् ।
 पूजितस्य प्रवर्त्तनेन स्तोतव्यं वैदिकैः स्तवैः ॥१४॥
 ध्यायतामत्र नियतं योगिना शान्तचेतसाम् ।
 जायते योगसिद्धिः सा घण्टासे न सरायः ॥१५॥
 ब्रह्महत्यादयः पापा विनश्यन्त्यस्य पूजनात् ।
 विराचमोक्षते कुण्डे स्नातस्यात्र समीपात् ॥१६॥

अस्मिन् क्षेत्रे पुरा विप्रास्तपस्वी शसितव्रतः ।
 सद्रुकुर्ण इति ख्यातः पूजयामास शंकरम् ।
 जगाम रुद्रमसि प्रणम्य यत्परमिणम् ॥१७॥
 पुष्पवृषाविमिः स्तोत्रैर्नमस्कारः प्रदक्षिणः ।
 उवाच तत्र योगात्मा कृत्वा वीक्षा तु नैष्ठिकीम् ॥१८॥
 पदाचिदाग्नं प्रेतं पश्यति स्म क्षुधान्वितम् ।
 अस्थिचर्मपिन्द्वाङ्गं निःश्वसन्तं मुहुर्मुहुः ॥१९॥
 स दृष्ट्वा स मुनिर्धेनुः कृपया परया युतः ।
 प्रोवाचको भवान् कस्माद् देशाद् देशमिमं धितः ॥२०॥
 तस्मै विराचः क्षुधया पीड्यमानोऽयवीद् वचः ।
 पुण्यजनमन्यहं विप्रो धनधान्यसामृद्धितः ।
 पुत्रपौत्रादिभिर्मुक्तः सुदुन्दुभरगोतिसुरः ॥२१॥

Taking his seat in front of the idol, the exalted sage Vyāsa began to explain the glory of Kapardīśa, after bowing down to the bull-bannered lord (11)

This is that excellent Kapardīśvara Linga of the god at the very recollection of which the sins perish in their entirety (12)

By the worship of Kapardīśvara, the sins of the residents of Vārāṇasī resulting out of desire, anger and such others, and hurdles do all perish (13)

Therefore, the excellent Kapardīśvara has to be worshipped constantly, worshipped with care and praised by the recital of Vedic hymns (14)

To those calm minded Yogins who engage themselves in regular contemplation here, fulfilment in the acquisition of Yoga comes in six months, there is no doubt about that (15)

Sins resulting from Brahmanicide and such others are destroyed by the worship

of this linga and bathing in the Pāṭicā-mocīna tank nearby (16)

In this region in the past, O Brāhmanas, an ascetic named Śāṅkukarna of laudable resolve used to worship Śaṅkara. He used to repeat the name of Rudra, the inviolate syllable Prāṇava, in the embodiment of Brahman day and night (17)

Worshipping him with flowers, perfume, prayers, obeisances and going round the deity and taking perpetual vow did the ascetic, adept in Yoga dwell there (18)

Once he saw a ghoul, hungry and reduced to skin and bone, breathing deeply, coming that way. Beholding him the ascetic was filled with pity and asked him who he was and whence he came thither (19, 20)

To him did the ghoul, famished with hunger reply : I had been a Brāhmana in my previous birth, blessed with riches and progeny, always eager to maintain my family. (21)

न पुजिता मया देवा गावोऽप्यतिथ्यस्तथा ।
 न कदाचित् कृतं पुण्यमल्पं वा स्वल्पमेव वा ॥२२॥
 एकदा भगवान् देवो गोवृषेभ्यरवाहन् ।
 विश्वेभ्यश्च वाराणस्य दृष्टं स्पृष्टो नमस्कृत ॥२३॥
 तदाऽचिरेण कालेन पञ्चत्वमहमागत ।
 न दृष्टं तन्मया घोरं घमस्य वदनं मुने ॥२४॥
 ईदृशीं योनिमापन्नं पैशाचो लुघयाऽन्वित ।
 पिपासयाऽधुनाक्रान्तो न जानामि हितहितम् ॥२५॥
 अत्रिं कञ्चित् समुद्धर्तुमुपायं परवसि प्रभो ।
 कुतश्च तं नमस्तुभ्यं स्यामहं शरणं गत ॥२६॥
 हृत्पुक्तं शङ्कुर्गर्भोऽयं पिशाचमिदमब्रवीत् ।
 तद्वाद्मशो न हि लोकेऽस्मिन् विद्यते पुण्यकृतम् ॥२७॥
 यत् त्वया भगवान् पूर्वं दृष्टो विश्वेश्वरं शिव ।
 सस्पृष्टो बन्वितां मूयं कौडम्बस्त्यस्तदशो भुवि ॥२८॥

तेन कर्मविपाकेन देशमेतं समागत ।
 ज्ञानं कुरुष्व शीघ्रं त्वमस्मिन् कुण्डे समाहित ।
 येनेमां कुर्विसतां योनिं क्षिप्रमेव प्रहास्यसि ॥२९॥
 स एवमुक्तो भुविना पिशाचो
 वयालुना देववरं त्रिनेत्रम् ।
 स्मृत्वा कपर्दीश्वरमोसितारं
 शङ्को समाधाय मनोऽवगाहम् ॥३०॥
 तदाऽवगाढो मुनिसन्निधाने
 ममारं दिव्याभरणोपपन्न ।
 अदृश्यतार्कप्रक्षिप्ते विमाने
 शङ्काङ्कुचिह्नाङ्गित्वाद्मनीलि ॥३१॥
 विभाति लङ्घरभितो दिवित्वं
 समावृतो योगिभिरप्रमेयं ।
 स बालस्त्रिधादिभिरप्येव देवो
 यथोदये भानुरस्योदये ॥३२॥

Neither the gods, nor the cows nor even
 any guests were ever served by me nor
 did I perform any virtuous deed great or
 small (22)

Once in Varanasi Rudra, the bull
 riding lord Visveśvara was seen touched
 and saluted by me (23)

After a short time since then I breathed
 my last but O sage I had not to encounter
 the terrible face of Yama (24)

Having been doomed to this stock of
 ghouls, afflicted by hunger and parched
 by thirst, now I am at a loss to know what
 is good or evil for me (25)

If thou canst find out any means of
 redemption be pleased O lord to do
 it, I bow to thee I seek shelter unto
 thee (26)

Thus addressed Śamkukarna replied
 to the ghost there is none in this world
 who is as virtuous as thou (27)

Who else is there on earth who is as

fortunate as thee by whom the lord
 Visveśvara, Śiva was seen, touched and
 even saluted ? By the result of that action
 of thine hast thou come to this (holy) spot
 Do thou quickly bathe in this tank with
 devotion so that thou shalt shake off this
 ugly form in no time (28-29)

Thus advised by the compassionate
 ascetic the ghoul recalled in mind the
 triple eyed lord best among the gods
 Kapardisvara, and concentrating his mind
 plunged into the water of the tank (30)

Immediately after dipping thus in the
 tank the ghoul died before the ascetic,
 and was seen in an aerial car resembling
 the sun with his crest adorned with the
 moon and wrapped with divine orna-
 ments (31)

Just as the sun the Absolute god
 shines resplendently at the time of dawn
 being surrounded by the Balaḥhilya
 sages and others, similarly did he shine

स्तुवन्ति सिद्धा दिवि देवसद्गता
 नृत्यन्ति दिव्याप्सरसोऽगिराम् ।
 मुञ्चन्ति वृष्टिं पुष्पाम्बुमिश्रा
 गन्धर्वविद्याधरकिन्नराद्याः ॥३३॥
 सस्तूयमानोऽयं मुनीन्द्रसङ्घ-
 रद्याप्य घोघं भगवत्प्रसादीत् ।
 समाश्रितान्मण्डलमेतदग्रथ
 त्रयोमयं यत्र विभाति खड्ग ॥३४॥
 दृष्ट्वा विमुक्तः स पिशाचभूत
 मुनिं प्रहृष्टो मनसा महेसम् ।
 विचिन्त्य ह्यहं कविमेकमात्रि
 प्रणम्य तुष्टाच्च कर्पविनः तम् ॥३५॥
 शङ्कुकर्णं उवाच ।
 कर्पविनः त्वा परतः परस्ताद्
 गोप्तास्तेभ्यं पुण्यं पुराणम् ।

surrounded by Rudras and the heaven dwelling Yogins of immeasurable lustre (32)

The Siddhas and the assemblages of deities in the sky song his eulogies lovely celestial damsels danced about and Gandharvas Vidyādhars and Kinnaras showered water mixed with flowers on him (33)

Eulogised by the assemblies of the illustrious sages, and acquiring knowledge by the grace of the lord he entered the foremost disc (of the sun) composed of the Trayī (the three Vedas), the seat of Rudra (34)

Finding the ghoul liberated, the ascetic was highly pleased at heart, and contemplating upon Mahesha Rudra, having the Sole, I re-prostrated the lord Kapardin by making obeisance (35)

यजन्ति योगेश्वरमोक्षितार-
 मादित्यमात्रि कपितापिस्तम् ॥३६॥
 त्वा ब्रह्मपारं हृदि सन्निविष्ट
 हिरण्यमयं योगिनमादिमन्तम् ।
 ज्ञानमिच्छं शरणं विविस्थ
 महामुनिं यत्समप्यपि त्रिम् ॥३७॥
 सहस्रपादाक्षिशिरोऽभिपुङ्क्त
 सहस्रबाहुः तमसः परस्तात् ।
 त्वा ब्रह्मपारं प्रथमानि शम्भु
 हिरण्यगर्भाधिपतिं त्रिमेतम् ॥३८॥
 यतः प्रसूतिर्जगती विनाशो
 यैनावृत्तः सर्वमिदं शिबेन ।
 तं ब्रह्मपारं भगवन्तमोक्ष
 प्रथम्य नित्यं शरणं प्रपद्ये ॥३९॥

Śathlukarna said I seek shelter with that ancient Puruṣa, the Supreme of the Supreme the sole Protector the lord master of Yoga the Sun the Agni, surmounting Kapila (36)

I seek shelter with thee seated in the heaven who is beyond the supreme spirit, fixed in heart composed of gold the Yogin, the First one the last one, great sage pure and full of Brahma (37)

I bow to thee Śathibhu possessed of a thousand feet, eyes, heads and arms, the one beyond all gloom beyond Brahma overlord of Hiranyagarbha (Brahmā) the triple eyed one (38)

I bow down constantly and seek resort with the lord Iśa by whom is this world created and destroyed, by whom the auspicious one is all this world surrounded, to the lord beyond Brahma (Brahmapāri) (39)

अलिङ्गमात्रोक्तिहीनस्य	।	परमन्त्रनेकं भवतः स्वरूपं
स्वयंप्रभं चित्पतिमेकवदम् ।	।	सब्रह्मपारं प्रणतोऽस्मि नित्यम् ॥४३॥
तं ब्रह्मपारं परमेश्वरं त्वा	।	यनः प्रधानं पुरतः पुराणो
नमस्करिष्ये न यतोऽन्यदस्ति ॥४०॥	।	विद्यतेति यं प्रणमन्ति देवाः ।
यं योगिनस्त्यक्तसर्वोद्योगा	।	नमामि तं ज्योतिषि संनिविष्टं
लब्ध्वा समाधि परमार्थमृताः ।	।	वासं ब्रूहन्तं भवतः स्वरूपम् ॥४४॥
परयन्ति देवं प्रणतोऽस्मि नित्यं	।	यमामि नित्यं शरणं गुरोः
तं ब्रह्मपारं भवतः स्वरूपम् ॥४१॥	।	स्यान् प्रपद्ये गिरिसं पुरारिम् ।
न यत्र नामादिबिषेयकल्पित-	।	शिवं प्रपद्ये हरमिन्दुमौलि
नं संदोषे तिष्ठति यत्स्वरूपम् ।	।	पिनकिन् त्वा शरणं यमामि ॥४५॥
तं ब्रह्मपारं प्रणतोऽस्मि नित्यं	।	स्तुत्यैवं शत्रुकर्णोऽमी भवन्तं पददिनम् ।
स्वयंभूवं त्वा शरणं प्रपद्ये ॥४२॥	।	पपात दण्डवद् भूषो प्रोक्थरन् प्रणमं परम् ॥४६॥
यद् वेदवादाभिरता विदेहं	।	तत्सनात् परमं सिद्धं प्राबुर्भूतं शिवात्मरम् ।
सशस्त्रविज्ञानममेदमेकम् ।	।	ज्ञानमानसमर्पितं कोटिशताभिस्तन्निभम् ॥४७॥

I bow to thee, the Absolute Master devoid of all symbols, of unmanifest appearance self illumined, lord of the consciousness, the Sole Rudra to the supreme master further than Brahma, beyond there is nothing else (10)

I bow constantly to the real form, further than Brahma (Brahmapāra), whom the Yogins only perceive in their spiritual trance when they are in communion with the supreme spirit after abandoning their meditation with the mystic principle (41)

I seek shelter unto thee, the self born one, and bow constantly to that spirit which is farther than Brahma, of whom there is no name, and no particular gratification, and whose any particular form is not visible. (42)

I bow constantly to thee, who is Brahmapāra (beyond Brahma), whom none

devoted to the Vedas consider as formless as associated with the supreme knowledge of Brahma, as the sole undivided one, and also perceives thee in diverse forms. (43)

I bow to that form of thine, from whom have the Pradhāna (Prākya) and Purāṇa Puruṣa originated whom the gods adore, who is fixed in light, the Kāla, the Vast one (44)

I seek shelter constantly with Gueha Sthānu, Gueha, Purāṇa, Siva, the moon-crowned Hira; unto thee, the Pankajin, do I seek refuge (45)

Praying thus to lord Kapardin Śaṅkukarpa, fell prostrate on the ground like a staff uttering the supreme Prataṣa (hymn) (46)

Instantly there appeared an excellent "linga" of the nature of Śiva, full of knowledge, blissful, unique and resplendent as a million fires of destruction (47)

शङ्कुर्गोऽयं मुक्तत्मा तदात्मा सर्वगोऽमृतः ।
नितित्ये किमते सिद्धे तदद्भुतमिषामवत् ॥४८॥
एतद् रहस्यमाख्यातं माहात्म्यं यः कपदिनः ।
न कश्चिद् वेत्ति तस्मा चिदान्वयत्र मुह्यति ॥४९॥
य इमां शृण्वान्नित्यं कथा पापप्रणाशिनीम् ।
भक्तः पापविशुद्धात्मा रुद्रसामोप्यमाप्नुयात् ॥५०॥

पठेच्च सततं शुद्धो ब्रह्मपारं महास्तवम् ।
प्रारम्भ्याह्नसमये स योगं प्राप्नुयात् परम् ॥५१॥
इहैव नित्यं वर्त्तवामो देवदेवं कपदिनम् ।
ब्रह्मयामः सततं देवं पूजयामोऽयं शूलिनम् ॥५२॥
इत्युक्त्वा भगवान् व्यासः शिष्यैः सह महामुनिः ।
उवाच तत्र मुक्तात्मा पूजयन् वै कपदिनम् ॥५३॥

इति श्रीमैपुराणे पद्माहलका सहिताया पूर्वविभागे द्वाविंशोऽध्यायः ॥३१॥

३२

सुत उवाच ।

उपनिषा तत्र भगवान् कपर्दीशान्तिके पुनः ।
ब्रह्मं ययी मध्यमेरां बहुवर्षेणान् प्रभुः ॥१॥
तत्र मन्त्राकिनीं पुण्यामृषिसदृशमिवेक्षिताम् ।

नरो शिवसपानीया वृद्धा हृष्टोऽभवन्मुनिः ॥२॥
त तामन्वीक्ष्य मुनिभिः सह ईपायनः प्रभुः ।
चकार भावपूतत्वा ज्ञान ज्ञानविधानवित् ॥३॥

The pious Śaṅkukārṇa now stainless
and omnipresent, became liberated and
merged into that pure 'linga,' and it
appeared all to be a miracle (48)

The mystery as well as glory of
Kapardin are thus explained to you
people. It cannot be comprehended by
a man invested with ignorance, and even
the learned is bewildered at it (49)

He who everyday listens to this
account the destroyer of sins, with
devotion, is freed from all sins and attains

the nearness of Rudra (50)

He who reads this noble 'Brahmapāra'
eulogium, with pure heart regularly in the
morning and noon, acquires Supreme
Yoga (51)

Here will I dwell perpetually, visit
Kapardin, the lord of gods and pay homage
to the trident bearing lord constantly'
thus saying, the great sage Lord Vyāsa
began to dwell there devotedly with his
disciples and worshipping Kapardin

(52-53)

Thus ends Thirty first Chapter in the First Part of the Kūrma Purāna
Samhitā consisting of six thousand verses—31

32

Sūta Said After residing near Kapar-
diśvara many years, the reverend lord
proceeded forth to visit Madhivameśa (1)

Seeing there the sacred river Mandā-
kinī, of limpid water, the resort of

multitudes of ascetics, the sage became
glad at heart (2)

Gazing at the river intently, the
reverend Dvaipayana, with soul purified
by devotion, proficient in the rites of

संतप्यं विधिवद् देवानृषीन् पितृगणास्तथा ।
 पूजयामास लोकादिं पुष्पेर्नानाविधैर्भवंम् ॥४॥
 प्रविश्य शिष्यप्रवरैः साहं सत्यवतीमुत ।
 मध्यमेश्वरमोक्षानमर्चयामास शूलिनम् ॥५॥
 ततः पाशुपताः शान्ता भस्मोद्धूलितविग्रहाः ।
 द्रष्टुं समागता रुद्रं मध्यमेश्वरमेश्वरम् ॥६॥
 ओंकारासक्तमनसो वेदाध्ययनतत्पराः ।
 जटिला मुण्डिताभ्यामि सुवस्त्रयज्ञोपवीतिनः ॥७॥
 कौपीनवसनाः केचिदपरे ज्ञाप्यदाससः ।
 ब्रह्मचर्यरताः शान्ता वैद्वान्तजानतत्पराः ॥८॥
 दुष्टा द्वैपायन विप्राः शिष्यैः परितृतं मुनिम् ।

bath, bathed there in company of (3)

Offering libations of water, in accordance with the prescribed rites, to the gods, sages and the manes, he worshipped Bhava the origin of the worlds with various flowers (4)

Entering the shrine of Madhyamesvara together with his foremost disciples, the son of Satyawati paid homage to the trident bearing lord (Siva) (5)

Then came the calm devotees of Pasupati (Pasupatas), with bodies besmeared with ashes, to visit lord Rudra, Madhyamesvara (6)

(They were) devoted to Omkara, engaged in studying the Vedas, possessed of tangled hair, were shaven-headed, and wearing white sacred thread (7)

Some of them were wearing only a small strip of cloth around their waist, some others completely naked, but all were practicers of celibacy, calm, self-restrained and devoted to (the continuation of) knowledge of Vedānta (8)

पूजयित्वा ययत्यावमिदं वचनमब्रुवन् ॥९॥
 को भवन् कुत आयातः सह शिष्यमहामुने ।
 प्रोचुर्पलास्यः शिष्यास्तानृषीन् ब्रह्मभाषितान् ॥१०॥
 अयं सत्यवतीसुतः कृष्णद्वैपायनो मुनिः ।
 व्यासः स्वयं हृषीकेशो येन वेदाः पृथक् कृताः ॥११॥
 यस्य देवो महादेवः साक्षादेव पिनाकधृक् ।
 अंशाशेनाभवत् पुत्रो नाम्ना शुक इति प्रभुः ॥१२॥
 यः स साक्षात्पुत्रो महादेव सर्वभावेन शकरम् ।
 प्रपन्नः परया भवत्या यस्य तज्ज्ञानमेश्वरम् ॥१३॥
 ततः पाशुपताः सर्वे हृष्टसर्वतनूजहाः ।
 नेमुरय्यप्रमत्तः प्रोचुः सत्यवतीमुतम् ॥१४॥

Seeing the sage Dvaipayana surrounded by his disciples, O Brāhmanas they paid homage to him according to propriety, and addressed him thus (9)

O revered sage, who be thou and whence hast thou come hither together with thy disciples ? Then the disciples headed by Paila replied to the hermit sanctified by Brahman (10)

He is the reverend Vyāsa, son of Satyawati, Kṛṣṇadvaipayana, Hṛīkeśa (Viṣṇu) himself, who divided the Vedas. (11)

To whom was born, Lord Mahādeva himself, the Pināka-bearer as a portion of a portion of himself, as a son named Śula (12)

It is he, who has sought refuge in Mahādeva Śaṅkara himself, with the utmost devotion, (and has acquired) the (rare) divine knowledge (13)

Then all the Pāśupata ascetics, with horripilation grown and possessed of un-agitated hearts, bowed down and addressed Vyāsa, the son of Satyawati (14)

भगवन् भवता ज्ञातं विज्ञानं परमेष्ठिनः ।
 प्रसादाद् देवदेवस्य यत् तन्माहेश्वरं परम् ॥१५॥
 तद्वदस्माकमन्यत्कं रहस्यं गुह्यमुत्तमम् ।
 किप्रं पश्येम तं देवं श्रुत्वा भगवतो मुखात् ॥१६॥
 विसर्जयित्वा ताञ्छिष्यान् सुमन्तुप्रमुखास्ततः ।
 प्रोवाच तत्परं ज्ञानं योगिभ्यो योगक्षित्तमः ॥१७॥
 तत्क्षणादेव विमतं संभूत ज्योतिरुत्तमम् ।
 सोनास्तत्रैव ते विद्याः सनाबन्तरघोषतः ॥१८॥
 ततः शिष्यान् समाहूय भगवान् ब्रह्मविस्मयः ।
 प्रोवाच मध्यमेरास्य महात्स्यं पेलपूर्यकान् ॥१९॥
 अस्मिन् स्थाने रस्यं देवो देव्या सह महेश्वरः ।
 रमते भगवान् नित्यं खड्गं परिवारितः ॥२०॥

O lord, the supreme knowledge relating to Maheshvara, which thou hast acquired by the grace of Parameshthin, the god of gods, do thou impart to us that mysterious knowledge so that hearing from thy lips may we quickly be able to see the lord

(15 16)

Sending his disciples headed by Sumantu away, the sage Vyāsa, best among those adept in Yoga, imparted that supreme Knowledge to the Yogins (17)

Immediately then an excellent light appeared there, and those Brāhmanas got merged in it and vanished in a moment

(18)

Then the reverend sage (Vyāsa), foremost among those versed in Brahma, called back his disciples headed by Paula and expounded to them the glory of Madhyamesa.

(19)

In this spot does the lord Maheshvara himself together with his consort (Devī) sport perpetually in company with the Rudras

(20)

अत्र पूर्वं हृषीकेशो विद्यात्मा देवकीपुत्रः ।
 उवाच वत्सरं कृष्णः सदा पाशुपतैर्भूतः ॥२१॥
 भस्मोद्धूलितसर्वाङ्गो रद्राध्ययनतत्परः ।
 आराधयन् हरिः शम्भुं कृत्वा पाशुपत व्रतम् ॥२२॥
 तस्य ते ब्रह्मः शिष्या ब्रह्मचर्यपरायणाः ।
 तद्ध्या तद्वचनाज्ज्ञानं दृष्टवन्तो महेश्वरम् ॥२३॥
 तस्य देवो महादेवः श्रवणं नोत्तलोहितः ।
 दक्षो कृष्णस्य भगवान् वरदो वरमुत्तमम् ॥२४॥
 येऽर्चयिष्यन्ति योगिर्न भङ्गता विधिपूर्वकम् ।
 तेवा सर्वेश्वर ज्ञानमुत्पत्स्यति जगन्मय ॥२५॥
 नमस्योऽर्चयितव्यश्च ध्यातव्यो भवत्परैर्जनैः ।
 भविष्यति न सर्वेहो मत्प्रसादाद् द्विजातिभिः ॥२६॥

Here did Hṛṣīkeśa, Kṛṣṇa, the son of Devakī, of universal soul, dwell for a full year in the past, regularly surrounded by the Pāsupata ascetics

(21)

Harī bestreathed his entire body with ashes and intent on propitiating Rudra, took up the Pāsupata vow and worshipped Sambhu

(22)

Gaining knowledge through his instructions, many a disciples of his, followers of the rules of celibacy, could perceive Maheshvara

(23)

It is here that Lord Nīlāhita, Mahādeva, the bestower of boons, appeared personally before Kṛṣṇa and conferred this excellent boon to him

(24)

O thou world-pervading, to those devotees of mine who would worship Govinda in accordance with prescribed regulations, that divine Knowledge would be revealed

(25)

By my grace, thou would undoubtedly be worshipped and contemplated upon by Brāhmanas and men attached to me

(26)

येऽत्र प्रक्षयन्ति देवेशं स्नात्वा रुद्रं पिनाकिनम् ।
ब्रह्महत्यादिकं यत् तेषामासु विनश्यति ॥२७॥
प्राणांस्त्यजन्ति ये मर्त्याः पापकर्मरता अपि ।
ते यान्ति तत् परं स्थानं नात्र कार्या विचारणा ॥२८॥
धन्यास्तु सन्तु ते विप्रा मन्दाकिन्यां कृतोदकाः ।
अर्चयन्ति महादेवं मध्यमेश्वरमीश्वरम् ॥२९॥

स्नानं दानं तपः श्राद्धं पिण्डनिर्घपणं त्विह ।
एकंकशः कृतं विप्राः पुनात्यासप्तमं कुलम् ॥३०॥
तन्निहत्यामुपरपृश्य राहुप्रस्ते दिवाकरे ।
यत् फलं तमते मर्त्यस्तस्माद् दशगुणं त्विह ॥३१॥
एवमुक्त्वा महायोगो मध्यमेशान्तिके प्रभुः ।
उवाच सुचिरं कालं पूजयन् धं महेश्वरम् ॥३२॥

इति श्रीकूर्मपुराणे षट्सहस्रनां खट्वाकां पूर्वविभागे द्वाविंशोऽध्यायः ॥३३॥

३३

सूत उवाच ।

ततः सर्वाणि गुह्यानि सौम्याभ्यासवानि च ।
जगाम भगवाम् व्यासो जैमिनिप्रमुखेवृतः ॥१॥
प्रदातुं परमं तीर्थं प्रमाणादधिकं शुभम् ।

विश्वरूपं तपः तीर्थं तालतीर्थं ननुत्तमम् ॥२॥
आकाशाख्यं महातीर्थं तीर्थं चैवावभं परम् ।
स्वर्गलं च महातीर्थं गौरीतीर्थं ननुत्तमम् ॥३॥

Of those who pay a visit (here), to Rudra the Sovereign of gods, wielder of the Pinaka, after taking a bath, sins (accrued out) of Brāhmanicide and such others perish quickly (27)

Those sinful men who die at this place, ascend the highest position, there is no doubt about that. (28)

O Brāhmanas, they indeed are blessed who take a bath in Mandākinī and worship the excellent Madhyameśvara. (29)

Any one, among ablution, charity, penance, Śrāddha (funeral ceremony)

and offerings to the manes performed singly at this spot O Brahmanas, purifies, a man's progeny up to seven generations (30)

Ten times of the merit which mortal man acquires by ablution in Samnīhati* during a solar eclipse are acquired by bathing here (in Mandākinī) (31)

Thus expatiating, the celebrated sage, great Yogin (Vyāsa) continued to reside near Madhyameśa for a long time, worshipping Maheśvara all the while (32)

Thus ends Thirty Second Chapter in the First Part of the Kūrma Purāṇa Samhitā consisting of six thousand verses—32.

33

Sūta Said. Thereafter, the revered Vyāsa, in company with Jaimini and others, travelled through all the secret holy places and sanctuaries. (1)

He sojourned, O best of Brāhmanas, through the celebrated holy place Prayāga, Viśvarūpa-tīrtha, superior even to Prayāga, the excellent Tālatīrtha.

प्राजापत्य तथा तीर्थं स्वर्णद्वार तथैव च ।
जम्बुकेश्वरमित्युक्तं धर्माय तीर्थमुत्तमम् ॥४॥
गयातीर्थं महातीर्थं तीर्थं चैव महानदी ।
नारायण पर तीर्थं वायुतीर्थमनुत्तमम् ॥५॥
ज्ञानतीर्थं पर गुह्यं याराह तीर्थमुत्तमम् ।
यमतीर्थं महापुण्य तीर्थं सत्तलक शुभम् ॥६॥
अग्नितीर्थं द्विजधरेण कत्तेश्वरमुत्तमम् ।
नागतीर्थं सोमतीर्थं सूर्यतीर्थं तथैव च ॥७॥
पर्वतात्प महागुह्यं मणिकर्णमनुत्तमम् ।
घटोत्कच तीर्थं पर श्रीतीर्थं च पितामहम् ॥८॥
गङ्गातीर्थं तु देवेश यवातेस्तीर्थमुत्तमम् ।
कपिल चैव सोमेश सप्ततीर्थमनुत्तमम् ॥९॥
अत्र सिद्धं पुरातनं यद्वा ज्ञातुं यथा मतम् ।

तदानीं स्थापयामास विष्णुस्तत्सिद्धमेश्वरम् ॥१०॥
ततः स्नात्वा समागत्य ब्रह्मा प्रोवाच तं हरिम् ।
मयानोत्तमिदं सिद्धं कस्मात् स्थापितवानसि ॥११॥
तमाह विष्णुस्त्वतोऽपि ऋते भक्तिददा मम ।
तस्मात् प्रतिष्ठितं सिद्धं नास्ति तव भविष्यति ॥१२॥
भूतेश्वर तथा तीर्थं तीर्थं धर्मसमुदभयम् ।
गन्धर्वतीर्थं परमं वाहनेय तीर्थमुत्तमम् ॥१३॥
बौधायिकं व्योमतीर्थं चन्द्रतीर्थं द्विकोसमा ।
चित्राङ्गदेश्वर पुण्यं पुण्यं विद्याधरेश्वरम् ॥१४॥
केदारतीर्थमुपारय कालञ्जरमनुत्तमम् ।
सारस्वतं प्रभासं च भद्रकर्णं ह्रस्वं शुभम् ॥१५॥
लौकिकार्यं महातीर्थं तीर्थं चैव महालयम् ।
हिरण्यगर्भं गोप्रेक्ष्य तीर्थं चैव वृषभजम् ॥१६॥

the noble place of pilgrimage named Akasa as well as the holy place Rsabha the great tirtha Svarnāṭh, the excellent Gaurītīrtha Prājñpatyātīrtha as well Svargadvāra Jambukesvara the excellent tirtha named Dhārma Gayatīrtha Mahatīrtha, Mahānādītīrtha, the noble Narayanatīrtha, the excellent Vayu tīrtha the hidden Jñānatīrtha the excellent Varahatīrtha the sacred Yamatīrtha the auspicious Samvartakātīrtha, Agnatīrtha the sublime Kalaseśvaratīrtha Nāgatīrtha, Somatīrtha Suryatīrtha the highly secret Parvatātīrtha, the excellent Māmakarnātīrtha the noble Ghaṭotkacātīrtha, Śrītīrtha Pītamahātīrtha Gangātīrtha, Devasatīrtha the excellent Yayatātīrtha, Kaplatīrtha Somasatīrtha and the excellent Brahmatīrtha. (29)

It was here (in this Brahmatīrtha) where Brahmā brought a 'linga' of Śiva, and while he went for a ceremonial bath,

Viṣṇu installed that 'linga' of the lord (10)

'Then after returning after the bath Brahmā said to Hari: this linga has been brought by me why hast thou installed it?' (11)

To this Viṣṇu replied: since my devotion to Rudra is greater than thine therefore has the linga been installed by me nevertheless it would bear thy name (12)

Thereafter, O best of the Brahmanas, he visited the Bhutesvarātīrtha, Dharmasamudbhavātīrtha the excellent Gandhārvātīrtha, the good Vahneyātīrtha Daurvasātīrtha, Vyomatīrtha, Candratīrtha, the sacred Citrāṅgadesvarātīrtha, the holy Vidyādhareśvarātīrtha Kēdāratīrtha, Ugrātīrtha the excellent Kalāṅjarātīrtha Sarasvatātīrtha Prabhāsātīrtha the holy Bhadrakarmahradātīrtha the great tirtha named Lankāka, is also Mahālayātīrtha Hiraṇyagarbhātīrtha Gopreksyātīrtha

उपशान्तं शिवं चैव व्याघ्रेश्वरमुत्तमम् ।
 त्रिलोचनं महातीर्थं लोकाकं चोत्तराङ्ग्यम् ॥१७॥
 कपालमोचनं तीर्थं ब्रह्महत्याविनाशनम् ।
 शुक्रेश्वरं महापुण्यमानन्दपुरमुत्तमम् ॥१८॥
 एवमादीनि तीर्थानि प्राधान्यात् कथितानि तु ।
 न शक्यं विस्तराद् वक्तुं तीर्थसंख्या द्विजोत्तमाः ॥१९॥
 तेषु सर्वेषु तीर्थेषु स्वात्वाऽभ्यर्च्यं पिनाकिनम् ।
 उषोष्य तत्र तत्रासी पाराशर्यो महामुनिः ॥२०॥
 तर्पयित्वा पितॄन् देवान् कृत्वा पिण्डप्रदानकम् ।
 जगाम पुनरेवापि यत्र विषयेश्वरः शिवः ॥२१॥
 जात्याऽभ्यर्च्यं वरं लिङ्गं शिष्यैः सह महामुनिः ।

as also Vrsadhvajatirtha, Upasanta Śiva-
 tirtha, the excellent Vyāghreśvaratirtha,
 the great Trilocanatirtha, Lokākatirtha,
 Uttarāshvayatirtha, the Kapākamoca-
 natirtha, destroyer of the sin accrued from
 Brāhmanicide, the supremely holy
 Śukreśvaratirtha, the good Ānandapura-
 tirtha and such other holy places.
 O excellent Brāhmanas, I have only
 given the names of the principal holy
 place as it is not possible for me to
 enumerate in detail the entire list of the
 holy spots (13-19)

Taking ceremonial baths, observing
 fasts and worshipping the lord Pinākin
 (Śiva) in each of the holy places,
 offering oblations of water to the gods
 and the manes and 'piṇḍa's to the
 ancestors, the great sage (Vīṣṇu), son
 of Parāśara, repaired again to the city
 of Viśeṣvara, Śiva (20,21)

After taking bath and worshipping
 the great 'linga' (of Viśeṣvara), together
 with his disciples the pious and illustrious [affectionately].

उवाच शिष्यान् धर्मात्मा स्वान् देशान् गन्तुमर्ह्यम् ॥२२॥
 तं प्रणम्य महात्मानं जगामः वीतादयो द्विजाः ।
 वार्यं च तत्र नियतो वाराणस्यां चकार सः ॥२३॥
 शान्तो दान्तास्त्रियवर्णं स्नात्वाऽभ्यर्च्यं पिनाकिनम् ।
 भिक्षाहारो विद्युद्वात्मा ब्रह्मचर्यपरायणः ॥२४॥
 कदाचिद् वसता तत्र व्यासेनामिततेजसा ।
 भ्रममाप्तेन भिक्षा तु नैव लब्धा द्विजोत्तमाः ॥२५॥
 ततः ब्रह्मावृततनुर्नराणामिह वासिनाम् ।
 विघ्नं कृजामि सर्वेषां येन सिद्धिर्विहोयते ॥२६॥
 तत्स्थग्ये सा महादेवी शंकरादृशरीरिणी ।
 प्रावुरासीत् स्वयं श्रोत्या केवं कृत्वा तु मानुषम् ॥२७॥

sage asked his disciples to return to
 their respective homes (22)

Making obeisance to the noble souled
 Vyāsa, the disciple Brāhmanas headed
 by Paila departed while the sage took
 up his permanent abode in Vārānaśi (23)

Calm and restrained, he made ablu-
 tions thrice in the day the pure-
 hearted sage lived on alms and prac-
 tising celibacy (24)

Once during his stay there, it so
 happened, O excellent Brāhmanas, that
 moving about for alms, Vyāsa, possessed
 of unlimited energy, could receive none (25)

Filled therefore with rage, (he cried
 out) : I shall create difficulties for all
 men dwelling here so that they may
 not achieve Siddhi (fulfilment of their
 aims). (26)

Immediately then great goddess,
 possessor of half the body of Śaṅkara,
 appeared there in human form (and mingled
 affectionately). (27)

भो भो व्यास महाबुद्धे सप्तव्या भवता न हि । एव व्यास स्थित कृत्वा क्षेत्रे सेवन्ति पण्डिताः ।
 गृहाण भिक्षा मत्तस्त्वमुक्तत्वेन प्रददौ शिवा ॥२८॥ तस्मान् सर्वप्रयत्नेन वाराणस्या वसोभरः ॥२९॥
 उवाच च महादेवो क्रोधनस्त्व भवान् यतः । स्रुत उवाच ।
 इह क्षेत्रे न वसिष्य कृतप्रोऽसि त्वया सदा ॥२९॥ यः पठेदविमुक्तस्य माहात्म्यं शृणुयादपि ।
 एवमुक्त स भगवान् पद्मानब्जात्वा परा शिवाम् । श्रावयेद्वा द्विजान् शान्तान् सोऽपि याति परा गतिम् ॥३०॥
 उवाच प्रणतो भूत्वा स्तुत्वा च प्रवरं स्तवैः ॥३०॥ थाद्धे वा वैश्वे कार्ये रात्रावहनि वा द्विजाः ।
 क्षतुर्दश्यामदाष्टम्या प्रवेश वेहि शाकरि । नदीनां चैव तीरेषु देवतायतनेषु च ॥३१॥
 एवमस्तित्यनुज्ञाय देवो क्षान्तरथीयत ॥३१॥ ज्ञात्वा समाहितमना दम्भमासर्पयजितः ।
 एव स भगवान् व्यासो महायोगी पुरातनः । जपेदोस नमस्कृत्य ॥ याति परमा गतिम् ॥३२॥
 ज्ञात्वा क्षेत्रगुणान् सर्वान् स्थितस्तस्माद्यपारयत ॥३२॥

इति श्रीमत्पुराणे पद्मादष्टका सहित्या पूर्वविभागे त्रयस्त्रिंशोऽध्यायः ॥३३॥

O Vyāsa, possessed of superior intellect — thou be it does not behove thee to curse the city. Do thou receive alms from me. Saying so the goddess offered him alms. (28)

The great goddess further said: As thou appear to be an unstable sage, thou shalt not dwell in this region, since thou art perpetually ungrateful. (29)

Addressed thus the reverend sage recognised the supreme goddess through meditation and lying prostrate before her, he propitiated her with the most excellent prayers. (30)

Be thou so pleased as to permit me O Śaṅkara, to enter the city on Caturdaśī and Aṣṭamī. Saying 'be that as thou prayest,' the goddess disappeared. (31)

Thence did the exalted sage Vyāsa, the ancient and eternal Yogin, began to reside by the side of the city, fully knowing the merits of the region. (32)

Knowing Vyāsa to be stationed thus, the wise resort to this area (of Vārāṇasī) therefore a man should dwell in Vārāṇasī by all means. (33)

Sūta said: He who recites or even hears the recital of the glory of Aṣṭamukha, or even reads it out to the self-restrained Brāhmaṇas, attains the supreme position. (34)

One who recites this during a funeral ceremony or the worship of any deity, during the day or night, on the banks of rivers or in shrines, after taking ceremonial bath, with steadfast mind free from pride or passion after bowing to Īśa attains the highest goal. (35-36)

Thus ends Thirty third Chapter in the First Part of the Kārma Purāṇa
 Sāhita consisting of Six Thousand Verses—33

रूपय ऊच ।

माहात्म्यमविमुक्तस्य यथावत् तदुदीरितम् ।

इवानो तु प्रयागस्य माहात्म्यं ब्रूहि सुप्रत ॥१॥

प्राणि तोषानि तत्रैव विभूतानि महानि वै ।

इवानो कथयामाक सुत सर्वार्थविद् भवान् ॥२॥

सुत उवाच ।

भृशुष्यभृशप सर्वं विस्तरेण श्रवामि व ।

प्रयागस्य च माहात्म्यं यत्र देव पितामह ॥३॥

मार्कण्डेयेन कथितं कौन्तेयाय महात्मने ।

यथा युधिष्ठिरार्यतत् तद्वक्ष्ये भवतमहम् ॥४॥

निहत्य कौरवान् सर्वान् भ्रातृभि सह पार्षव ।

शोकैव महाविष्यो मुमोह त युधिष्ठिर ॥५॥

अचिरेणाथ कालेन मार्कण्डेयो महातपा ।

संप्राप्तो हास्तिनपुरं राजद्वारे स तिष्ठति ॥६॥

द्वारपालोऽपि त दृष्ट्वा राजं कथितवान् द्रुतम् ।

मार्कण्डेयो ब्रह्ममन्त्रस्तवामास्ते द्वायतीं मुनि ॥७॥

त्वरितो धर्मपुत्रस्तु द्वारमेत्याह तत्परम् ।

स्वागतं ते महाप्राज्ञ स्वागतं ते महामुने ॥८॥

अथ मे सकल जन्म अथ मे स्मरितं कुलम् ।

अथ मे पितरस्तुष्टास्त्वपि तुष्टे महामुने ॥९॥

तिहासन्मुपस्थाप्य पारशौबार्यवादिभि ।

युधिष्ठिरो महात्मेति पूजयामास त मुनिम् ॥१०॥

34

The sages said The glory of
Aśvamedha has been accurately described
Do thou strictly virtuous one relate to us
the glory of Prayāga (1)

Be pleased to tell us, O Sūta, as thou
art conversant with all matters the holy
places which are famous and eminent
there (2)

Sūta said Do you, O sages, all
listen I shall narrate to you in detail the
glory of Prayāga where dwells the lord
Pitāmaha (3)

I shall narrate to you exactly as it
was related to the high souled son of
Kuntī, Yudhiṣṭhira by Mārkaṇḍeya (4)

Having killed all the Kuruvas
together with their brothers King Yudhi
ṣṭhira was seized with great grief and
grew bewildered in mind (5)

Soon afterwards the great ascetic
Mārkaṇḍeya appeared in Hastinapura,

and stood at the entrance of the King's
palace (6)

Seeing him standing at the gate, the
gate-keeper reported to the king that the
ascetic Mārkaṇḍeya desiring to have an
audience with him was present at the
doorway (7)

Quickly did Yudhiṣṭhira, son of
Dharmā, advance to the door and wel
come (the illustrious sage), saying 'Hail to
thee, the most intelligent one, the great
sage' (8)

My life indeed is fructified to day, O
illustrious sage, my family has been
liberated today, my ancestors have been
pleased today that thou hast been pleased
with me (9)

Seating the hermit on his throne,
washing his feet and paying homage to
him, the noble-souled Yudhiṣṭhira
propitiated him (10)

मार्कण्डेयस्ततस्तुष्टः प्रोधाच्च ॥ युधिष्ठिरम् ।
 किमर्थं मुह्यसे विद्वन् सर्वं ज्ञात्वाऽहभागत ॥११॥
 ततो युधिष्ठिरो राजा प्रणम्य ह महानुनिम् ।
 कथय स्व समासेन येन मुच्येत क्लित्थिर्षं ॥१२॥
 निहता बहवो युद्धे पुंसो विरपराधिना ।
 अस्माभिः क्षौरवे सार्द्धं प्रसङ्गान्मुनिपुणव ॥१३॥
 येन हिंसासमुद्भूताऽजन्मान्तरकृतावपि ।
 मुच्यते पातकावस्मात् तद् भवान् ब्रूतुमर्हति ॥१४॥
 मार्कण्डेय उवाच ।
 भृशं राजन् महाभाग यन्मा पृच्छसि भारत ।
 प्रयागगमनं श्रेष्ठं नराणां पापनाशनम् ॥१५॥
 तत्र देवो महादेवो ह्यदो विश्वामरेण्वर ।

Thereafter pleased, Markandeya said
 to Yudhishthira, Why do thou grieve, O
 prince ? I have come after knowing every
 thing (11)

Then King Yudhishthira bowed down
 to the celebrated sage and said do thou
 advise me in brief whereby I may be freed
 from the sin (12)

Many innocent men have been killed
 O foremost among hermits in the
 encounter between us and the
 Kuruvus (13)

If behoves thee to advise us how we
 may be liberated from the sins born of
 killing and also brought forward from
 previous births (14)

Markandeya said Hear thou, O noble
 prince Bhārata about your query A visit
 to Prayāga is the best destroyer of the sins
 of men (15)

Lord Mahadeva, Rudra the universal
 overlord of all gods, = also Brahmā the

समास्ते भगवान् ब्रह्मा स्वयमूरपि देवतं ॥१६॥
 युधिष्ठिर उवाच ।
 भयवन्च्छ्रोतुमिच्छामि प्रयागगमने फलम् ।
 मृतानां का गतिस्तत्र आत्मानामपि किं फलम् ॥१७॥
 ये वसन्ति प्रयागे तु ब्रूहि तेषां तु किं फलम् ।
 भवता विहितं होतत् तन्मे ब्रूहि नमोऽस्तु ते ॥१८॥
 मार्कण्डेय उवाच ।
 कथयिष्यामि ते वत्स या चेष्टा यच्छ तत्फलम् ।
 पुत्रा सहस्रानि सम्पत् कथ्यमाना मया श्रुतम् ॥१९॥
 एतत् प्रजापतिशेखरं त्रिषु लोकेषु विश्रुतम् ।
 अत्र आत्मा विद्यमानं यो मृतास्तेऽप्युत्तमं ॥२०॥
 तत्र ब्रह्मादेवो देवा रक्षा कुर्वन्ति सगता ।
 ब्रह्मन्त्यानि तीर्थानि सर्वपापापहानि तु ॥२१॥

Self born one resides there together with
 other divinities (16)

Yudhishthira said O reverend sage,
 I am eager to know the result that
 accrues from one's going to Prayāga,
 what is attained by people dying there
 and what is the benefit of taking birth
 there ? (17)

Do thou explain to me what is the
 benefit to those who dwell in Prayāga.
 Since it is known to thee be pleased to
 enlighten me, I bow to thee (18)

Markandeya replied I shall tell
 you my boy the merits of this (ablation at
 Prayāga) It was heard by me in detail
 from the lips of the illustrious sages in the
 past (19)

This region = renowned in the three
 worlds is the region of Prayāga. Biting
 at this place people proceed to the heaven,
 and those who breathe their last here are
 not born again (20)

Brahmā and other deities unitedly
 protect (the devotees) here There are

कथितं नेह शक्नोमि बहुवर्षसत्तरपि ।
 संक्षेपेण प्रवक्ष्यामि प्रयागस्येह कीर्तनम् ॥२२॥
 पण्डितैः सहस्राणि यानि रक्षन्ति जगद्गवीम् ।
 यमुना रक्षति सदा सविता सप्तवाहनः ॥२३॥
 प्रयागे तु विशेषेण स्वयं वसति वासवः ।
 मण्डलं रक्षति हरिः सर्वदेवेभ्यः सम्मितम् ॥२४॥
 न्यग्रोधं रक्षते नित्यं शूलपार्श्वमहेश्वरः ।
 स्थानं रक्षन्ति च देवाः सर्वपापहर शुभम् ॥२५॥
 स्वकर्मणादतो लोको नैव गच्छति तत्पदम् ।
 स्वल्पं स्वल्पतर पापं यदा तस्य नराधिप ।
 प्रयागं स्मरमाणस्य सर्वमायाति सक्षयम् ॥२६॥
 वरानात् तस्य तीर्थस्य नाम संकोलनादपि ।
 मृत्तिकालम्भनाद् वापि नरः पापात् प्रमुच्यते ॥२७॥

many other holy places which destroy all
 sins, I am unable to describe about them
 even in many hundreds of years, I shall
 only relate the glory of Prayaga in brief

(21, 22)

The area of Prayāga measures sixty
 thousand Dhanus (a measure of four
 hasta's of about 18 inches each) It
 sustains Ganga, Savita borne by seven
 horses, always protects Yamunā there (23)

Indra personally resides in Prayāga,
 and the region respected by all the deities
 is protected by Hari (24)

Maheśvara, the trident-bearer, con-
 stantly protects the Nyagrodha (banyan)
 tree there while the sacred spot, remover
 of all sins, is protected by the gods (25)

People engrossed in their own activities
 can not reach that place, The slightest
 sin even O prince, of a man who recalls
 Prayāga (to mind) does all perish (26)

By a visit to that holy place or reciting
 its name or even by smearing its earth on
 the body a man is freed from the sin (27)

पञ्च कुण्डानि रात्रेन्द्र येषां मध्ये तु जाह्नवी ।
 प्रयागं विज्ञातं पुनः पापं नश्यति तत्क्षणात् ॥२८॥
 योजनानां सहस्रेषु बहूना यः स्मरते नरः ।
 अपि दुष्कृतकर्मिणो लभते परमा गतिम् ॥२९॥
 कीर्तनान्मुच्यते पापाद् दृष्ट्वा भद्राणि पश्यति ।
 तयोपस्पृश्य रात्रेन्द्र स्वर्गलोके महीयते ॥३०॥
 व्याघ्रितो यदि वा दीनः क्रुद्धो वापि भवेन्नरः ।
 यद्वा यमुनामासाद्य त्वजेत् प्राणान् प्रयतनतः ॥३१॥
 वीष्ताक्षान्नवर्णाभिर्विमानैर्मानुवर्जिभिः ।
 ईप्सितं लिभते कामान् चरन्ति मुनिपुङ्गवा ॥३२॥
 सर्वरत्नमयैर्बभ्रुवैर्नाथ्वज्रमाकुलैः ।
 चराङ्गवासभाकीर्णमोदते शुभलक्षणः ॥३३॥

There are five tanks there, O paramount
 of kings in the middle of which Jālinvī is
 situated All sins of a man entering Prayaga
 do instantaneously perish (28)

A man who remembers Gangā even
 though removed by thousands of leagues
 (yojanas), attains the highest goal although
 he be a sinner (29)

By reciting its name he is liberated
 from sin, and by visiting secures happi-
 ness By bathing (in Gangā at Prayāga) O
 foremost of kings, one is worshipped in
 heaven (30)

The chiefest of the sages declare that if
 a man be he ailing afflicted or enraged
 breathes his last at the confluence of Gangā
 and Yamunā he obtains his desired objects
 Such a man hearing auspicious signs,
 enjoys happiness in wonderful aerial cars
 shining as glittering gold resplendent as
 the sun, thronged with pretty damsels and
 flying various banners He is awakened

कपिलां पाटलावर्णां यस्तु धेनुं प्रयच्छति । यावद् रोमाणि तस्या व सन्ति गात्रेषु सत्तम ।
स्वर्णशृङ्गां रौप्यधुरां चंसकंठां पयस्विनीम् ॥४५॥ तावद् वयंसहस्राणि खलौके महोपते ॥४६॥

इति श्रीकूर्मपुराणे षट्साहस्रपां संहितायां पूर्वविभागे चतुस्त्रिंशोऽध्यायः ॥३४॥

३५

मार्कण्डेय उवाच ।

कषपिष्यामि ते वस्त तीर्थयात्राविधिकम् ।
आर्येण तु विधानेन यथा दृष्टं यथा श्रुतम् ॥१॥
प्रयागतीर्थयात्रार्थं यः प्रयाति नरः क्वचित् ।
यलीवर्धं समारुढः शृङ्गु तस्यापि यत्फलम् ॥२॥
मरुके वसते घोरे समाः कल्परातापुतम् ।
ततो निवर्तते घोरो गघां क्रोधो हि दारणः ।
सलिलं च न गृह्णन्ति मितरस्तस्य देहिनः ॥३॥

He who gives away a milch cow,
tawny reddish or of the complexion,
resembling a rose flower with its horns
adorned with gold, hooves with silver, with

यस्तु पुत्रांस्तथा घातान् स्नापयेत् पापयेत् तथा ।
यथात्मना तथा सर्वान् दानं विधेयं दापयेत् ॥४॥
ऐश्वर्यस्तीभमोहाद् वा मच्छेद् यानेन यो नरः ।
मिष्कलं तस्य तत् तीर्थं तस्माद् दानं विमर्शयेत् ॥५॥
गङ्गायमुनयोर्मध्ये यस्तु कन्यां प्रयच्छति ।
आर्येण तु विवाहेन यथा विभवविस्तरम् ॥६॥
न स पश्यति तं घोरं नरकं तेन कर्मणा ।
उत्तरान् रा कुट्टन् यस्या भोदते कालमसमम् ॥७॥

its neck covered by silken cloth, dwells in
the region of Rudra for as many thousand
years, O foremost of the virtuous, as
the cow has hairs on its body. (15, 46)

Thus ends Thirty fourth Chapter in the First Part of the Kārma Purāna
Sāhita consisting of Six Thousand Verses—35

35

Mārkaṇḍeya said I shall narrate to
thee, my boy, the rites of a pilgrimage in
accordance with the prescription of the
sages, exactly as I have seen and
heard. (1)

Listen to the result of a man who
comes to Prayāga on a pilgrimage by
riding on a bull (2)

He has to dwell in terrible hell for
a period of ten million Kalpas, when
returning he incurs the terrible wrath
of the Lord, and even his ancestors do
not accept the water he offers to the
manes (3)

(Hear also merit accrued to) The
man who gets his sons or children
bathed here or drink water hereof, or
causes all others like himself to make gifts
to the Brāhminas (4)

The man who goes to a place of
pilgrimage by some vehicle, either
through the vanity born of riches, or
through greed or perplexity, is deprived
of all merits of his pilgrimage, hence
should one shun any conveyance what-
soever. (5)

He who gives away his daughter in
marriage within the area between

वटमूल समाभिरय यस्तु प्राणान् परित्यजेत् ।
 सर्वलोकांनतिक्रम्य घटलोक ॥ गच्छति ॥ १८
 तत्र ब्रह्मादयो देवा दिशश्च सविगोस्वरा ।
 लोकपालश्च सिद्धश्च पितरो लोकसमता ॥ १९
 सन्तु मारप्रमुखास्तथा ब्रह्मर्षयोऽपरे ।
 नागा मुपर्णा सिद्धाश्च तथा नित्य समावृते ।
 हरिश्च भगवानास्ते प्रजापतिपुरस्कृत ॥ २०
 गङ्गायमुनयोर्मध्यं पृथिव्या जघनं स्पृशत ।
 प्रयागं राजशार्दूलं त्रिषु लोकेषु विश्रुतम् ॥ २१
 तत्राभिवक्त्रं यः कुर्यात् सगमे सशिवतः ।
 दुःखं कलमवाप्नोति राजगुणारबन्धनम् ॥ २२

Ganga and Yamuna in accordance with the rites prescribed by the sages does not have to visit the frightful hell on account of that deed of his. Rather, he is imported to the Uttara Kuru region and thrives there perpetually (6,7)

He who breathes his last taking shelter at the base of the banyan tree (of Prayaga) reaches the region of Rudra beyond all the regions (8)

This (Prayaga) is the place where the gods headed by Brahmā the quarters to gether with their masters, the regents of the regions the Siddhas all the ancestors celebrated in the world the sages headed by the Sanatānura and other eminent sages, the Nagas, Suparnas, and Siddhas and the lord Hari accompanied by Prajāpati dwell perpetually (9,10)

Prayaga situated between the Ganga and Yamunā O foremost of princes is famous in the three worlds as the loms of the earth (11)

न मातृवचनात् तात न लोकवचनादपि ।
 मतिरुक्तमणीया ते प्रयागगमनं प्रति ॥ २३
 दश तीर्थं बहुसाणि पण्डिकोट्यस्तथापरे ।
 तेषां सान्निध्यमत्रैव तीर्थानां कुलन्दन ॥ २४
 या गतिर्योग्युक्तस्य सत्त्वस्थस्य मनीषिणः ।
 सा गतिस्त्यजत प्राणान् गङ्गायमुनसगमे ॥ २५
 न ते जीवन्ति लोकेऽस्मिन् यत्र तत्र पुण्ड्रिष्ठः ।
 यः प्रयागं न संप्राप्तास्त्रिषु लोकेषु विश्रुतम् ॥ २६
 एष बुद्धा मु सत् तीर्थं प्रयागं परमं पदम् ।
 मुच्यते सर्वपापेभ्यः शशाङ्क इव राहुना ॥ २७

A man of laudable vow who takes abluion in the confluence (of Ganga and Yamuna) acquires the merits equal to that obtainable from the performance of Rajasuya and Asvamedha (12)

Neither on the advice of another, nor of the people, O my boy should thou change thy intention of paying a visit to Prayaga, (13)

O acion of the Kuru family ten thousand holy places, and another sixty crores of holy seats are all to be found here (at Prayaga) (14)

The destination ordained for a man who dies at the confluence of Ganga and Yamuna is the same as of the wise renouncer of the world, devoted to spiritual meditation. Men dwelling here and there in this world O Yudhisthira do not actually live. Those who do not attain Prayaga are indeed wholly deprived (15,16)

By paying a visit to that exalted holy spot Prayaga one is liberated from all sins in the same way as the moon is freed from Rahu (17)

कम्बलाश्वतरी नागौ यमुनादक्षिणे तटे ।
 तत्र स्नात्वा च पीत्वा च मुच्यते सर्वपातकः ॥१८॥
 तत्र गत्वा नरः स्थानं महादेवस्य धीमते ।
 यात्मानं तारयेत् पूर्वं दशातोतान् दशापरान् ॥१९॥
 कृत्वाऽभिषेकं तु नरः सोऽश्वमेधफलं लभेत् ।
 स्वर्गलोकमवाप्नोति यावदाहृतसंस्तयम् ॥२०॥
 पूर्वपार्श्वे तु गङ्गापात्रैर्लोकवृक्षप्रतिमान् नृप ।
 भयदः सर्वसामुद्रः प्रतिष्ठानं च विभुतम् ॥२१॥
 ब्रह्मचारी जितक्रोधस्त्रिरात्रं यत्र तिष्ठति ।
 सर्वपापपिशुद्धात्मा सोऽश्वमेधफलं लभेत् ॥२२॥
 उत्तरेण प्रतिष्ठानं भागीरथ्यास्तु संपद्यते ।
 हंसप्रपन्नं नाम तीर्थं त्रैलोक्यविभुतम् ॥२३॥

On the southern bank of Yamunā (here) there are two Nāgas named as Kambala and Ashvatarā. Bathing and drinking there one is liberated from all sins (18)

Paying a visit to that seat of Mahādeva the wise one purifies all the ten past and ten future generations along with himself (19)

Taking a bath there a man earns the merit of an Ashvamedha sacrifice and enjoys the bliss of heaven till the time of dissolution (20)

To the east of Gangā, O prince, there is a cavity named Sarasatmudra, renowned in the three worlds, and also the famous (city of) Prasthāna (21)

If a man, celibate and of curbed passion, dwells there for three nights, his soul is purified of all sins and he earns the merit of an Ashvamedha (22)

To the north of Prasthāna and to the left of Bhāgirathi stands the holy place named Hastisaprapatana famous in the three worlds. (23)

अश्वमेधफलं तत्र स्मृतमाप्नात् तु जायते ।
 यावच्चन्द्रश्च सूर्यश्च तावत् स्वर्गे महीयते ॥२४॥
 उर्वशीपुलिने रम्ये विपुले हंसपाण्डुरे ।
 परित्यजति यः प्राणान् शृणु तस्यापि शतफलम् ॥२५॥
 पष्टिवर्षसहस्राणि पष्टिवर्षशतानि च ।
 आस्ते स पितृभिः तादृं स्वर्गलोके नराधिप ॥२६॥
 अथ सप्यवटे रम्ये ब्रह्मचारी जितेन्द्रियः ।
 नरः शुचिष्वासीत ब्रह्मलोकमवाप्नुयात् ॥२७॥
 कोटितीर्थं समाधित्य यस्तु प्राणान् परित्यजेत् ।
 कोटिवर्षसहस्राणि स्वर्गलोके महीयते ॥२८॥
 यत्र गङ्गा महाभागा बहुतीर्थतपोवना ।
 सिद्धक्षेत्रं हि तत्रैव नात्र कार्या विचारणा ॥२९॥

By the very remembrance of this sanctuary, the merit of (the performance of) Ashvamedha is acquired, and one is honoured in heaven as long as the sun and moon abide (24)

Listen also to the merit acquired by him who dies on the vast and beautiful stretch of land whitened with flocks of swans, celebrated as Urvashī beach (25)

For sixty thousand and sixty hundred years, O prince, does he stay in Paradise in company with his ancestors (26)

If a man pure, celibate and devout, engages himself in worship in the cavity known as 'Sandhya' he attains the region of Brahmā (27)

He who breathes his last on arrival at the holy place known as 'Koti', is honoured in the heavenly region for ten millions of years (28)

The region through which the most sacred Gangā flows having many holy places and places of hermitages on her

द्विती तारयते मर्त्यान् नत्वास्तारयतेऽप्यथ ।
दिवि तारयते देवास्तेन त्रिपथगा स्मृता ॥३०॥
यावदस्योनि गङ्गाया तिष्ठन्ति पुरुषस्य तु ।
तावद् वर्षसहस्राणि स्वर्गलोके महीपते ॥३१॥
तीर्थानां परम तीर्थं नदीनां परमा नदी ।
मोक्षदा सर्वभूतानां महापातकिनामपि ॥३२॥
सर्वत्र सुलभा गङ्गा त्रिषु स्थानेषु कुलभा ।
गङ्गाद्वारे प्रयागे च गङ्गासागरसंगमे ॥३३॥
सर्वेषामेव भूतानां पापेष्वहत्चेतसाम् ।

गतिमन्वेपमाणा नास्ति गङ्गासमा गतिः ॥३४॥
पवित्राणां पवित्रं च मङ्गलानां च मङ्गलम् ।
महेश्वरात् परिभ्रष्टा सर्वपापहरा शुभा ॥३५॥
कृते युगे तु तीर्थानि त्रेताया पुष्कर परम् ।
द्वापरे तु कुरुक्षेत्रं कलौ गङ्गा विशिष्यते ॥३६॥
गङ्गाभेव निवेद्येत् प्रयागे तु विरोपत ।
नान्यत् कलियुगोद्भूतं भलं हन्तुं शुद्धकृतम् ॥३७॥
अकामो वा सकामो वा गङ्गायां यो विपद्यते ।
स मृतो जायते स्वर्गे नरकं च न परयति ॥३८॥

इति श्रीकूर्मपुराणे पट्टसाहस्रपां संहितायां पूर्वविभागे पञ्चविंशोऽध्यायः ॥३५॥

banks, is to be known as a Siddhi spot there should be no misgivings about that (29)

Ganga is called Tripathaga (saviour of the three worlds) since she rescues the human beings on the earth, the serpents (Nagas) in the nether region and gods in heaven (30)

As long as the bones of a man remain in Ganga for so many thousands of years does he enjoy respects in heaven (31)

Among the holy places Ganga is the holiest, among the rivers, she is the most sublime and is the yielder of liberation (Muksha) to all beings, even to the greatest sinners (32)

It is easier for men to get at (the sacred river) Ganga every where but it is very difficult to reach at three places, the entrance of Ganga (Haridvara), Prayaga and the confluence of Ganga and the sea (33)

There is no better means (to attain salvation) than resorting to Ganga for all beings including the sinners seeking after some coarse (for deliverance) (34)

She, the auspicious one is the purest of the pure, the holiest of the holy dropped from Mahesvara as she is the remover of all sins (35)

There were many holy places in the Kṛta Age, Puskara is holiest in the Treta Kuruksetra in the Dvapara while Ganga is the most eminent holy place in the Kali (Age) (36)

People should betake themselves to Ganga only particularly in Prayaga There is no other panacea (as efficacious as Ganga) to remove the great sins produced due to Kali age (37)

A man who dies in Ganga, whether willingly or unwillingly, ascends the heaven straight and does not (have to) visit the hell (38)

Thus ends Thirty fifth Chapter in the First Part of the Kūrma Purana
Sambhita consisting of Six thousand verses—35

मार्गं देय उवाच ।

पष्टिस्तोत्रं सहस्राणि पष्टिस्तोत्रं शतानि च ।
माघमासे गमिष्यन्ति गङ्गायामुनसगमम् ॥१॥
गवा शतसहस्रस्य सम्यग् दत्तस्य यत् फलम् ।
प्रयागे माघमासे तु ऋष्य स्नातस्य तत् फलम् ॥२॥
गङ्गायामुनसोर्मध्ये कार्पाणि यस्तु साधयेत् ।
अहीनाङ्गोऽप्यरोगश्च पञ्चैन्द्रियसमन्वित ॥३॥
यावन्ति रोमकूपाणि तस्य गात्रेषु मानद ।
तावद् वर्षसहस्राणि स्वर्गलोके महीयते ॥४॥
तत् स्वर्गात् परिभ्रष्टो जम्बूद्वीपपतिर्भवेत् ।

स भुक्त्वा विपुलान् भोगास्तत्र तीर्थं भजते पुन ॥५॥
जलप्रवेशं यः कुर्यात् रामे लोकाधिभूते ।
रक्षुग्रस्तो यथा सोमो धिमक्त सर्वपातकं ॥६॥
सोमसोऽहमवाप्नोति सोमेन सह मोक्षते ।
पष्टिं वर्षसहस्राणि पष्टिं वर्षशतानि च ॥७॥
स्वर्गात् शक्तलोकेऽसौ मुनिगणध्वंसेवित ।
ततो भ्रष्टस्तु राजेन्द्र समृद्धे जायते कुले ॥८॥
अथ शिरास्त्वयोधाराभूर्ध्वपाद पिबेत्तर ।
शतं वर्षसहस्राणि स्वर्गलोके महीयते ॥९॥
तस्माद् भ्रष्टस्तु राजेन्द्र अग्निहोत्री भवेत्तर ।

36

Markandeya said Sixty thousand and sixty hundred holyspots assemble in the confluence of Ganga and Yamuna during the month of Magha (1)

The merit which accrues of the gift of a crore cows rightly offered, is acquired by a man who bathes for three days in Prayaga (at the confluence) in the month of Magha (2)

One who ignites a fire with dried cow dung at the confluence of Ganga and Yamuna (in the month of Magha) with unimpaired limbs, immunity from diseases and the five senses agile as many pores of the skin as he possesses as many thousands of years does he enjoy the bliss in heaven (3 4)

Thereafter, fallen from heaven he becomes the king of Jambudvīpa, and after enjoying immense pleasures, he

reaches that holy spot again (5)

He who plunges into water in the world famous confluence is liberated from all sins as is the moon devoured by Rahu (at the end of the eclipse) (6)

He attains the region of the moon god and enjoys the company of the moon for a period of sixty thousand and sixty hundred years (7)

From heaven he comes to the region of Indra, attended upon by ascetics and Gandharvas fallen thence O foremost of princes he is born in a rich family (8)

He who drinks of the stream of iron with his head downwards and legs upwards is glorified in the heavenly region for a hundred thousand years (9)

Fallen from there O prince that man becomes an Agnihotri (one who consecrates and maintains the sacred fire), and after

भुक्त्वा तु विपुलान् भोगांस्तत् तीर्थं भजते पुनः ॥१०॥
यः स्वदेहं विकर्त्तुं वा सकुतिम्यः प्रयच्छति ।
विहंगरुभुक्तस्य शृणु तस्यापि यत्कृतम् ॥११॥
शतं वर्षसहस्राणि सोमलोके महीयते ।
ततस्तस्मात् परिभ्रष्टो राजा भवति धार्मिकः ॥१२॥
गुणवान् रूपसंपन्नो विद्वान् सुप्रियवाक्यवान् ।

भुक्त्वा तु विपुलान् भोगांस्तत् तीर्थं भजते पुनः ॥१३॥
उत्तरे यमुनातीरे प्रयागस्य तु दक्षिणे ।
ऋणप्रमोचनं नाम तीर्थं तु परमं स्मृतम् ॥१४॥
एकरानोपितः स्नात्वा ऋणैस्तत्र प्रमुच्यते ।
सूर्यलोचमवाप्नोति अनृणश्च तदा भवेत् ॥१५॥

इति श्रीरुद्रपुराणे षट्माहस्येण सहितायां पूर्वविभागे षट्त्रिंशोऽध्यायः ॥३६॥

३७

मार्कण्डेय उवाच ।

तपनस्य पुता देवी त्रिषु लोकेषु विभृता ।
समागता महाभागा यमुना यत्र निम्नगा ॥१॥
येनैव निःसृता गङ्गा तेनैव यमुना गता ।

enjoying immense pleasures, he comes to
that holy place again (10)

Hear also the merit that accrues to a
man who tears up his body, offers it to the
hirds, and is thus made feast for the birds
(at this holy place) (11)

He enjoys heavenly bliss in the region
of the moon for a hundred thousand
years, and fallen from that paradise there-
after, becomes a virtuous king (12)

Accomplished, handsome, learned and

योजनाया सहस्रेषु कीर्तनात् पापनाशनी ॥२॥
तत्र स्नात्वा च शीत्या च यमुनाया पुच्छिण्डि ।
सर्वशपयिनिर्मुक्तः पुनास्थापकस्य कुलम् ।
प्राचांसपयति यस्तत्र स याति परमा गतिम् ॥३॥

of polite address he enjoys immense
pleasures and comes back to that holy
place again (13)

To the north of Yamuna and the south
of Prayāga, there is an excellent holy place
named Rānapramocana (14)

Dwelling there for one night and
taking bath thereafter one is liberated
from the (three) debts, attains the region
of Sun god and becomes immense from
debt for ever (15)

Thus ends Thirty-sixth Chapter in the First Part of the Kārma Purāna
Sambhita consisting of six thousand verses—36

37

Mārkaṇḍeya said Here flows the
goddess Yamunā, the daughter of the sun
god, the illustrious stream famed the three
worlds over (1)

The course in which Gangā flows past
Prayāga, is the same course followed by

Yamuna, the recitation of the name of
which even from thousands of leagues away
destroys all sins (2)

By bathing and drinking at Yamunā,
O Yudhisṭhira, a man becomes freed
from all sins and purifies his family up

अग्नितीर्थमिति स्थानं यमुनादक्षिणे तटे ।
 पश्चिमे धर्मराजस्य तीर्थं त्वनरकं स्मृतम् ।
 तत्र स्नात्वा दिवं याति ये मृतास्तेऽपुनर्भवाः ॥१४॥
 कृष्णपक्षे चतुर्दश्या स्नात्वा संतर्पयेच्छुचिः ।
 धर्मराजं महापापमुञ्चते भात्र सप्तयः ॥१५॥
 यत्र तीर्थं तद्द्वयाणि त्रिशत्कोटपस्तबापराः ।
 प्रयागे संस्थितामि स्युरेवमाह्वयनीपिणः ॥१६॥
 तिस्रः कोटयोऽर्धकोटौ च तीर्थानां वायुरन्नबीजौ ।
 विविधं भूयन्तरिक्षे च तत्सर्वं ब्राह्मणो स्मृता ॥१७॥
 यत्र यज्ञा महाभागा स देशस्तत् तपोवनम् ।
 सिद्धिभैत्रं तु तज्ज्ञेयं यज्ञातीरसमाश्रितम् ॥१८॥

to seven generations. He who dies there reaches the highest goal (3)

Situated on the southern bank of Yamunā is a spot famous by the name of Agnitirtha and to the western side, is located the holy place of Dharmarāja named Anaraka. Bathing there people go to heaven, and those who die there, are never born again (4)

If a man virtuously bathes and propitiates Dharmaraja here on the fourteenth day of the dark fortnight, he is liberated from the gravest of sins, there is no doubt about that (5)

The wise men declare that ten thousand holy places and another thirty crores of them are stationed in Prayāga (6)

Three crores and a half of holy spots are scattered over the heaven, ether and the earth, while all of them in their aggregate are to be found in Jāhnavī (Gangā), thus declared Vayu (7)

Wherever there is Gangā the tract is a populace, it is indeed a hermitage

यत्र देवो महादेवो देव्या सह महेश्वरः ।
 आस्ते वटेश्वरो नित्यं तत् तीर्थं तत् तपोवनम् ॥१९॥
 इदं सत्यं द्विजातीनां साधूनामात्मजस्य च ।
 सुहृदा च जपेत् कर्म शिष्यस्यानुगतस्य तु ॥२०॥
 इदं धर्ममिदं स्वर्गमिदं मेघमिदं सुखम् ।
 इदं पुष्पमिदं रम्यं वाहनं धर्ममुत्तमम् ॥२१॥
 महर्षीणामिदं गुह्यं सर्वपापप्रमोचनम् ।
 अत्राधीत्य द्विजोऽध्याय निर्मलरश्मिब्रह्मणुयात् ॥२२॥
 यश्चेदं शृणुयान्नित्यं तीर्थं पुष्पं सदा शुचिं ।
 जातिस्मरस्व स भक्ते नरकपृष्ठे च मोक्षते ॥२३॥

and the land along the bank of Gangā is to be known as a sanctuary (8)

The holy place where lord Mahādeva, Maheshvara, the great Master, Vajēsvara, the lord of the Banyan tree, stays permanently in company with the goddess (Pārvati) is indeed a sacred place of hermitage (9)

One should constantly repeat this real truth (about Gangā) into the ears of Brāhmanas, virtuous men, son, friends as well as of devoted disciples (10)

This matter (relating to Gangā) is blissful, is conducive to ascent to heaven, is pure, is auspicious, it is pious, it is pleasant, it is salutary, it is purifying and the most excellent virtue (11)

This is most concealed for the great sages, and is the liberator from all sins. Studying the Vedas here, a Brahmana would acquire purity (12)

He who daily listens to this pious account of this holy tirtha with purity acquires the power of remembering (the incidents of)

प्राप्यन्ते तानि तीर्थानि सद्भिः शिष्यानुदशभिः । मूसमुद्रादिसंस्थानं प्रमाणं ज्योतिषा स्थितम् ।
 स्नाहि तीर्थेषु कौरव्य न च यक्रमतिभवं ॥१४॥ पृष्टं प्रोवाच सकलमुत्तमाऽयं प्रययौ मुनिः ॥१५॥
 एवमुक्त्वा स भगवान् मार्कण्डेयो महामुनिः । य इदं कथ्यमुत्थाय पठतेऽयं शृणोति ॥
 तीर्थानि कथयामास पृथिव्या धानि कानिचित् ॥१६॥ मुच्यते सर्वपापेभ्यो रत्नलोकं स गच्छति ॥१७॥
 इति श्रीभृगुपुराणे षट्साहस्रपाद सर्गहोत्राया पूर्वविभागे अष्टाविंशोऽध्यायः ॥३७॥

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श्रीकूर्म उवाच ।

एकमुक्तास्तु मुनयो मेमिषीषा महावतिम ।
 पप्रच्छदत्तरं सूतं पृथिव्यादिविनिर्णयम् ॥१॥
 राघव उवाच ।
 कथितो भवता सूतं सर्वं स्वायम्भुव शुभः ।

his past lives and also enjoys bliss in heaven (13)

The holy places (tirthas) are reached only by good men who guide the disciplined folk O son of the Kaurava line do thou perform ablation in the holy places (tirthas) and do not be crooked minded (14)

Thus saying the illustrious sage Mārkaṇḍeya gave in account of the

Thus ends Thirty seventh Chapter in the First Part of the Kūrma Purāṇa Samhitā consisting of Six thousand verses-37

38

Śrī Kūrma said Thus addressed the sages dwelling in Naimiṣa asked the illustrious ascetic Śūta about the established theories regarding the earth and other planetary bodies (1)

The sages said By thee O Śūta has been related the auspicious creation of Śaṅkambhuva We now desire to hear from thee a description about the region of the triple world (2)

(2)

इदानीं श्रोतुमिच्छामस्त्रिलोकस्यास्य मण्डलम् ॥२॥
 यावन्तं सागरा द्वीपास्तथा यर्षाणि पर्वताः ।
 धनानि सारितं सूर्यग्रहाणां स्थितिरेव च ॥३॥
 यदाचारमिदं कृत्स्नं येषां पृथ्वी पुरा स्थिता ।
 नृपाणां तत्समासेन सूत यत्तुमिहाहंसि ॥४॥

various (tirthas) (holy places) that exist on the earth (15)

Being asked by the king sages described the structure and shape of the lands and oceans the position of the planets and luminaries and then departed (16)

He who listens to or reads it after rising from bed in the morning is liberated from all sins and ascends the region of Rudra (17)

(17)

How many are its oceans and islands, its continents (varcas) and mountains its forests and rivers we desire also to know about the sun and the position also of the planets (3)

We want also to be enlightened about the support of all about those kings to whom this earth belonged in the past Be pleased O Śūta, to narrate to us all this in brief (4)

(4)

[233]

सूत उवाच ।

यध्ये देवादिदेवाय विष्णवे प्रभविष्णवे ।
नमस्कृत्याऽप्रमेयाय यदुक्तं तेन धीमता ॥५॥
स्थायभुवस्य तु मनोः प्रागुक्तो यः प्रियव्रतः ।
पुत्रस्तस्याभवन् पुत्राः प्रजापतिसमा दत्त ॥६॥
जमीघ्रश्चाग्निबाहुश्च वपुष्मान् द्युतिमास्तथा ।
मेधा मेधातिथिर्हव्यः सधनः पुत्र एव च ॥७॥
ज्योतिष्मान् वरामस्तेषां महावतपराक्रमः ।
धामिको दाननिरतः सर्वमृतायुक्कम्पकः ॥८॥
मेधाग्निबाहुपुत्रास्तु त्रयो योगपरायणाः ।
जातिस्मरा महाभागान् राज्ये दधिरे मत्सि ॥९॥
प्रियव्रतोऽभ्यपिञ्चदं च सप्तद्वीपेषु सप्त तान् ।
जम्बुद्वीपेश्वरं पुत्रमग्नोद्गमकरोन्मूषः ॥१०॥

Śūta said - I shall relate to you making obeisance to Viṣṇu, the overlord of gods, the master, the Immeasurable Lord, exactly as has been told by that wise one. (5)

The previously mentioned Priyavrata, son of Svāyambhuva Manu, had ten sons equal (in prowess) to Prajāpati, named as Agnidhṛa, Agnibāhu, Vapusmat, Dyuṭimat, Medhā, Medhātithi, Havya, Savana, Putra, and Jyotiṣmat, the tenth among them was endowed with great might and power, pious, benevolent and compassionate to all beings (6-8)

Of these, the excellent three, namely, Medhā, Agnibāhu and Putra adopted a Yogic life, remembered the occurrences of a prior existence, and did not covet dominion. (9)

King Priyavrata installed the seven others as kings of the seven continents. He made his son Agnidhṛa the ruler

प्लक्षद्वीपेश्वरश्चैव तेन मेधातिथिः कृतः ।
तस्यपतेर्यं वपुष्मन्तं नरेन्द्रमभिपूजितवान् ॥११॥
ज्योतिष्मन्तं बुधद्वीपे राजानं कृतवान् प्रभुः ।
द्युतिमन्तं च राजानं जम्बुद्वीपे समादिशत् ॥१२॥
शाकद्वीपेश्वरं चापि हव्यं चक्रे प्रियव्रतः ।
पुष्कराधिपतिं चक्रे सधनं च प्रजापतिः ॥१३॥
पृथक् सधनस्यापि महावीर्यः सुतोऽभवत् ।
धातकिर्नव्यं द्वापेती पुत्रो पुत्रवता वरी ॥१४॥
महावीर्यं स्मृतं यथं तस्य नाम्ना महात्मनः ।
नाम्ना तु धातुकेऽपि धातुकीषण्डमुच्यते ॥१५॥
शाकद्वीपेश्वरस्यापि हव्यस्याप्यभवन् सुताः ।
जलदम्ब कुमारश्च सुकुमारो मणोवकः ।
कुसुमोत्तरोऽप्य मोवाकिः सप्तमः स्यान्महाद्रुमः ॥१६॥

of Janibudvīpa (10)

Medhātithi was made by him the lord of Plakṣadvīpa, while he installed Vapusmat in the sovereignty over the dvīpa of Śālmali (11)

The King Priyavrata made Jyotiṣmat king of Kuśadvīpa, appointed Dyuṭimat to rule over Krauñcadvīpa, and nominated Havya as the ruler of Śākadvīpa and Savana to be monarch of the dvīpa of Puṣkara (12-13)

In the Puṣkara from Savana were born two sons, Mahāvīta and Dhātaki, both foremost among patriarchs (14)

The country (Varsa) belonging to Mahāvīta was termed as Mahāvīta Varsa, while that belonging to Dhātaki was termed as Dhātakikhaṇḍa. (15)

Havya, the monarch of Śākadvīpa, had also seven sons named as Jalada, Kumāra, Sukumara, Manicāla, Kusumottara, Modāla and Mahādruma (16)

जलद जलदस्याथ वर्षं प्रथममुच्यते ।
 कुमारस्य तु कुमार तृतीयं सुकुमारकम् ॥१७॥
 मणीचक्र चतुर्थं तु पञ्चमं कुसुमोत्तरम् ।
 मोदाक षष्ठमित्युक्तं सप्तमं तु महाद्रुमम् ॥१८॥
 क्रीचद्वीपेश्वरस्यापि सुता ह्युत्तिमतोऽभवन् ।
 कुशलं प्रथमस्तेषां द्वितीयस्तु मनोहर ॥१९॥
 उदणस्तृतीयं सप्तोक्तं चतुर्थं प्रवर स्मृतः ।
 अन्धकारो मुनिश्चैव कुन्दभिरन्वेय सप्तमः ।
 तेषां स्वनामभिर्वैशां क्रीचद्वीपाश्रया शुभा ॥२०॥
 ज्योतिष्मतः कुलद्वीपे सप्तवासन् महोजसः ।
 उद्भेदो देवकुमारचंचाश्वरथो सम्मनो वृत्तिः ।
 षष्ठः प्रभाकरश्चापि सप्तमः कपिलः स्मृतः ॥२१॥
 स्वनामभिर्ह्युक्ता यत्र तथा वर्षाणि सुवताः ।

जेयानि सप्त तान्येषु द्वीपेष्वेव न यो मतः ॥२२॥
 शात्मसद्वीपनाथस्य सुताश्चासन् वपुष्मतः ।
 श्वेतश्च हरितश्चैव जीमूतो रोहितस्तथा ।
 वलुतो मानसश्चैव सप्तमः सुप्रभो मतः ॥२३॥
 मन्त्राद्वीपेश्वरस्यापि सप्त भैरवस्ये सुताः ।
 ज्येष्ठः शान्तमयस्तेषां शिशिरश्च मुखोदयः ।
 धामन्वश्च शिखरश्चैव क्षेमकश्च ध्रुवस्तथा ॥२४॥
 पलाद्वीपाधिपु जगत् शाकद्वीपान्तिकेषु वै ।
 वर्णायमविभागेन स्वधर्मो मुक्तये द्विजा ॥२५॥
 कम्बुद्वीपेश्वरस्यापि पुत्रास्तथासप्त महाबलाः ।
 जगदीशस्य द्विजश्रेष्ठास्तत्रास्मानि निबोधतः ॥२६॥
 नाभिः किपुस्वरश्चैव तथा हरिरिलायतः ।
 रम्यो हिरण्यश्च कुरभंदाश्च केतुमासकः ॥२७॥

The country belonging to the first of them Jalada has been called Jaladavarsa that of Kumara as Kumara varsa that of the third Sukumara as Sukumāravarsa that of the fourth as Manickaka that of the fifth as Kusumottaravarsa that of the sixth as Modaka and of the seventh as Mahadruma (varsas) (17-18)

The sovereign of Kraundadvīpa also had splendid sons. The first among them was Kusala, the second Manohara, the third Usna, the fourth Pravara (the fifth) Andhakara (the sixth) Muni and the seventh Dundubhi. They had realms bearing their respective names within the bounds of Kraundadvīpa (19-20)

In the Kusadvīpa, seven mighty sons were born of Jyotismat namely, Udbheda, Venuman, Asvaththa, Lambana, Dhṛti, also Prabhākara as six and Kapila as the seventh. They had varṣas (countries). O sages of laudable vows, bearing their own names. There are also such Varṣas

bearing the names of their rulers in other continents (21, 22)

Vapusmat, lord of the Salmaladvīpa, had also sons named as Śveta Harita Jimuta Rohita Vardjuta Minasa and the seventh Suprabha (23)

Medhatithi the sovereign of Plaksa dvīpa had also seven sons. The eldest among them was Santabhaya then came in order Śisita, Sukhodaya, Anarda Śiva Ksemaka and Dhruva (24)

O Brahmanas beginning with Plaksa dvīpa and others and ending with the Śakadvīpa and others the observance of one's own duties in accordance with the categories of Varna (caste) and Āśrama (stages of life) is (prescribed) for liberation (25)

Agnidhita, the overlord of Jambudvīpa also had (nine) powerful sons born to him. O foremost among Brāhmanas hear their names. Nābhi, Kimpurusa, Hari Ilavīta, Ramya, Hiraṇvān, Kuru, Bhadrāśva and Ketumalakā (26, 27)

जम्बुद्वीपेश्वरो राजा स चामनीग्रो महामतिः ।
 विभज्य नद्यथा तेभ्यो ययान्याय ददौ पुनः ॥२८॥
 नाभेस्तु दक्षिण वर्षं हिमाद्रौ प्रददौ पुनः ।
 हेमफूटं ततो वर्षं ददौ किंपुरुषाय तु ॥२९॥
 तृतीयं नैषधं वर्षं हरये दत्तवान् पिता ।
 इलायुताय प्रददौ मेरुमध्यमिलावृतम् ॥३०॥
 मोलाचलाश्रितं वर्षं रम्याय प्रददौ पिता ।
 श्वेतं यदुत्तरं वर्षं पित्रा दत्तं हिरण्यते ॥३१॥
 यदुत्तरं शुद्धं यतो वर्षं तत् कुवये ददौ ।
 मेरो पूर्वेण यत् वर्षं भद्राश्रयाय न्यवेदयत् ।
 गन्धमाद्रनद्यै तु केतुमालाय दत्तवान् ॥३२॥
 यथेष्टेतेषु तान् पुत्रानभिषिष्य नराधिपः ।

Agnidhara the wise lord of Jambudvīpa divided his dominions into nine parts and distributed them judiciously to his sons (28)

To Nabhi he gave the country (Varṣa) named Hima to the south of his dominions. The next Varṣa Hemakūṣa he gave to Kimpurusa (29)

The third Varṣa Nandabha his father gave to Hari and to Ilavṛta he conferred the Ilavṛta varṣa, situated in the centre of the mount Meru (30)

To Ramya, his father gave the Nīla calvarṣa lying around the Nīla mountain. To Hiraṇvat his father gave the country known as Śveta varṣa lying to the north (31)

The country situated in the north of the Śṛṅgarvān range he gave to Kuru while the country on the east of Meru he assigned to Bhadrāsya and the Ganda mādana varṣa he bestowed on Ketumālā (32)

Having installed his sons sovereigns

ससारकष्टता ज्ञात्वा तपस्तेषु वनं गतः ॥३३॥
 हिमाद्रौ तु मर्यंतब्राह्मेरासीन्महात्मनः ।
 तस्यार्पणोऽभवत् पुत्रो महदेव्या महाद्युतिः ॥३४॥
 ऋषगाव भरतो जज्ञे वीर पुत्रशताश्रजः ।
 सोऽभिषिच्यैवम् पुत्र भरत पृथिवीपतिः ।
 यानप्रस्थाप्य गत्वा तपस्तेषु यथाविधि ॥३५॥
 तपसा कथितोऽयं कुरुषो धमनिसत्तः ।
 ज्ञानयोगरतो ब्रूत्वा महापाशुपतोऽभवत् ॥३६॥
 सुमतिर्भरतस्याभूत् पुत्र परमधामिकः ।
 सुमतेस्तजस्तस्माद्विद्वद्युनो ध्यायायत् ॥३७॥
 परमेष्ठो सुतस्तस्मात् प्रतीहारस्तद्वच्यः ।
 प्रतिहर्तुं विख्यात उत्पन्नस्तस्य चात्मजः ॥३८॥

in these regions the king retired to the forest to a life of penance, realising the world as full of sorrows (33)

The high souled Nabhi, who had for his portion the country (varṣa) named as Hima had by his queen Marudevi the illustrious Rābha and from Rābha was born the valiant Bharata the eldest of a hundred sons. Rābha anointed his son Bharata as the ruler of the realm and retiring to the life of an anchorite practised penance in accordance with the prescribed regulations (34-35)

Extremely emaciated by his austerities he devoted himself to the acquisition of knowledge and grew into an ardent adherent of Paśupati (Śiva) (36)

Sumati the son of Bharata was also a most virtuous prince. From Sumati sprang Triyasa from whom was born Indradyumna (37)

His son was Paramēsthin whose offspring was Prathīra. He had a son famed as Prathirā. His son was Dhava

भवस्तस्मादयोद्गोषः प्रस्तावस्तत्पुत्रोऽभवत् ।
पृथुस्ततस्ततो रक्तो रक्तस्यापि गयः सुतः ॥३९॥
नरो गयस्य तनयस्तस्य पुत्रो विराडभूत् ।
तस्य पुत्रो महावीर्यो योमास्तस्मादजायत ॥४०॥
महान्तोऽपि ततश्चानूद् भोवनस्तत्पुत्रोऽभवत् ।
स्वण्डा स्वष्ट्रश्च विरजो रजस्तस्याप्यभूत् सुतः ॥४१॥

यतजिद् रजस्तस्य जज्ञे पुत्रातं द्विजाः ।
तेषां प्रधानो वलवान् विश्वज्योतिरिति स्मृतः ॥४२॥
आराध्य देवं ब्रह्माणं क्षेमकं नाम पापिवम् ।
असूत पुत्रं धर्मज्ञं महाबाहुमरिचमम् ॥४३॥
एते पुरस्ताद् राजानो महासत्त्वा महौजसः ।
एषां वंशप्रसूतंश्च भुक्तेयं पृथिवी पुरा ॥४४॥

इति श्रीकूर्मपुराणे पद्माह्वयां सहितार्यां पूर्वविभागे अष्टाविंशोऽध्यायः ॥३६॥

३९

सूत उवाच ।

भतः परं प्रवक्ष्यामि संक्षेपेण द्विजोत्तमाः ।
श्रीलोचयस्यास्य मानं यो न शनयं विस्तरेण तु ॥१॥
मूर्त्तौकोऽयं भुवर्लोकः स्वर्लौकोऽयं महस्ततः ।

who begot Udgitha who again had
Prastāva ■ his son. His son was Pythu
from whom sprang Rakta Rakta's son
was Gaya (38.39)

Nara was the son of Gaya and his son
was Virāt; The son of Virāt was Mahā-
vīrya whose son was Dhīman who begot
Mahānta. From Mahānta was born
Dhauvana His son was Tvasṭā, whose son
Viraja, from was whom was born Raja Iis

जनस्तपश्च सत्यं च लोकास्त्वण्डोद्भवा मताः ॥२॥
सूर्याचन्द्रमसोर्वाब्जत् किरणैरपभासते ।
तावच्च भूर्लोक आस्थातः पुराणे द्विजपुंगवाः ॥३॥

son was Śatayaj who, O Brāhmanas, had a
hundred sons, the chiefest among whom
was the mighty Visvayoti who, by propiti-
ating lord Brahmā begot a son, the prince
Kasmaka pious mighty and subduer of
foes (40-43)

These were the mighty and powerful
kings at the beginning by whose
descendants the earth was enjoyed in the
past (44)

Thus ends Thirty eighth Chapter in the First Part of the Kūrma Purana
Samhita consisting of Six thousand verses—38

39

Sūta said . I shall relate now, O
excellent Brāhmanas the measurement of
the triple world in brief, ■ fuller detail is
is not possible. (1)

From the egg (of Brahmā) have
originated the Bhūloka, Bhuvarloka,
Svarloka, Maharloka, Janaloka, Tapoloka,

and the Satyaloka

(2)

The sphere of the Bhūloka is said
in the Purānas to extend ■ for as it
is illuminated by the rays of the sun
and the moon, O foremost of the
Brāhmanas (3)

यावत्प्रमाणो मूर्त्तिको विस्तारात् परिमण्डलात् ।
 भुवर्त्तिकोऽपि तावान् स्वान्मण्डलाद् भारकरस्य तु ॥४॥
 ऊर्ध्वं यन्मण्डलाद् व्योम ध्रुवो यावद् व्यवस्थित ।
 स्वर्लोक स समाक्ष्यतस्तत्र वायोस्तु नेमय ॥५॥
 सावह प्रवहश्चैव तथैवानुवह पर ।
 सवहो विवहश्चाय तदूर्ध्वं स्यात् परावह ॥६॥
 तथा परिवहश्चोर्ध्वं वायोर्बं सप्त नेमय ।
 भूमेर्पौजनसक्षे तु भानोर्वै मण्डल स्थितम् ॥७॥
 लक्षे विवाकरस्यापि मण्डल जसिन स्मृतम् ।
 नक्षत्रमण्डल कृत्स्न तत्त्वक्षेण प्रकाशते ॥८॥
 वेत्तक्षे द्युत्तरे विप्रा बुधो नक्षत्रमण्डलात् ।
 तावत्प्रमाणभाते तु बुधस्याप्युत्तमा स्थित ॥९॥
 भङ्गात्प्रकोऽपि मुक्तस्य तत्प्रमाणो व्यवस्थित ।

To the same extent both in diameter and circumference the sphere of the Bhuvārloka spreads above up to the orb of the sun (4)

From the sun's orb up to Dhruva in the sky is the Svarloka where there are the wheels of air (5)

The seven wheels of air are Āvaha Pravaha, Anuvaha Samvaha Vivaha above it Parivaha and Parivaha still above The solar orb is situated a hundred thousand leagues from the earth (6 7)

The orb of the moon lies at an equal distance from the sun At the same distance above the moon occurs the orbit of lunar constellations (8)

The planet Buddha (Mercury) O Brāhmanas is situated two hundred thousand yojanas or leagues above the lunar mansions Uśanas (Venus) is at the same distance from Buddha (Mercury) (9)

Ingāraka (Mars) is at the same

तत्सहयेन भौमस्य स्थितो देवपुरोहित ॥१०॥
 सौरिद्विलक्षणे सुरोर् ग्रहाणामथ मण्डलम् ।
 सप्तयिमण्डल तस्मात्त्वक्षमाने प्रकाशते ॥११॥
 ऋषीणा मण्डलादूर्ध्वं लक्षमाने स्थितो ध्रुव ।
 मेढोग्रत समस्तस्य ज्योतिश्चक्रस्य यं ध्रुव ।
 तत्र धर्मं स भगवान् विष्णुर्नारायण स्थित ॥१२॥
 नवयोजनसाहस्रो विष्कम्भ सवितु स्मृत ।
 त्रिगुणस्तस्य विस्तारो मण्डलस्य प्रमाणत ॥१३॥
 द्विगुणस्तस्य विस्ताराद विस्तार शशिन स्मृत ।
 तुल्यस्तयोस्तु स्वर्भानुर्भूत्वाऽधस्तात् प्रसर्पति ॥१४॥
 उद्धृत्य पृथिवीच्छाया निर्मितो मण्डलाकृति ।
 स्वर्भानुस्तु बृहत् स्थान तृतीय यत् तमोमयम् ॥१५॥

distance from Uśanas (Venus) and the priest of the gods (Bṛhaspati or Jupiter) is two hundred thousand leagues from Mars (10)

Sauri (Saturn) is two hundred thousand away from the preceptor of the gods (Jupiter), this is the planetary sphere, the sphere of the Seven Rasi (Ursa Major) is a hundred thousand leagues above that (11)

At a hundred thousand leagues above the sphere of the Seven Rasi is Dhruva the pivot or axis of the whole planetary circle where abides the lord Viṣṇu Nārāyaṇa Dharmas (12)

The diameter of the Sun is nine thousand leagues long and thrice that dimension is its circumference (13)

The dimension of the moon is known to be twice that of the sun That of Rāhu equal to the total of those two pervades below them (14)

Bearing the shadow of the earth, circular in shape is the third sphere full of gloom pertaining to Rāhu (15)

चन्द्रस्य षोडशो भागो भार्गवस्य विधीयते ।
 भार्गवात् पादहीनस्तु विज्ञेयो र्धं बृहस्पति ॥१६॥
 बृहस्पते पादहीनो बक्रसीरायुमौ स्मृतौ ।
 विस्तारामण्डलाच्चैव पादहीनस्तयोर्बुध ॥१७॥
 तारानक्षत्रस्याणि कुप्पन्तीह यानि र्धं ।
 बुधेन तानि तुल्यानि विस्तारामण्डलात् तथा ॥१८॥
 तारानक्षत्ररूपाणि हीनानि तु परस्वरात् ।
 शतानि पञ्च चत्वारि त्रीणि द्वे चैव योजने ॥१९॥
 सर्वावरनिकृष्टानि तारकाण्डलानि तु ।
 योजनान्यद्वैमात्राणि तेभ्यो ह्रस्व न विद्यते ॥२०॥
 उपरिष्ठात् त्रयस्तेषां ग्रहा ये दूरसर्पिण ।
 सौरोऽङ्गिराश्च बक्रश्च जेवा मन्वविचारिण ॥२१॥

तेभ्योऽधस्ताच्च चत्वार पुनरग्रे महाग्रहा ।
 सूर्य सोमो बुधश्चैव भार्गवश्चैव शोघ्रपा ॥२२॥
 दक्षिणावर्तमार्गस्यो यदा सरति रश्मिमान् ।
 तदा सर्वग्रहाणां च सूर्योऽधस्तात् प्रसर्पति ॥२३॥
 विस्तीर्णं मण्डलं कृत्वा तस्योर्ध्वं चरते शरी ।
 नक्षत्रमण्डलं कृत्स्नं सोमादूर्ध्वं प्रसर्पति ॥२४॥
 नक्षत्रेभ्यो बुधोर्ध्वोर्ध्वं बुधादूर्ध्वं तु भार्गव ।
 बक्रस्तु भार्गवादूर्ध्वं बक्रादूर्ध्वं बृहस्पति ॥२५॥
 तस्माच्छ्रृङ्गारोऽप्यूर्ध्वं तस्मात् सप्तदिनगजतम ।
 श्रृङ्गोवा चैव तप्तानां ध्रुवोर्ध्वं द्यवस्थित ॥२६॥
 योजनानां सहस्राणि भास्करस्य रथो नव ।
 ईषाण्डस्तयैव स्यात् द्विगुणो द्विजसप्तमा ॥२७॥

One sixteenth of the dimension of the moon is the extent of Sukra three fourths of Sukra = that of Brhaspati (Jupiter) (16)

Bhrama (Mars) and Saura (Saturn) are both three fourths of Brhaspati (Jupiter) and Mercury (Budha) is shorter in extent and dimension than the two by one fourth (17)

The stars and stellar mansions together are equal to Budha (Mercury) in circumference and dimension (18)

The stars and the stellar constellations, are bigger or less in size amongst themselves some five hundred leagues four hundred, three hundred or even two hundred leagues in their extent (19)

The stellar constellations are inferior in all respects their dimensions are half a league only and there is none smaller than they (20)

Above them are three planets, moving in great distance Saura (Saturn) Angiras (Jupiter) and Vakra (Mars) They move slowly, (21)

Below them there are four other great planets namely, the sun the moon Budha Sukra who are first moving planets (22)

When the sun moves to the southern course then it moves below all the planets (23)

The moon moves in a wide orbit above it and the lunar constellations in their entirety move above the moon (24)

Budha moves above the lunar mansions Bhargava (Sukra) moves above Budha Vakra (Mars) above Bhargava and Brhaspati above Vakra (25)

Sanausara (Saturn) is above Brhaspati and the seven Rsis (Ursa Major) is above Sana and Diruta is situated above the seven Rsis (26)

The dimension of the sun's chariot is one thousand leagues, and its shaft, O excellent Brahmanas is above that size (27)

साद्वर्कोदित्तया सप्त नियुतान्वधिकानि तु ।
 योजनानां तु तस्याक्षस्तत्र चक्रं प्रतिष्ठितम् ॥३८॥
 त्रिणाभिमति पञ्चारे पण्णेसिन्धुसयात्मके ।
 सप्तत्तरमये कृत्स्न कालचक्रं प्रतिष्ठितम् ॥३९॥
 चत्वारिंशत् सहस्राणि द्वितीयोऽक्षो विवस्वत ।
 पञ्चान्यानि तु साद्वर्गानि स्वन्दनस्य द्विजोत्तमा ॥४०॥
 भक्षप्रमाणमुभयो प्रमाणं सद्युपाहृतयो ।
 ह्रस्वोऽक्षस्तद्युपाहृतं भ्रूषाधारे रथस्य तु ॥४१॥
 द्वितीयोऽक्षो तु तच्छक्रं तस्थित मानसाक्षे ।
 हयाश्च सप्त छादासि सप्तान्यानि निबोधत ॥४२॥
 मायनो च बृहस्पतिश्च जगती यदक्षरेष्वच ।
 भनष्टुप् पिण्डविस्तृप्तास्तच्छ्रदासि हरयो हरे ॥४३॥
 मानसोपरि माहेन्द्रो प्राक्छा विधि महापुरी ।

Its axle in which the wheel is fixed is half a crore and seven 'myuta's in length (28)

The wheel has three naves five spokes and six constituting the year in which the whole cycle of the time is based (29)

The chariot has another axle which is forty five thousand five hundred leagues long, O excellent Brahmanas (30)

The two halves of the yoke are of the same length respectively as the two axles. The short axle with the short yoke is supported by the polar star (31)

The end of the longer axle to which the wheel of the car is attached, moves on the Mānasa mountain, the seven horses are the seven metres of which names are as follow (32)

Gyātri Bṛhat Uṣak, Jagati Pankti Anuṣṭubh and Triṣṭubh are the horses of Hari (the sun) (33)

The city of Mahendra is situated on the eastern side of the Mānasa mountain,

दक्षिणेन यमस्याय वरुणस्य तु पश्चिमे ॥३४॥
 उत्तरेण तु सोमस्य तन्नामानि निबोधत ।
 अमरावती सयमनी सुखा चैव विभा क्रमात् ॥३५॥
 काष्ठा गतो दक्षिणतः क्षिप्तेपुरिषः सर्पति ।
 ज्योतिषा चक्रमादय देवदेव प्रजापति ॥३६॥
 दिवसस्य रविर्मध्ये सर्वकालं व्यवस्थित ।
 सप्तद्वीपेषु विप्रेन्द्रा निशामध्यस्य समुद्रम् ॥३७॥
 उदयास्तमने चैव सर्वकासं तु समुद्रे ।
 अरोपायु दिशास्तेव तथैव विदिशामु च ॥३८॥
 कुसारचक्रपर्यन्तो भ्रमन्त्येव धरेभ्यः ।
 करोत्यहस्तया रौद्रं विमुञ्चन् मेदिनीं द्विजा ॥३९॥
 विचारकररेतत् पूरितं भुवनत्रयम् ।
 जलोक्य कथितं सद्भिर्लोकानां मुनिपुंगवा ॥४०॥

that of Yama on the southern face, that of Varuna on the west and that of Soma on the north. Hear their names, Amara vati, Saanyamani Sukha and Vibha (34,35)

The lord of the gods, Prajāpati (the sun) darts like an arrow on his southern course attended by the constellations of the Zodiac (36)

O Great sages the sun, stands a ways just opposite in the midday of the time of the midnight in seven continents (37)

Rising and setting are at all seasons and are always (relatively) opposed in the different cardinal and intermediate points of the horizon (38)

Rotating like the potter's wheel, the lord (sun) O Brāhmanas, causes the day as well as night forsaking the earth (39)

This triple world, O eminent sages is illumined by the rays of the sun thus and the way (40)

आदित्यमूलमन्त्रित त्रिलोकं नात्र संशयः ।
भवत्यस्मात् जगत् कृत्स्नं सदेवासुरमानुषम् ॥४१॥
रुद्रेन्द्रोपेन्द्रचन्द्राणां विप्रेन्द्राणां वियोक्तम् ।
द्युतिद्युतिमता कृत्स्नं यत्तेजः सार्वलोकिकम् ॥४२॥
सर्वात्मा सर्वलोकेशो महादेवः प्रजापतिः ।
सूर्य एव त्रिलोकस्य मूलं परमं देवतम् ॥४३॥

द्वादशान्ये तथादित्या देवास्ते येऽधिकारिणः ।
निर्वहन्ति तत्र तस्य तदशा विष्णुमूर्तयः ॥४४॥
सर्वे नमस्त्यन्ति सहस्रभानुं
मन्धर्वदेवोरपकिन्नराद्याः ।
यजन्ति यज्ञविधिर्ब्रह्मेन्द्रा-
श्चक्षुषोमयं ब्रह्ममयं पुराणम् ॥४५॥

इति श्रीकूर्मपुराणे कृत्सादित्या महितायां पूर्वविभागे शरोनचत्वारिंशोऽध्यायः ॥३६॥

४०

सूत उवाच ।

स रयोऽभिषिक्तो देवेन्द्रादित्यैर्बभूवुस्तथा ।
गन्धर्वैरसुरभिश्च ग्रामणीसर्पराक्षसेः ॥१॥
भातार्जुनाऽपि मित्रश्च परणः शक्र एव च ।

विचरन्वानयं पूषा च वर्जन्दश्चाशुरेय च ॥२॥
भगत्कट्य च विष्णुश्च द्वादशंते विदारुराः ।
आप्यापयन्ति वै भानुं वसन्तादिषु वै क्रमात् ॥३॥
पुनस्तपः पुलस्त्यश्चित्रवसिष्ठश्चाङ्गिरा भृगुः ।

This triple world is entirely based on the sun, there is no doubt about it, it is from this (sun) that the whole world comprised of gods, demons and men is created (41)

This radiant sun possesses the entire energy possessed by Rudra, Indra, Upendra, Candra, the foremost of Brahmanas and other gods and all other luminaries (42)

The sun which is the universal soul, the master of all the worlds Mahādeva, Prajāpati is the supreme divinity the root

of all the triple world (43)

The other ten Ādityas are gods who carry out their mission according to the work assigned to them, they are the firms of Venu in parts (44)

All beginning with Gandharvas, Yaksas, serpents and kinnaras salute the thousand rayed one, the eminent sages worship him, embodying the metres, and encompassing the supreme spirit, the eternal one, with the performance of various sacrifices (45)

Thus ends Thirty ninth Chapter in the First Part of the Kūrma Purāna
Samudā consisting of Six thousand verses—39

40

Sūta said The chariot of the sun is presided over by gods, Ādityas ascetics, Gandharvas, celestial damsels (aparasas), Grāmanas (Yaksas), serpents and demons, (1)

Dhātā, Aryamā, Mitra, Varuna,

Śakra, Vivasvān, Pūṣan, Parjanya, Amsu, Bhaga, Tvāṣṭā and Venu are the twelve Ādityas. They nourish the sun serially from the spring season (23)

Pulastya, Pulaha, Atri, Vasistha, Angiras, Bhṛgu, Bharadvāja, Gautama

भरद्वाजो गौतमश्च कश्यपः क्रतुरेव च ॥४॥
 जमदग्निः कौशिकश्च मुनयो ब्रह्मवादिनः ।
 स्तुवन्ति देवं विविधं शब्दोभिस्ते यथाक्रमम् ॥५॥
 रथकृत्स्व रथोजाश्च रथचित्रः सुबाहुकः ।
 रथस्यनोऽयं धरुणः सुषेणः सेनजित् तथा ॥६॥
 तार्क्ष्यश्चारिष्ट्येभिश्च रथजित् सत्यजित् तथा ।
 प्रामग्न्यो वैवदेवस्य कुर्वतेऽभ्युक्षुस्तप्रहम् ॥७॥
 अथ हेतिः प्रहेतिश्च पोरष्येयो वषस्तथा ।
 सर्पो व्याघ्रस्तथापश्च बातो विक्षुब्धवाकरः ॥८॥
 ब्रह्मोपेतश्च विज्रेष्ठा यक्षोपेतस्तथैव च ।
 राजसप्रयरा ह्येते प्रयान्ति पुरतः क्रमात् ॥९॥
 चासुकिः कङ्कनोरश्च तक्षकः सर्पगणवः ।
 एलावनः शङ्खपालस्तथैरावतसंजितः ॥१०॥
 धनजयो महापशस्तथा कर्कोटको द्विजाः ।
 फल्गुलाश्चतरश्चैव बह्वन्त्येव यथाक्रमम् ॥११॥

Kasyapa, Kratu, Jamadagni and Kauśka are sages versed in the Vedas. They adore the lord in due order with Vedic Mantras (or prayers composed in various metres) (4,5)

Rathakṛt, Rathajā, Rathacitra, Subāhu, Rathasvana Varuṇa, Susena, Senajit, Tārksya, Aristanemi, Rathajit, and Satyajit are the Grāmanas (Yaksas) who trim the reins of (the car of) lord of gods (6,7)

Heti, Praheti, Pauruseya, Vadha, Sarpa, Vyāghra, Āpa Vāta Vidyut Divākara, Brahmapeta and Yajñopeta, ure, O foremost of Brahmanas, the chief demons which travel before him in due order. (8,9)

Vāsuki, Kankana Taksak, the eminent serpent, Līpatra, Śaṅkhaṇḍa, Airāvata, Dhanañjaya, Mahāpadma, Karkotaka Kambala and Aśvatara, O Brāhmanas, carry him in order (10, 11)

Tumburu, Nārada, Hāha, Hāhū, Viśva-

tumburārado haḥa hāhaviśvabhusastha ।
 उपसेनो वसुचिरार्वाविमुरथापरः ॥१२॥
 चित्रसेनस्तथोष्णपुष्पतराष्ट्रो द्विजोत्तमाः ।
 सूर्यवर्षा द्वारसेते गन्धर्वा गायता वराः ।
 गायन्ति विविधं गानं भानुपह्नादिभिः क्रमात् ॥१३॥
 इतुस्थत्ताप्सरोवर्षा तयान्या पुञ्जिकस्यता ।
 मेनका सहजान्या च प्रमत्तोवा च द्विजोत्तमाः ॥१४॥
 अनुम्लोचा घृताची च विश्वाची चोर्वरी तथा ।
 अन्या च पूर्ववर्तिनः स्याद्वाप्येव तिलोत्तमा ॥१५॥
 ताण्डर्वविविधरेण वसन्तादिवृ वं क्रमात् ।
 तोषयन्ति महावेव भानुमारमानमग्न्यपम् ॥१६॥
 एव वैवा वसन्त्यर्कं द्वौ मासौ क्रमेण तु ।
 सूर्यमाप्यायन्त्येते तेजसा तेजसा निधिम् ॥१७॥
 यथितः स्वर्गबोभिस्तु स्तुवन्ति मुनयो रथिम् ।
 गन्धर्वाप्सरस्तरेण मृत्युपैरुपासते ॥१८॥

vasu Ugrasena Vasuruci, Arvāvasu, Citrasena, Urñayu, Dhitarāstra and Sūryavarcas are the twelve Gandharvas, the principal singers. They celebrate the praise of the sun with various songs in tones of Śaṅja and others (of the musical gamut) (12,13)

Then, O best of Brāhmanas, the chief celestial nymphs named as Kratusṭirāḥ, Puṣṭikāsthāḥ, Menakā, Sahajmyā, Pramlocā, Anumlocā Gṛhṭāci, Viśvāci Urvaśi, Pūrvacitti, and Tilottamā dance before him with various Tandava dances in due order in the seasons beginning with the spring, satisfy the great god, Bhānu (sun), the Imperishable Soul (14-16)

In this way by abiding in the sun for two months in succession they please the sun, the receptacle of all energy with their own energy (17)

The hermits residing in the car of the sun celebrate him by prayers composed by them, and the Gandharvas and the Apsaras adore him with dances and songs (18)

ग्रामणीयक्षमूतानि कुर्वन्तेऽभ्योपसंग्रहम् । एतेषामेव देवाना यथावीर्यं यथातपः ।
 सर्पा वहन्ति देवेशं यानुधानाः प्रयान्ति च ॥१९॥ यथाघोषं यथासत्त्वं च एष तपति प्रभुः ॥२३॥
 चालत्प्रित्वा नयन्त्यस्तं परिवार्योदयाद् रविम् । महोरात्रम्यवस्थानकारणं च प्रजापतिः ।
 एते तपन्ति वर्यन्ति भ्रान्ति वान्ति सृजन्ति च । पितृदेवमनुष्यादोन् स सदाप्याययेद् रविः ॥२४॥
 भूतानामनुभं कर्म व्यपोहन्तीह कीर्तिताः ॥२०॥ तत्र देवो महादेवो भास्वान् साक्षान्महेन्द्वरः ।
 एते सहेव सूर्येण भ्रमन्ति दिवि सानुषाः । भास्वते वेदविदुषा नीलघोषः सनातनः ॥२५॥
 विमाने च दिवसा नित्यं क्रमगे वातरहसि ॥२१॥ स एष देवो भगवान् परमेष्ठो प्रजापतिः ।
 वर्गन्तश्च तपन्तश्च ह्लादयन्तश्च ये प्रजाः । स्वान तद् विबुरादित्यं वेदज्ञा वेदविग्रहम् ॥२६॥
 गोपयन्तीह भूतानि सर्वाणीहायुगक्षयात् ॥२२॥

इति श्रीकूर्मपुराणे षट्साहस्रनाम संहितायां पूर्वविभागे चत्वारिंशोऽध्यायः ॥४॥

The Grāmanis, Yaksas, and others beings (Bhūtas) hold the reins, the serpents carry the lord of gods, the Yātudhānas (Rākṣasas) attend upon his steps (19)

The Bālakhilyas (pigmy sages), surrounding the sun, guide him from his rise to his setting. They produce heat and rain, they also shine, blow as well as create. They being remembered are known to be the remover of all evils of the beings (20)

They along with their attendants travel in the sky in company with the sun abiding eternally on the car (of the sun) which moves at its will with speed like that of wind. They rain, heat and gladden the beings in turns, and thus preserve the

creatures till the end of the Ages (21, 22)

It is by virtue of the energy, the penance, the assiduity and the vitality of these lords, that the sun produces heat. (23)

The sun the Prajāpati is the cause of the day and night, and it affords perpetual delight to the gods, the progenitors and mankind (24)

There doth shine that great god, Mahādeva, the Radiant one Mahesvara himself the blue-throated Eternal one of the Vedic scholars (25)

He is the supreme lord, Parameshthin, the creator, the scholars of the Vedas aver that he is the embodiment of the Vedas, residing in the solar orb (26)

Thus ends Fortieth Chapter in the First Part of the Kūrma Purāṇa
 Sāṃhitā consisting of Six thousand verses—40

सूत उवाच ।

एवमेव महादेवो देवदेव पितामह ।
करोति नियत काल कालात्मा ह्यश्वरी तनु ॥१॥
तस्य ये रश्मयो विभ्रः सर्वलोकप्रवीणका ।
तेषां धेष्ठा पुन सप्त रश्मयो ग्रहयोगव ॥२॥
सुषुम्नो हरिकेशश्च विश्वकर्मा तयव च ।
विश्वव्याचा पुनश्चाप्य सप्तसुरत पर ॥३॥
धर्वाश्चसुरिति स्यात् स्वराडन्य प्रकीर्तित ।
सुषुम्न सूर्यरश्मिस्तु पुष्पाति त्रिशिरद्युतिम् ॥४॥
तिर्मगूध्वप्रचारोऽसौ सुषुम्न परिपठ्यते ।
हरिकेशस्तु य प्रोक्तो रश्मिर्नक्षत्रपोषक ॥५॥
विश्वकर्मा तथा रश्मिर्दुष्ट पुष्पाति सर्वथा ।

विश्वव्याचास्तु यो रश्मि शुक्रपुष्पाति नित्यदा ॥६॥
सप्तसुरिति स्यात् स पुष्पाति च लोहितम् ।
वृहस्पति प्रपुष्पाति रश्मिरर्वावसु प्रभो ।
शनिश्चर प्रपुष्पाति सप्तमस्तु सुराट तथा ॥७॥
एव सूर्यप्रभावेन सर्वा मक्षप्रतारका ।
ध्वन्ते वर्धिता मित्य मित्यमाप्यादयन्ति च ॥८॥
दिव्यानां पर्ययानां च नक्षानां चैव सर्वथा ।
आदानान्नित्यमादित्यस्तेजसा तमसा प्रभु ॥९॥
मादत्त स तु मादीना सहस्रम समतत ।
मादेयारध्वं सामुद्रान कूपारध्वं सहस्रदृक् ।
स्वायराज्यज्ज्वालाध्वं पञ्च कुप्यादिक पय ॥१०॥

41

Suta said Thus the great god lord of
deities the grandire (sun) the embodi-
ment of the supreme Master creates time
unceasingly (1)

Among his rays which illuminate the
seven regions O Brahmanas seven which
are originators of the planets are the
superior most (2)

Susumna Harikesh Visvakarma
Visvavyacas Samyadvasu Arvasu and
Svarat are these seven rays The Susumna
ray of the sun nourishes the lustre of the
moon (3,4)

This Susumna darts obliquely up-
wards while that one known as Harikesh
ray nourishes the stars (5)

The ray Visvakarma does alway,
nourish the planet Budha (Mercury)
while the ray Visvavyaca constantly lend

succour to Sukra (Venus) (6)

The ray known as Samyadvasu affords
nourishment to Lohita (Mars) and the ray
Arvasu of Lord nourishes Bhrupati
(Jupiter) The seventh ray Svarat lends
nourishment to Saniscara (7)

Thus by the influence of the sun all
the stars and planets thrive and being
thus nourished they in their turn lend
growth and succour (to beings and
herbs) (8)

Because of his taking Completely the
ethereal earthly as well as nocturnal
energies as also their glooms the sun is
called Aditya' He, the possessor of thous-
and eyes takes through thousands of his
rays on all sides the water of rivers,
sees wells from the stationary as
well as mobile objects and the small
streams (9,10)

तस्य रश्मिसहस्रं तच्छ्रोतवर्षोष्णनिस्सवम् ।
तासां चतुःशतं नाड्यो वर्षन्ते चित्रमूर्तयः ॥११॥
वन्दनाश्चैव याज्याश्च केतना भूतनास्तथा ।
अमृता नाम ताः सर्वा रश्मयो वृष्टिसर्जनाः ॥१२॥
हिमोद्वाहाश्च ता नाड्यो रश्मयस्त्रिशतं पुनः ।
रश्म्यो मेध्यश्च पोष्यश्च ह्लादिन्यो हिमसर्जनाः ।
चन्द्रास्ता नामतः सर्वाः पीताभाः स्युर्ध्वमस्तयः ॥१३॥
शुक्राश्च ककुभश्चैव गावो विश्वभूतस्तथा ।
शुक्रास्ता नामतः सर्वास्त्रिविधा घर्षसर्जनाः ॥१४॥
सर्पं विभति तामिः ॥ मनुष्यपितृदेवताः ।
मनुष्यामौषधेभ्यः स्वधया च पितृभ्यः ।
अमृतैर्न सुरान् सर्वास्त्रिभिस्त्यैस्तपयत्यसौ ॥१५॥
वसन्ते ग्रैष्मिके चैव शतैः ॥ तपति त्रिभिः ।

शरदपि च वर्षासु चतुर्भिः सप्रयपति ।
हेमन्ते शिशिरे चैव हिममुत्सृजति त्रिभिः ॥१६॥
वर्षणो माघमासे तु सूर्यः पूषा तु फाल्गुने ।
चैत्रे मासि भवेदंशो धाता वैशाखतापनः ॥१७॥
ज्येष्ठानूले भवेद्विन्द्रः अषाढे सविता रविः ।
शिवस्वान् श्रावणे मासि प्रोष्ठपद्या भगः स्मृतः ॥१८॥
एगंन्योऽधपुजि त्वष्टा कार्तिके मासि भास्करः ।
मार्गशीर्षे भवेन्मित्रः पौषे विष्णुः सनातनः ॥१९॥
एचरश्मिसहस्राणि यरुणस्यार्द्धमर्गणि ।
पट्भिः सहस्रं पूषा तु देवोशः सप्तभिस्तथा ॥२०॥
धाताष्टभिः सहस्रंस्तु श्रवणिस्तु यतक्रतुः ।
विवस्वान् दशभिः वासि पात्येकावशभिर्भगः ॥२१॥
सप्तभिस्तपते मित्रस्त्वष्टा चैवाष्टभिस्तपेत् ।

His thousand rays stream forth, cold,
rain and heat Four hundred of them,
wonderful in form, shower rains (11)

The rays named as Vandanās, Yajnyas,
Ketanaś and Dhūtanās which all are
termed as Amṛtās create rain. (12)

Three hundred rays coming out of the
sun and named as Rasmya, Mesya, Pausya,
Hlādinī and Himasarganā which all are
termed as Candras are all yellowish in
colour generating cold (13)

Śukra, Kukubha, Go, and Viśvabhṛt
which all are named as Śukrā rays generate
heat of three types (14)

He sustains the men, the manes and
the gods equally by these rays-the human
beings with medicinal herbs, the Manes
with Svadhā (food offered to the Manes)
and the gods with ambrosia, thus does he
please all the three with these three things (15)

During the spring time and the summer
the lord gives heat with three hundred

rays, while in the autumn and rainy sea-
sons he showers rains with four (of his rays)
In the Hemanta (the advent of winter)
and the winter seasons, he emits cold with
three rays (16)

The sun is denominated as Varuna in
the month of Magha, as Pūṣan in Phālguna,
Amśa in the month of Caitra,
Dhātā in Vaiśākha, Indra in the month of
Jyēṣṭha, Savitā Ravi in Āṣāḍha, Vivasvān
in Śrāvaṇa, Bhaga in Bhādr̥a, Parjanya in
Āśvina Tvaṣṭā in Kārtika, Mitra in
Mārgaśīrṣa and Viṣṇu in Pausa (17-19)

Varuna uses five thousand rays in per-
forming the work of sun Pūṣan does the
work with six thousand rays, Amśa with
seven thousand, Dhātā with eight thousand,
Indra with nine thousand, Vivasvān with
ten thousand, Bhaga with eleven thousand,
Mitra with seven thousand, Tvaṣṭā with
eight thousand, Aryama with ten thou-
sand, Parjanya with nine thousand and

अयमा दशभिः पाति एतन्मो नवविस्तपेत् ।
 पद्मी रश्मिसहस्रेस्तु विष्णुस्तपति विश्वसृक् ॥२२॥
 वसन्ते कपिलः सूर्यो श्लेष्मे काश्वनसप्रभः ।
 श्वेतो वर्णानु वर्णन पाण्डुरः शरवि प्रभुः ।
 हेमन्ते ताम्रवर्णः स्याच्छशिरे लोहितो रविः ॥२३॥
 ओषधीषु घृतं धत्ते स्वधामापि पितृष्वय ।
 सूर्योऽमरत्यमघृते ग्रहं त्रिषु नियच्छति ॥२४॥
 मन्वे चाष्टौ ग्रहाः सूर्येणाधिष्ठिता द्विजाः ।
 चन्द्रमाः सोमपुत्रश्च शुक्ररश्मिं बृहस्पतिः ।
 भौमो मन्दस्तथा राहुः केतुनासवि ब्रह्मणः ॥२५॥
 सर्वे भूवे निबद्धा र्धे ग्रहास्ते वातरश्मिभिः ।
 भ्राम्यमाणा यथावीर्यं भ्रमन्त्यनुविधाकरम् ॥२६॥

अतातचक्रवद् यान्ति वातचक्रेरिता द्विजाः ।
 यस्माद् बहति तान् वायुः प्रबहस्तेन स स्मृतः ॥२७॥
 रश्मिचक्रः सोमस्य कुन्दाभास्तस्य धाजिनः ।
 वामदक्षिणतो युक्ता दश तेन निशाकरः ॥२८॥
 वोय्याध्यानि चरति नक्षत्राणि रविर्धया ।
 ह्नासबृद्धी च विभेन्द्रा ध्रुवधाराणि सर्वदा ॥२९॥
 स सोमः शुक्लपक्षे तु भास्करे परतः स्थिते ।
 आपूर्यते परस्परान्तः सततं दिवसक्रमात् ॥३०॥
 क्षीणाकितं सुरैः सोममाप्वाययति नित्यदा ।
 एकेन रश्मिना विप्राः सुपुम्नास्येन भास्करः ॥३१॥
 एषा सूर्यस्य वीर्येण सोमस्याप्पायिता तनुः ।
 पीर्यमास्ता स ब्रूयेत सपूर्णं दिवसक्रमात् ॥३२॥

Vishnu, the creator of the universe with
 six thousand rays (20-22)

In the spring time the sun is tawny in
 colour, golden in summer, white during
 the rains, and pale-white in the autumn
 In the Hemanta (cold) season the sun
 is copper coloured while red in the winter
 (23)

He sends power into the medicinal
 herbs and plants, and also the offerings
 of food to the Manes. Distributing nectar
 among the gods, the sun thus confers
 three different gifts to the three (men,
 Pits and gods). (24)

Eight other planets, O Brāhmanas, are
 known to be ridden over by the sun itself
 These eight are the moon Budha
 (Mercury), Śukra (Venus), Brihaspati
 (Jupiter), Bhauma (Mars), Manda (Saturn)
 Rahu and the eighth Ketu (25)

Fixed on the polar star (Dhruva) by
 the Vāta rays, all these planets travel
 along in their respective courses following
 the sun (26)

Propelled by the whirlwind O Brāhmanas
 they whirl round like fire brands,
 since the wind propels and carries them
 forward it is called 'Pravaha'. (27)

The chariot of the moon has three
 wheels, its horses white as the Kunda
 (jasmine) flowers, and harnessed on the
 left and the right are ten in number
 Just as the sun moves along the aster-
 isms, so does the moon, and in like
 manner as the rays of the sun O foremost
 of the Brāhmanas, the rays of the moon
 also undergo diminution or increase
 (28, 29)

In the bright fortnight, when the sun
 is opposite to the moon, the other side of
 the moon is filled up by the rays of the
 sun in the order of the days (30)

By supplying a single ray named
 Susatnā to the moon reduced by the
 draughts of the gods, the radiant sun
 nourishes the moon (31)

Thus nourished by the energy of the
 sun, the body of the moon grows gradually
 by days and appears full on the Purna-

संपूर्णमर्धमासेन सं सोमममृतात्मकम् ।
 पिबन्ति देवता विप्रा यतस्तेऽमृतभोजनाः ॥३३॥
 ततः पञ्चदशे भागे किञ्चिच्छिष्टे कलात्मके ।
 अपराह्णे पितृगणा नद्यन्यं पर्युपासते ॥३४॥
 पिबन्ति द्विकलं कालं शिष्टा तस्य कला तु या ।
 सुधामृतमयीं पुण्यां तामिन्दोरमृतास्मिन्नाम् ॥३५॥
 निःसृतं तदमावास्यां गभस्तिम्बं स्वधामृतम् ।
 मास्तृप्तिमवाप्यप्या पितरः सन्ति निर्वृताः ॥३६॥
 न सोमस्य विनाशः स्यात् सुधा देयंस्तु योज्यते ।
 एव सूर्यनिमित्तस्य क्षयो वृद्धिश्च सत्तमाः ॥३७॥
 सोमपुनस्तत्र चाष्टाभिर्वाग्निभिर्वापुषेगिभिः ।

वारिजैः स्पन्दनो युक्तस्तेनासी याति सर्वतः ॥३८॥
 युक्तस्य सूर्यजैरश्वैः स्पन्दनो दशभिर्वृतः ।
 अष्टाभिश्चाव भौमस्य रथो हेमः सुशोभनः ॥३९॥
 ब्रूहस्पतेरयाष्टाश्वः स्पन्दनो हेमनिर्मितः ।
 रयस्तमोगयोऽष्टाश्वो मन्दस्यायसनिर्मितः ।
 स्वर्गानोर्भास्कारेभ्य तया पृथुभिर्हृदयवृतः ॥४०॥
 एते महापहाणा वै सप्ताष्टाश्वे रथा नव ।
 सर्वे ध्रुवे महाभागा निबद्धा वातरश्मिभिः ॥४१॥
 ब्रह्मन्ताराधिष्ण्यानि ध्रुवे ब्रह्मान्तरोपतः ।
 भ्रमन्ति भ्रामयन्त्येन सर्वाण्यनितरश्मिभिः ॥४२॥

इति श्रीब्रह्मपुराणे पञ्चादशोऽध्यायः पूर्वविभागे पञ्चत्वारिंशोऽध्यायः ॥४१॥

māsī (full moon) night (32)

The gods, O Brahmanas, drink the moon, thus filled in a fortnight, which is composed of ambrosia, since their food is nectar (33)

When the remaining portion of the moon consists of but a fifteenth part, the progenitors drink the residual portion in the afternoon (34)

They drink that sacred Kalā of the moon which is composed of ambrosia in two moments (35)

Having drunk the nectar effused by the lunar rays on the Amavasyā, the progenitors are satisfied and remain content for the ensuing month (36)

The moon does not undergo any decay, only the nectar is drunk by gods, its decrease and increase are due to the influence of the sun over it O excellent ones (37)

The chariot of the son of Candra (ie Budha or Mercury) is drawn by eight

horses born from water and of the speed of the wind Riding on it does he travel in all directions (38)

The car of Sukra (Venu) is drawn by ten earth born horses, while the splendid car of Bhauṃa (Mars) is of gold and drawn by eight horses (39)

Bṛhaspati's (Jupiter's) car is made of gold and is drawn by eight steeds, while that of Śaṇḍa (Saturn) is made of iron and drawn by eight dark steeds The cars of Rahu and Ketu are also drawn by six steeds each (40)

I have thus described the nine chariots of the great planets all of which O illustrious ones, are fastened to Dhruva by aërial cords (41)

The orbs of all the planets, asterisms and stars are attached to Dhruva, and travel accordingly in their places and make it travel by their respective bonds of air (42)

Thus ends Forty first Chapter in the First Part of the Kūrma Purāna
 Samhitā consisting of Six thousand verses-41

सूत उवाच ।

द्रुवाद्वध्वं महर्लोकः क्षेत्रियोज्ज्वलितः ।
कल्पाधिकारिणस्तत्र संस्थिता द्विजपुंगवाः ॥१॥
जनलोको महर्लोकात् तथा कोटिद्वयात्मकः ।
सनन्दनादपस्तत्र संस्थिता ब्रह्मणः सुताः ॥२॥
जनलोकात् तपोलोकः कोटिद्वयसमन्वितः ।
वैराजास्तत्र वै देवाः स्थिता बह्विबर्जिताः ॥३॥
प्राजापत्यात् सत्यलोकः कोटिपटकेन संयुतः ।
अमुतमरिकास्तत्र ब्रह्मलोकस्तु स स्मृतः ॥४॥
अत्र लोकपुत्रैर्ह्या विश्वात्मा विश्वतरोमुखः ।

आस्ते स योगिनिर्नित्य पीत्वा योगामृतं परम् ॥५॥
विशन्ति यतयः शान्ता नैष्ठिका ब्रह्मचारिणः ।
योगिनस्तापसाः सिद्धा जायकाः परमेष्ठिनम् ॥६॥
द्वारं तद्योगिनामेकं गच्छतां परमं पदम् ।
तत्र गत्वा न शोचन्ति स चिन्त्युः स च शंकरः ॥७॥
सूर्यकोटिप्रतीकाशं पुरं तस्य दुरासदम् ।
न मे वर्णयितुं शक्यं ज्वालायाः सप्तमाकुलम् ॥८॥
तत्र नारायणस्यापि भवनं ब्रह्मणः पुरे ।
शेते तत्र हरिः श्रीमान् मायी भायामयः परः ॥९॥

42

Sūta said : Above Dhruva, at the distance of ten million leagues lies the sphere of saints (Maharloka), the inhabitants of which, O foremost of Brāhmanas, dwell in it throughout an Age (Kalpa) (1)

At the distance of two crore yojanas from Maharloka is situated the Janarloka, where the sons of Brahmā headed by Sanandana reside (2)

At thirty million leagues above the Janarloka is situated the Tapoloka (the sphere of austerities), inhabited by the deities called Vairājas, who are unconsumable by fire (3)

From Prajāpati loka is the Satyaloka (the sphere of truth) removed above by sixty millions of leagues, the inhabitants where of never again know death; and is also known as Brahmaloka (4)

It is here that the universe-souled and world-observer Brahmā, the preceptor

of the world, dwells perpetually in company with the Yogins, by drinking the excellent nectar of Yoga (5)

Here do enter into Paramēsthin the Brahmachārin, vowing perpetual celibacy, calm ascetics, yogins, hermits, Siddhas, and repeaters of holy names (6)

It is the sole door for the Yogins attaining to that highest goal, reaching which one is freed from all grief, verily it is Viṣṇu, it is also Śaṅkara. (7)

The abode of Brahmā, inaccessible as it is, is as resplendent as ten million suns together with myriads of emblazoning radiance, which is beyond my power to describe (8)

There, in the abode of Brahmā, is also situated a reside of Nārāyaṇa, where the great deluder, the graceful Yogin Hari sleeps. (9)

स विष्णुलोकः कथितः पुनरावृत्तिवर्जितः ।
 याति तत्र महात्मानो ये प्रपन्ना जनार्दनम् ॥१०॥
 ऊर्ध्वं तद् ब्रह्मसदनम् पुरं ज्योतिर्मयं शुभम् ।
 वह्निना च परिक्षिप्तं तत्रास्ते भगवान् भवः ॥११॥
 देव्या सह महादेवश्चिन्त्यमानो मनोविधिः ।
 योगिभिः सतसहस्रेभ्यस्तैश्चैव सवृत् ॥१२॥
 तत्र ते याति नियता द्विजा ये यद्वाचारिणः ।
 महादेवपराः शान्तास्तापसा ब्रह्मवादिनः ॥१३॥
 निर्ममा निरहङ्काराः कामक्रोधविवर्जिताः ।
 ब्रह्मयन्ति ब्रह्मणा पुक्ता ब्रह्मलोकः स च स्मृतः ॥१४॥
 एते सन्त महासौराः पूज्यया परिकीर्तिताः ।
 महातलाक्ष्मणाधः पातालाः सन्ति च द्विजाः ॥१५॥
 महातल च पाताल सर्वरक्षोपशोभितम् ।

प्रासादेविविधैः शुभ्रदेवताद्यतनैर्भूतम् ॥१६॥
 अनन्तेन च संयुक्तं मुचुकुन्देन धीमता ।
 नृपेण बसिता चैव पातालस्वर्गवासिना ॥१७॥
 शीतं रसातलं विप्राः शार्करं हि तलातलम् ।
 पीतं सुतलमित्युक्तं नितलं विद्रुमप्रभम् ।
 सितं हि वितलं प्रोक्तं तलं चैव सितेतरम् ॥१८॥
 सुपर्णेन मुनिश्रेष्ठास्तथा वासुकिना शुभम् ।
 रसातलमिति एवातं तथाग्वैश्च निपेक्षितम् ॥१९॥
 विरोधनहिरण्यभक्तसकाशं चैव सेवितम् ।
 तलातलमिति एवातं सर्वशोभाभग्नितम् ॥२०॥
 धनतेयविभिश्चैव काशनेमिपुरोगमः ।
 पूर्वदेवैः समाकीर्णं सुतलं च तथापरैः ॥२१॥

It is called the sphere of Vishnu, exempt from repeated births and can be attained only by those noble-minded men who are attached to Janardana (10)

Above that sphere of Brahman is situated a radiant and sacred place surrounded by fire, where dwells lord Bhava the great god, in company with the golden, contemplated upon by the wise men and surrounded by hundreds and thousands of Yogins, beings and Rudras (11, 12)

There do go the devout, the celibate Brahmanas, those who are attached to Mahadeva the tranquil ascetic and those who are devoted to the study of the Vedas (13)

That place is known as the sphere of Rudra, and it can be seen only by the Brahmanas who are unattached, free from vanity, devoid of desire and passion and wholly devout (14)

Thus have been described the seven regions beginning with the earth

Similarly, O Brahmanas, are neither regions beginning with Mahātāla (15)

The nether region named Mahātāla is embellished with all kinds of jewels, and by various magnificent mansions, and sacred sanctuaries of deities (16)

It is resided by Ananta the wise Mucukunda, and also by the king Bāha, resident of the paradise in the nether world (17)

Rasātala, O Brahmanas, is rocky, Talātala is gravelly, Sutatla is yellow, and Nitala is of the lustre of rubies. Vitāla is said to be white, while Talā is black. O foremost of sages, that lovely one known as Rasātala is inhabited by Suparna and Vātuki and others. (18, 19)

The region known as Talātala endowed with all splendour is inhabited by Virocana, Hiranyākṣa, Takṣaka and others (20)

Sutatla is inhabited by the son of Vīratī, (Garuḍa) and demons headed by Kālanemi and by others and by prior gods (21)

नितलं यवनाद्यैश्च तारकाशिशुब्रह्मस्तथा ।
 महाग्न्यतःकाष्ठैर्नागैश्च प्रह्लादेनासुरेण च ॥२२॥
 वितलं चैव विपथितं कम्बलाह्वितसेवितम् ।
 महाजम्भेन वीरेण ह्यशेषेण च तथा ॥२३॥
 शङ्कुशर्पणेन संभन्तं तथा नमुचिपूर्वकम् ।
 तथान्यैर्विबिधैर्नागैस्तलं चैव सुशोभनम् ॥२४॥
 तेषामथस्ताम्ररक्षा मायायाः परिकीर्तिता ।
 पापिनस्तेषु पच्यन्ते न ते वर्णयितुं क्षमाः ॥२५॥

पातालानामवश्चास्ते शेषास्था वंष्णवी तनुः ।
 कासाग्निश्चो योषात्मा नारसिंहोऽपि माधवः ॥२६॥
 योजनन्तः पठ्यते देवो नागहृषी जनार्दनः ।
 तदाधारमिदं सर्वं स कालाग्निमपाधतः ॥२७॥
 तमाविश्य महायोषी कालस्तद्वदनोत्थितः ।
 विषज्वालामयोऽन्तेऽहो नयत् संहरति स्वयम् ॥२८॥
 सहस्रपायोऽप्रतिमः सहर्ता शंकरोद्भूतः ।
 क्षामसो शाभवो भूतिः कालो कप्रकालनः ॥२९॥

इति श्रीईश्वरपुराणे पद्मसाहस्रं वा संहिताया पूर्वेकभागो द्विचत्वारिंशोऽध्यायः ॥४२॥

Nitala is inhabited by Yavanas, Tārakas and Agnimukhas (demons), by Nāgas headed by Mahantakas, and by the demon Prihlāda (22)

The famous region of Vitala is likewise inhabited by the serpent-chief Kambala, by the powerful Mahājambhā as also by Hayagriva (23)

The splendid region of Tala is likewise inhabited by Śamkukarna and demons headed by Namuci, as well as by various other serpents. Below them is situated the region of the hells known as Māya and such others. The sinners therein suffer from indescribable afflictions (24, 25)

Below the ether world abides the

form of Viṣṇu named as Śeṇa. He who is Rudra, the fire of destruction the embodiment of meditation Nārasimha as well as Madhava the limbless one the serpent shaped Janardana, This whole universe is based on him, and he is possessed of the fire of destruction (26, 27)

Kala, the god of destruction, the supreme meditator is seized of him and coming out of his mouth at the time of dissolution with poisonous flames dissolves the universe himself (28)

The incomparable Kala born of Śamkukara, possessed of a thousand delusions, is the destroyer, is but the gloomy world-destroying form of Śaṁbhū (29)

Thus ends Forty second Chapter in the First Part of the Kūrma Purāṇa
 Saṁhita consisting of Six thousand verses—42

सूत उवाच ।

एतद् ब्रह्माण्डमाख्यातं चतुर्दशविधं महत् ।
 भूतः परं प्रवक्ष्यामि भूलोकस्यास्य निर्णयम् ॥१॥
 जम्बूद्वीपः प्रधागोऽयं प्लक्षः शाल्मलि एव च ।
 कुशाः क्रीञ्चश्च शाकश्च पुष्करश्चैव सप्तमः ॥२॥
 एते सप्ता महाद्वीपाः समुद्रैः सप्तभिर्वृताः ।
 द्वीपाद् द्वीपो महाद्वीपः सागरादपि सागरः ॥३॥
 क्षारोदकसरोदकश्च सुरोदकश्च घृतोदकः ।
 दध्णोदकः क्षीरसलिलः स्थाव्रवस्त्वेति सागराः ॥४॥
 पञ्चाशत्कोटिद्विस्तीर्णा सप्तमुद्रा परा स्मृता ।
 द्वीपैश्च सप्तभिर्वृता योजनानां समासतः ॥५॥

जम्बूद्वीपः समस्तानां द्वीपानां मध्यतः पुनः ।
 तस्य मध्ये महामेरुविभ्रुतः कनकप्रभः ॥६॥
 चतुरशीतिराहुल्यो योजनस्तस्य पौष्पयुः ।
 प्रविष्टः षोडशाधस्ताद् द्वात्रिंशद्गूर्णान् विस्तृतः ॥७॥
 मूले षोडशाहल्यो विस्तारस्तस्य सर्वतः ।
 वृषभस्यास्य शंखोऽङ्गो कर्षिकास्थेन संस्थितः ॥८॥
 हिमवान् हेमकूटश्च निषधश्चास्य दक्षिणे ।
 नीलः श्वेतश्च भृङ्गी च उत्तरे वर्षपर्वताः ॥९॥
 मक्षप्रमाणौ द्वौ मध्ये दशहोरास्तमा परे ।
 सहस्रद्वितयवोच्छ्रयास्तायद्विस्तारिणश्च ते ॥१०॥

43

Sūta said: Thus has been described the great universe composed of fourteen parts. After this I shall give an account of this earth. (1)

In the earth, Jambudvīpa is the chief, then comes Plaksa, Śālmali, Kuśa, Krauñca, Śaka and the seventh Puṣkara. (2)

These seven continents are surrounded by seven seas and each continent as well as each sea is greater than the previous one. (3)

The seas are named as Kṣāroda, Ikṣvāroda, Suroda, Ghṛtoda, Dadhiyoda, Kṣīrasalila and Svādūda. (4)

The earth surrounded by the oceans is five hundred million leagues in extent, and is composed of seven continents. (5)

In the centre of them all is situated the excellent Jambudvīpa, in the middle

which of stands the famous Mahāmeru mountain radiant like gold. (6)

It is eighty four thousand leagues in height, sixteen leagues in depth below, and thirty two thousand leagues in extent at the summit. (7)

At the base it is sixteen thousand leagues in extent on all sides; thus the mountain stands as the seed cup (pericarp) of the lotus of the earth. (8)

To the south of it stand the Himavān, Hemakūṭa, and the Niṣadha, while of Nīla, Śveta and Śrngī situated to the north of it. These are known as boundary mountains (varṣaparvatas). (9)

The two central ranges extend for a hundred thousand leagues (running east and west). Each of the others diminishes ten thousand leagues, as it lies more remote from the centre. Their extent as well as the height is two thousand leagues. (10)

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भारत दक्षिणं ययं ततः किंपुराणं स्मृतम् ।
 हरिवर्षं तथैवान्यन्मेरोरदक्षिणतो द्विजाः ॥११
 रम्यक चोत्तरं ययं तस्यैवानुहिरम्यमम् ।
 उत्तराः कुरवश्चैव ययंते भरतास्तथा ॥१२
 मयसाहस्रमेकैकमेतेषां द्विजसत्तमाः ।
 इत्यावृतं च तन्मध्ये तन्मध्ये मेरुचिह्नम् ॥१३
 मेरोश्चतुर्दिशं तत्र मयसाहस्रविस्तृतम् ।
 इत्यावृतं महाभागाश्चत्वारस्तत्र पर्वताः ।
 विष्कम्भा रचिता मेरोर्धोऽजमायुतमुच्छ्रिताः ॥१४
 पूर्वैर्ण मन्दरो नाम दक्षिणे गन्धमादनः ।
 विपुलः पश्चिमे पाश्वे सुपाश्वंश्चोत्तरे स्मृतः ॥१५

The southern Varsa (country) is
 Dhārata, then Kimpurusa (varsa) and
 thereafter Harivarsa. These are situated
 O Brāhmanas, to the south (of Meru) (11)

To the north (of Meru) are situated the
 Ramyaka (Varsa), and Hiranmaya (Varsa).
 Uttarakuru (Varsa) is beyond them.
 They follow the same direction as
 Bhārata. (12)

Each of these O excellent Brāhmanas,
 is nine thousand Yojanas in extent.
 Ilāvṛta (varsa) is in centre, and in the
 centre of it stands the high Meru
 (mountain) (13)

The extent of the Ilāvṛta on four
 sides is nine thousand Yojanas on each
 side of Meru, there are four mountains
 in this Varsa. Formed as buttresses to
 Meru, each are ten thousand Yojanas in
 elevation O illustrious ones (14)

That on the east is called Mandara,
 that on the south Gandhamādāna, that
 on the west Vipulā, and that on the north
 as Supārśva (15)

कदम्बस्तेषु जम्बूश्च पिप्पलौ वट एव च ।
 जम्बूद्वीपस्य सा जम्बूनामहेतुर्महर्षयः ॥१६
 महागजप्रमाणानि जम्बवास्तस्या फलानि च ।
 पतन्ति भूमतः पृष्ठे शौर्यमाणानि सर्वतः ॥१७
 रसेन तस्या प्रस्थाता तत्र जम्बूनदोति वै ।
 सस्त्रि प्रवर्तते चापि पीयते तत्र वासिभिः ॥१८
 न स्वेदो न च दौर्गन्ध्यं न जरा नेन्द्रियक्षयः ।
 तत्पानात् सुस्थमनसा मरणा तत्र जायते ॥१९
 तोरमृत्तत्र सप्राप्य वायुना सुविशोषिता ।
 जम्बूनदाश्च भवति सुवर्णं सिद्धमूषणम् ॥२०
 भद्राश्वः पूर्वतो मेरोः, केतुमालश्च पश्चिमे ।
 ययं द्वे तु मुनिश्रेष्ठस्तयोर्मध्ये इत्यावृतम् ॥२१

On each of them stands severally a
 Kadamba tree, a Jambu tree a Pippala
 and a Vata (banyan) tree. From the Jambū
 tree, O celebrated sages, the insular
 continent of Jambū dvīpa derives its
 appellation (16)

The fruits of that tree are as large as
 huge elephants, when they are rotten they
 fall upon the crest of the mountain on all
 sides (17)

From their juice is formed the cele-
 brated Jambū river, the waters of which
 are drunk by the inhabitants (18)

And in consequence of drinking of that
 stream, they pass their days in health
 and contentment, being subject neither
 to perspiration, to foul odours, to decrepa-
 tude nor to organic decay (19)

The soil on the bank of that river,
 absorbing the Jambu juice, and being
 completely dried by breezes, becomes the
 gold termed jambunada of which the orna-
 ments of the Siddhas are fabricated (20)

The Varsa (country) of Bhadrāśva
 lies on the east of Meru, and Ketumālā

यत्तं चन्द्ररथं पूर्वं दक्षिणे गन्धमादनम् ।
 वैभ्राजं पश्चिमे विद्यादुतरे सवितुर्वनम् ॥२२॥
 अरुणोदं महामद्रसितोदं च भानसम् ।
 सरांस्येतानि सत्वारि देवभोग्यानि सर्वदा ॥२३॥
 सितान्तश्च कुमुदांश्च कुरुरो मात्यवांस्तथा ।
 यंकड्डो मणिरांश्च श्रुक्षवांश्चाचलोत्तमाः ॥२४॥
 महानोलोऽयं रुक्मः सविन्दुर्मन्वरस्तथा ।
 वेणुमारुचं च मेघश्च निपथो वेणुपर्वतः ।
 इत्येते देवरचिताः सिद्धायासाः प्रकीर्तिताः ॥२५॥
 अणोदश्च सरसः पूयंतः केतराचलः ।
 त्रिकूटशिखरश्चैव पतङ्गो रुक्मस्तथा ॥२६॥
 निपथो वसुधाराश्च कलिङ्गस्त्रिशिखः शुभः ।
 समूलो वसुधाराश्च कुरुराश्चैव सामुवान् ॥२७॥
 ताक्षताश्च विशालश्च कुमुदो वेणुपर्वतः ।

एकभृङ्गो महाराजो गजशैलः पिशाचकः ॥२८॥
 पञ्चशैलोऽयं कैलासो हिमवारचाचलोत्तमः ।
 इत्येते देवरचिताः उत्कटाः पर्वतोत्तमाः ॥२९॥
 महामद्रस्य सरतो दक्षिणे केतराचलः ।
 शिखिवासरश्च वैदूर्यः कपिलो गन्धमादनः ॥३०॥
 जारुधरश्च सुगन्धरश्च श्रीभृङ्गरचाचलोत्तमः ।
 सुपार्वरश्च सुपक्षरश्च कड्डः कपिल एव च ॥३१॥
 पिञ्जरो मद्रांश्चैव सुरसश्च महाबलः ।
 वज्रनो वसुधांस्तद्वत् कुमुदो मुकुटस्तथा ॥३२॥
 तहश्चशिखरश्चैव पाण्डुरः कृष्ण एव च ।
 पारिजातो महाराजस्तथैव कपिलोदकः ॥३३॥
 सुपेणः पुण्डरीकश्च महामेघस्तथैव च ।
 एते पर्वतराजानः सिद्धगन्धर्दसेविताः ॥३४॥

on the west; and between these two is the region of Ilāvṛta (21)

On the east of the same is the forest Castratatha, the Gaudhamādāna wood is on the south, the forest of Vaiṣṭhṛja is on the west, and the forest of Savitā is on the north. (22)

There are also four great lakes, named Arunoda, Mahābhadrā, Sitoda and Mānasa the waters of which are partaken of by the gods (23)

The great mountain ridges named Sitānta, Kumudān, Kururi, Mālyavān, Vaiṭhānka, Manīśaila, Rksavān, Mahānila, Rucaka, Sabindu, Maudara, Venumān, Megha, Nisadha, Devapārvata, are known as the abodes of Siddhas constructed by gods. (24, 25)

To the east of the lake Arunoda lies the mountain Keśarācala as also the mountain ridges of Trikūṭa Śikhara, Patanga, Ruc-

ka, Nisadha, Vasudhāra, Kalinga, Triśikha, Samāla, Vasudhāra, Kurava, Tāmraśa, Viśāla, Kumuda, Veṇupārvata, Elāṅga, Mahāśaila, Gaṇḍāśaila, Pīśācala, Patāṇḍasaila, Kailāsa, and the chiefest of the mountains Himavān these are the excellent mountains where the gods move about (26-29)

To the south of Mahābhadrā lakes lies the Keśara mountain, as also the mountain (spurs) named as Śikhivāsa, Vaidūrya, Kapila, Gandhamādana, Jārudhi, Sugandhi, Śrīṅga, Supārśva, Supakṣa, Kanka, Kapila, Pūjara, Bhadrāśaila, Sarata, Mahābala, Añjana, Madhumān, Kumuda, Mukuta, Sahasraśikhara, Pāṇḍura, Kyṅga, Pārjāta Mahāśaila, Kapilodala, Sesena, Pundarika as well as Mahāmegha These mountain chiefs are inhabited by Siddhas and Gandharvas (30-34)

असितोवस्य सरसः पश्चिमे केसराचलः ।
 शङ्खकूटोऽप्य धूपभो हसो नागस्तथा परः ॥३१॥
 कालाञ्जनः शुक्रशैलो नीलः कमल एव च ।
 पुष्पकश्च सुमेघश्च वाराहो विरजास्तथा ।
 मयूरः कपित्थश्च महाकपिल एव च ॥३२॥
 इत्येते देवगन्धर्वसिद्धसङ्घनिषेविताः ।

सरसो मानसस्येह उत्तरे केसराचला ॥३३॥
 एतेषां शैलमुखानामन्तरेषु यथाक्रमम् ।
 सन्ति चैवान्तरज्येभ्यः सरासि च वनानि च ॥३४॥
 वसन्ति तत्र मुनयः सिद्धाश्च ब्रह्मावाविताः ।
 प्रसन्नाः शान्तरजसः सर्वदुःखविजिताः ॥३५॥

इति श्रीधर्मपुराणे पदसाहस्रया सहस्राया पूर्वाध्याये त्रिचत्वारिंशोऽध्यायः ॥४३॥

४४

सूत उवाच ।

अनुवर्तातह्लाणि योजनानां महापुरी ।
 मेरोरुपरि विख्याता देवदेवस्य वेधसः ॥१॥
 तत्रास्ते भगवाम् ब्रह्मा विश्वत्मा विश्वभावनः ।
 उपास्यमानो योयोनैर्मुनीन्मोमेन्द्रशकरैः ॥२॥

To the west of the lake Asitoda, lies the Kesara mountain as well as also be the filament mountains (spurs) of Samkhakṣṭa, Vṛṣabha, Hamsa, Nāga Kālasajana, Śukra-śaila, Nīla, Kamala, Puspaka, Sumegha Vārāha, Virajax, Mayūra, Kapila and Mahākapiḥ inhabited by gods, Gandharvas, Siddhas To the north of the Mānasa lake

तत्र देवेश्वरेशान् विश्वात्मान प्रजापतिम् ।
 सनत्कुमारो भगवानुवास्ते नित्यमेव हि ॥३॥
 स सिद्धैर्नृपिगन्धर्वैः पूज्यमानः सुरैरपि ।
 समास्ते योग्यपुक्तास्मा पीत्वा तत्परमाप्नुतम् ॥४॥
 तत्र देवादिदेवस्य शमोरमिततेजसः ।

lie the Kesara mountains In between these principle mountains lie boundary lakes, ponds and forests successively (35-36)

There dwell the Siddhas and Sages, calm devoid of passion, exempt from all sorrows, and devoted to the supreme spirit (39)

Thus ends Forty third Chapter in the First Part of the Kūrma Purāṇa
 Samhitā consisting of six thousand verses—43

44

Sūta said: On the Meru = situated the great and famous mansion of Brahmā, the god of the gods, extending to fourteen thousand Yojanas (1)

There dwells the lord Brahmā the universe-souled one, promoter of the weal of the world and world adored, adored by the foremost of meditators, illustrious sages, Viṣṇu and Śaṅkara (2)

There the lord Sanatkumāra constantly worships the omni-souled Prajāpati, Itāna sovereign of the gods. (3)

Drinking that excellent ambrosia he engaged in Yoga, dwells there being adored by the Siddhas, sages and Gandharvas and even by the deities (4)

In front of the abode of Brahmā there stands the sacred, white and resplendent

दीप्तमाप्तन शुभ्र पुरस्ताद् ब्रह्मण स्थितम् ॥१॥
 दिग्भ्रान्तिसमापुक्तं चतुर्द्वारं सुशोभनम् ।
 महोपगमसंकीर्णं ब्रह्मविद्विनिर्गमितम् ॥६॥
 देव्या सह महादेव शशाङ्कवर्णिलोचन ।
 रमते तत्र विश्वेश प्रमथे प्रमथेश्वर ॥७॥
 तत्र वेदविद शान्ता मुनयो ब्रह्मचारिण ।
 पूजयन्ति महादेव तापसा सत्यवादिन ॥८॥
 तेषां साक्षान्महादेवो मुनीनां ब्रह्मवादिनाम् ।
 गृह्णाति पूजा शिरसा पादोत्था परमेश्वर ॥९॥
 तत्रैव पर्यतपरे शक्रस्य परमा पुरी ।
 नास्ति इमरावती पूर्वे भवशोभासमन्विता ॥१०॥
 तस्मिन्मन्त्रसंस्तुता गन्धर्वा गीतस्तपरा ।

उपासते सहस्राक्ष देवास्तत्र सहस्रशः ॥१॥
 ये धार्मिका वेदविदो यगहोमपरायणा ।
 तेषां तत् परमं स्थानं देवानामपि दुर्लभम् ॥१२॥
 तस्य वक्षिणविभागे बह्वेवमित्तमजस्र ।
 तेजोवती नाम पुरी दिव्याश्चर्यसमन्विता ॥१३॥
 तत्रास्ते भगवान् बह्विर्भविमान स्वतेजसा ।
 जपिना होमिना स्वान् दानयानां बुरातदम् ॥१४॥
 इक्षिणे पर्वतपरे यमस्यापि महापुरी ।
 नास्ति सयमनी दिव्या सिद्धगन्धर्वसेविता ॥१५॥
 तत्र वैजयन्त देव देवाद्याः पर्युपासते ।
 स्थानं तत् सत्यसप्तपानां लोके पुण्यकृता नृणाम् ॥१६॥

mansion of Śambhū the suzerain of gods
 possessed of unlimited energy (5)

The mansion is possessed of celestial
 splendour fitted four gates lovely and
 dwelt in by great sages and people versed
 in the Vedas (6)

The lord of the world Mahadeva
 master of the Pramathas (goblins attending
 on Śiva) with the sun the moon and the
 fire as his eyes sports with the Pramathas
 in company with his consort (7)

There the tranquil hermits versed in
 the Vedas Brahmatarians and truthful
 anchorites worship the great god (8)

The sovereign lord Mahadeva together
 with Parvati accepts personally the wor-
 ship of the ascetics of devout souls with
 his head (9)

On that very excellent mountain, to the
 eastern side lies the beautiful city of Indra
 named as Amaravati endowed with all
 beauty (10)

Thousands of celestial nymphs Gan-
 dharvas devoted in songs Siddhas bards

and deities worship the thousand eyed
 Indra there (11)

That exalted seat scarcely accessible
 even to the gods is of those who are
 religious and versed in the Vedas attached
 to sacrifices and offerings of oblations to
 the gods by throwing clarified butter into
 the consecrated fire (homa) (12)

To the south of that city stands the
 wonderful city of fire of unlimited energy
 named as Tejovati (13)

There dwells the god of fire glowing
 in his own splendour in the spot acces-
 sible to those attached to japa' (mutter-
 ing of holy names) and homa' (offer-
 ing of oblations to gods by throwing ghee in
 to consecrated fire) and inaccessible to
 demons (14)

To the south of the great mountain
 (Meru) stands the great city of Yama
 named Samyamana endowed with all
 splendour (15)

There the gods and others worship
 Yama the son of Vivasvat (the sun god),
 the place is attainable only to the men

तस्यास्तु पश्चिमे भागे निवृत्तेस्तु महात्मन ।
 रक्षोवती नाम पुरी राक्षसं सर्वतो वृता ॥१७॥
 तत्र त निवृत्तिं देव राक्षसा पर्युपासते ।
 गच्छन्ति ता धर्मरता ये वै तामसवृत्तय ॥१८॥
 पश्चिमे पर्वतवरे वरुणस्य महापुरी ।
 नाञ्चा शुद्धवती पुण्या सर्वकामद्विषयुता ॥१९॥
 तत्राप्सरोगणैः सिद्धैः सेव्यमानोऽमराधिप ।
 आस्ते स वरुणो राजा तत्र गच्छन्ति येऽमुदा ।
 तीर्थयात्रापरा नित्यं ये च लोकैऽपमर्दिन ॥२०॥
 तस्या उत्तरदिशि वायोरपि महापुरी ।
 नाञ्चा गन्धवती पुण्या तत्रास्तेऽसौ प्रभञ्जक ॥२१॥
 अप्सरोगणगन्धर्वैः सेव्यमानोऽमरप्रभु ।

who are truthful and virtuous in the world (16)

To the west of that mansion stands the city of the high souled Nirti named as Raksovati which abounds in Rakshasas (17)

The Rakshasas there worship the deity Nirti Those who lead a life of ignorance inspite of being devoted to piety, attain that region (18)

To the west of the eminent mountain stands the sacred city of Varuna named as Suddhivati full of all desired objects and wealth (19)

There abides the king Varuna the chiefs of the divinities, adored by the celestial nymphs and Siddhas those pious men who give away water (in charity) and are engaged in pilgrimage attain that place (20)

To the north of that stands the great and lovely city of Vāyu named Gandhivati where the wind god (Prāṇajyana) dwells (21)

The exalted lord (Vāyu) dwells there attended by the celestial nymphs and

प्राणायामपरा मर्त्या स्थानतद् पान्ति शश्वतम् ॥२२॥
 तस्या पूर्वेण दिग्भागे सोमस्य परमा पुरी ।
 नाञ्चा कान्तिमती शुद्धा तत्र सोमो विराजते ॥२३॥
 तत्र ये भोगनिरता स्वधर्मं पर्युपासते ।
 तेपा तद् रचितं स्थानं नानाभोगसमन्वितम् ॥२४॥
 तस्याश्च पूर्वदिग्भागे शक्रस्य महापुरी ।
 नाञ्चा यशोवती पुण्या सर्वपा सुदुरासदा ॥२५॥
 तत्रैवानस्य भयनं रुद्रविष्णुतनो शुभम् ।
 गणेशस्य विपुलं तत्रास्ते स गणपतं ॥२६॥
 तत्र भोगाभिलिप्सूना भक्तानां परमेष्ठिन ।
 निवासं कल्पितं पूर्वं देवदेवेन कृत्स्नम् ॥२७॥
 विष्णुपादाद्विनिष्कान्ता प्लावयिष्येन्मुग्धलम् ।

Gandharvas Men devoted to Prāṇāyāma (breathing exercises) attain that eternal seat (22)

Towards the east of that stands the white and magnificent city of Soma, named as Kāntimati where the moon god resides (23)

That place filled with all pleasurable object is the appropriate spot for those who engaged in worldly pleasures follow the path of piety (24)

To its eastern direction stands the holy city of Samkata named as Yašovati which is inaccessible to all (25)

There stands the huge mansion of the Supreme lord composed of the bodies of Rudra and Viṣṇu the master the Gaṇas, sendd by Rudra attended by the Ganas (26)

It has been ordained by the trident-bearing lord of gods that the devotees of Parameshtha who are desirous of enjoying pleasures should dwell there (27)

Issuing out of the feet of Viṣṇu and flooding the orb of the moon Ganga

समन्ताद् गङ्गाः पुर्यां मङ्गा पतति वै दिवः ॥२८॥
 सा तत्र पतिता विश्वं चतुर्धा ह्यभयद् द्विजाः ।
 सीता चात्कनन्दा च सुचक्षुर्भद्रनामिका ॥२९॥
 पूर्वेण सीता शंखात् तु शैले यात्यन्तरिक्षतः ।
 ततश्च पूर्ववर्षेण भद्राश्वेनेति चार्णवम् ॥३०॥
 तथेवालकनन्दा च दक्षिणादेशे च भारतम् ।
 प्रयाति सागरं भित्त्वा सप्तभेदा द्विजोत्तमाः ॥३१॥
 सुचक्षुः पश्चिमगिरीमतोऽयं सकलास्तथा ।
 पश्चिमं केतुमालास्य खर्वं गच्छन्ति चार्णवम् ॥३२॥
 भद्रा तथोत्तरगिरीनुत्तराश्च तथा कृत्स्न ।
 अतीत्य चोत्तराम्भोधिं सप्तभेदेति महर्षयः ॥३३॥

falls on the all sides of the capital of
 Brahmā (28)

Falling there, O Brāhmanas, Gāṅgā
 was divided into four streams in the
 directions, namely, Sita, Alakanandā,
 Sucakṣu and Bhadrā (29)

Following high in the sky, Sita falling
 upon the tops of mountains, from the
 mountain and thereafter passing through
 the eastern side of Meru across the Bhadrā-
 śva varṣa, she falls into the sea (30)

Similarly does Alakanandā enter
 Bhārata (varṣa) through the south, and
 branching into seven streams falls into
 the ocean (31)

Traversing through all the western
 mountains Sucakṣu reaches the Ketumālā
 (Varṣa) and thence falls into the
 sea (32)

Similarly does Bhadrā, O great sages,
 pass through the northern ranges of
 mountains and washing the lands of
 Uttarakuru, ultimately merge into the

अतीतनिपयायायी मात्यवान् गन्धमादनः ।
 तयोर्मध्यगतो मेरुः कर्णिकारस्तस्थितः ॥३४॥
 भारताः केतुमाताश्च भद्राश्वाः कुरुवस्तथा ।
 पत्राणि लोकेष्वप्यस्य मर्यादाशीलमाहृतः ॥३५॥
 जठरो देवकूटश्च मर्यादापर्वतावृभौ ।
 दक्षिणोत्तरमागामायात्रीतनिपयायती ॥३६॥
 गन्धमादनकलासी पूर्वपरचापतावृभौ ।
 अतीतियोजनायामावर्णवाग्तव्यं तस्थितौ ॥३७॥
 निपद्यः पारियात्रश्च मर्यादापर्वताविभौ ।
 मेरोः पश्चिमदिग्भागे यथापूर्वी तथा स्थितौ ॥३८॥
 त्रिशूङ्को नावधिस्तद्वनुत्तरे वर्षपर्वतौ ।
 पूर्वपरचापतावेतौ अर्णवान्तव्यं तस्थितौ ॥३९॥

northern sea (33)

Malyavān and Gandhamādana ranges
 extend up to Nila and Nisadha peaks, be-
 tween them is situated the Meru (moun-
 tain) like the pericarp of a lotus (34)

The countries of Bhārata, Ketumālā,
 Bhadrāśva and (Uttara) Kuru are like
 leaves of the lotus of the world, exterior to
 the boundary mountains (35)

Jāthara as well as Devakūṭa are both
 frontier mountains running north and
 south and connecting the two chains of
 Nila and Nisadha (36)

Gandhamādana and Kailāsa extend
 east and west eighty Yojanas in breadth
 from sea to seas (37)

Nisadha and Pāriyātra are the frontier
 mountains on the western side of Meru
 stretching like those described earlier (be-
 tween Nila and Nisadha ranges) (38)

Similarly Trishūṅga and Jārudhi are
 two boundary mountains situated on the
 north, extending east and west between
 the two seas. (39)

मर्यादापर्वताः प्रोक्ता अष्टाविह मया द्विजाः । जठराद्याः स्थिता मेरोश्चतुर्दिक्षु महर्षयः ॥४०॥

इति श्रीकूर्मपुराणे पट्टाष्टम्या सहज्याया पूर्वविभागे चतुश्चतस्रोऽध्यायः ॥४४॥

४५

सूत उवाच ।

केतुमाले नराः कालाः सर्वे पनसभोजनाः ।
स्त्रिपश्वोत्पलपत्राभा जीवन्ति च वर्षायुतम् ॥१॥
भद्राश्वे पुरुषाः शुक्लाः स्त्रियश्चन्द्रायुसन्निभाः ।
दश वर्षसहस्राणि जीवन्ते आश्रभोजनाः ॥२॥
रम्यके पुण्या नाग्यो रमस्ते रजतप्रभाः ।
वशावर्षसहस्राणि शतानि दश पञ्च च ।
जीवन्ति चैव सत्यस्या न्यग्रोधफलभोजनाः ॥३॥

Thus I have described to you, O
great sages, the eight boundary mountain

हिरण्यमे हिरण्याभाः सर्वे च तकुचाराणाः ।
एकादशसहस्राणि शतानि दश पञ्च च ।
जीवन्ति पुरुषा नाग्यो देवलोकस्विता इव ॥४॥
त्रयोदशसहस्राणि शतानि दश पञ्च च ।
जीवन्ति कुरूप्ये तु श्यामाङ्गाः क्षीरभोजनाः ॥५॥
सर्वे मियुनजाताश्च विष्य सुखनिवेदिनः ।
चन्द्रद्वीपे महादेव यजन्ति सततं शिवम् ॥६॥
तथा किपुल्ये विषा मानवा हेमसन्निभाः ।
दशवर्षसहस्राणि जीवन्ति प्लवभोजनाः ॥७॥

ranges, beginning with Jāthara situated
on the four sides of Meru (40)

Thus ends Forty forth Chapter in the First Part of the Kūrma Purāṇa
Sambhūti consisting of six thousand verses—40

45

Sūta said In the Ketumala (Varsa),
the men are dark in complexion eaters
of the jackfruit, while the women bear
the lustre of lotus petals They live upto
ten thousand year (1)

In Bhadravsa (Varsa) the men are
fair-complexioned while, the women folk
bear the radiance of the moon beams
They live on mangoes and survive till
ten thousand years (2)

In the Raimyaka (Varsa), men and
women bear the splendour of silver and
live up to ten thousand and fifteen hundred
years, stayed on virtuousity and living
on the fruit of Nyagrodha (figs indica) (3)

In the Hiranmaya (varsā) the people

are golden in complexion, eat the 'Lakuca'
fruit and its men as well as women
live for eleven thousand and fifteen
hundred years in bliss = the dwellers of
heaven (4)

In the Kuru (Varsa), people are of
dark complexion, live on milk, and sur-
vive for thirteen thousand fifteen hundred
years (5)

Born of (legitimate) sexual intercourse
there and enjoying perpetual bliss they
all constantly worship Śiva, the great god
in Candradvipa (6)

Similarly in the Knapurusa (Varsa),
O Brahmanas, people are golden in com-
plexion and living on Plaksa (fig), they
live upto ten thousand years. (7)

यजन्ति सततं देवं चतुर्भूतिं चतुर्मुखम् ।
 याने मनः समाधाय सावरं भक्तिमयुताः ॥८॥
 तथा च हरिवर्षे तु महारजतसन्निभाः ।
 दशवर्षसहस्राणि जीवन्तीक्षुरसाशिनः ॥९॥
 नत्र नारायणं देवं विध्ययौनि सनातनम् ।
 उपासते सदा विष्णुं मानवा विष्णुभाविताः ॥१०॥
 सप्त चन्द्रप्रभं शुभ्रं शुद्धस्फटिकनिर्मितम् ।
 विमानं वासुदेवस्य पारिजातवनाभितम् ॥११॥
 चतुर्द्वारमनौपम्यं चतुस्तोरणसयुतम् ।
 प्राकारदंशभिर्मुक्तं दुराधर्षं सुदुर्गमम् ॥१२॥
 स्फाटिकैर्मण्डपैर्मुक्तं देवराज्ञगृहोपमम् ।
 स्वर्णस्तम्भसहस्रैश्च सर्वतः समलंकृतम् ॥१३॥

हेमसोपानसंयुक्तं नानारत्नोपशोभितम् ।
 दिव्यसिंहासनोपेतं सर्वशोभासमन्वितम् ॥१४॥
 सरोभिः स्वादुपानीयैर्नदीभिश्चोपशोभितम् ।
 नारायणपरं शुद्धवैदाध्ययनतत्परं ॥१५॥
 योगिभिश्च समाकीर्णं ध्यायद्भिः पुरुष हरिम् ।
 स्तुवद्भिः सततं मन्त्रैर्नमस्त्याज्यैश्च माधवम् ॥१६॥
 तत्र देवादिदेवस्य विष्णोरमिततैजसः ।
 राजानः सर्वकालं तु महिमानं प्रकुर्वते ॥१७॥
 यावन्ति चैव नृवन्ति विलासिग्नो मनोरमाः ।
 स्त्रियो यौवनशालिन्यः सदा मण्डनतन्वराः ॥१८॥
 इत्यवृते पद्मवर्णा जम्बूफलरसाशिनः ।
 त्रयोदश सहस्राणि वर्षाणां च स्त्रियरायुदः ॥१९॥

Concentrating their minds in meditation they constantly propitiate the four headed lord (Brahmā) composed of four bodies (i.e. Vedas) with deep devotion (8)

In the same way, the people of Hari varṇa are of the complexion of gold, and they live upto ten thousand years subsisting on the juice of sugarcane (9)

People of that land constantly worship Viṣṇu the lord Nārāyaṇa, the source of the Universe, the Eternal one with devotion to Viṣṇu (10)

There inside the Pārijāta grove stands a beautiful mansion of Vasudeva lustrous like the moon and made of pure emerald (11)

It is fitted with four doors, is incomparable, equipped with four gateways, and surrounded by ten ramparts, inaccessible and unassailable (12)

Furnished with a hall made of emeralds, and embellished on all sides with thousands of gold pillars, it resembles the palace of (Indra) the overlord of the gods (13)

Filled with stairs made of gold, decorated with various gems and jewellery, and with a celestial throne it is endowed with all beauty (14)

It is further beautified by ponds and streams full of sweet water, and is full of pure hearted persons devoted to Nārāyaṇa and attached to the study of the Vedas, as also full of Yogins who constantly contemplate on Hari, who worship him by reciting hymns and pay obeisance to Mādhava (15, 16)

There do the princes perpetually sing the glory of Viṣṇu the sovereign of gods, of illimitable energy (17)

Lovely and young women always fond of decorations and expert in actions do always sing and dance about at that place (18)

In the Ilāvṛta (Varṇa) people are of the complexion of the lotus and they live steadily for thirteen thousand years subsisting on the juice of the Jambu' fruit. (19)

भारते तु स्त्रिय पुतो नानावर्णा प्रकीर्त्तिता ।
 नानादेवाचर्त्तन्ते युक्ता नानावर्माणि कुर्वन्ते ।
 परमायुः स्मृतं तेषां शत वर्षाणि सुप्रता ॥२०॥
 नानाहाराश्च जीवन्ति पुष्पपापनिमित्ततः ।
 नवयोजनसाहस्रं ययमेतत् प्रकीर्त्तितम् ।
 कर्मभूमिरपि विशा नराणामधिकारिणाम् ॥२१॥
 महेश्वो मत्स्य सह्यं शुक्तिमानूत्सर्पयन्तः ।
 बिलग्रश्च पारियात्रश्च सप्तात्र कुलपर्वताः ॥२२॥
 इन्द्रद्युम्नं करोदन्तास्ताभ्रवर्णो गभस्तिमान् ।
 नागद्वीपस्तथा सौम्यो गन्धर्वस्त्वथ दारुणः ॥२३॥
 भयं तु नक्षमस्तेषां द्वीपं सागरसंवृतः ।
 योजनानां सहस्रं तु द्वीपोऽयं दक्षिणोत्तरः ॥२४॥

In Bharata (Varsa) the men and women are of various complexion engaged in the worship of various deities and employed in various occupations. Their life O virtuous ones is limited to a hundred years (20)

They live on various foods according to their good and bad deeds. This Varṣa is nine thousand Yojanas (leagues) in extent. This land O Brahmanas, is the region of action for the qualified people (21)

Mahendra, Malaya, Sahya, Suktimat, Rkṣa, Vindhya and Paryātra are the seven principal mountain ranges (in Bhārata Varṣa) (22)

(The dvīpas are) Indradyumana, Kaśerumān, Tāmraparṇa, Gabbhastimān, Naga-dvīpa, Candharvadvīpa, Saumyadvīpa, Vāruṇadvīpa, and this dvīpa (of Bhārata) surrounded by seas is the ninth among them. Stretching from south to north this dvīpa extends to a thousand

पूर्व किरातास्तस्यान्ते पश्चिमे यवनास्तथा ।
 ब्राह्मणा क्षत्रिया वैश्या मध्ये शूद्रास्तथैव च ॥२५॥
 इन्द्रायुद्धवर्णिभ्यामिर्वर्तयन्त्यत्र मानवाः ।
 स्रवन्ते पावना नद्यः पर्वन्तेभ्यो विनिःसृताः ॥२६॥
 शतद्रुम्नमाणा च सरयूपयमुना तथा ।
 इरावती क्षितस्ता च विपाशा देविका कुहू ॥२७॥
 गोमती घृतपाषा च बाहुवा च दृपडती ।
 कौसिरी लोहिता चैव हिमवत्पावनिःसृताः ॥२८॥
 येदस्मृतिर्वेदवती वत्सनी शिशिवा तथा ।
 पर्णाशा यवना चैव सदानीरा मनोरमा ॥२९॥
 जर्मणवती तथा दूर्वा विदिशा वेत्रवत्यपि ।
 शिषुः स्वशिल्पादपितृपापारिदात्राभया स्मृता ॥३०॥

yojanas (23, 24)

To its east lies the habitation of the Kiratas and to the west that of the Yavanas. Within the land live the Brahmanas, Kṣatriyas, Vaiśyas, as well as the Śūdras occupied respectively in the performance of sacrifices, warfare and trade. Issuing out of the mountains sanctifying streams flow down the land (25, 26)

Streams are named as Śatadru, Candra bhāga, Samyū, Yamunā, Iravati, Vitastā, Vipāśā, Devika, Kuhu, Gomati, Dhritā, papa, Bahudā, Dṛṣadvatī, Kausikī and Lohitā issuing out of the foot hills of Himavān (27, 28)

Similarly Vedamṛta, Vedavati, Vratā, ghṇī, Tridivā, Parnāśā, Vandana, Sadī, nīrā, Manorama, Carmanavati, Dāryā, Vidāśā, Vetravati, Śigru and Svāśilpā have their origin in the Pāryātra mountain (29, 30)

तर्मदा सुरसा शोभा दशार्णा च महानदी ।
मन्दाकिनी चित्रकूटा तामसी च पिशाचिका ॥३१॥
चित्रोत्पला विपाशा च मञ्जुला वालुवाहिनी ।
ऋक्षवत्यादजा नद्यः सर्वपापहरा नृणाम् ॥३२॥
तापो पयोष्णी निविन्ध्या सोम्रोदा च महानदी ।
वेण्या वेंतरणी चैव बलाका च कुमुद्वती ॥३३॥
तोया चैव महागौरी दुर्वा चान्तःशिला तथा ।
विन्ध्यापदप्रसूतास्ता नद्यः पुण्यजताः शुभाः ॥३४॥
गोदावरी भीमरथी कृष्णा वर्णा च मत्सरी ।
वुड्गभद्रा सुप्रमोहा फावेरी च द्विजोत्तमाः ।
वक्षिणापयणा नद्यः सह्यापदविनिःसृताः ॥३५॥
शृगुमाला साक्षपणी दुष्प्रवृत्तपुत्तावती ।
मलपात्रिःसृता नद्यः सर्वाः शीतजलाः स्मृताः ॥३६॥

ऋषिकुल्या त्रिसामा च मन्दाया मन्दागामिनी ।
ख्या पातासिनी चैव ऋषिका वंशकारिणी ।
शुक्तिभत्यादमंजाताः सर्वपापहरा नृणाम् ॥३७॥
आसा नद्युपनद्यश्च शतशो द्विजपावाः ।
सर्वपापहराः पुण्याः स्नानदाभादिकमंसु ॥३८॥
तास्मिन्ने कुरुपान्चाला मध्यदेशादयो जनाः ।
पूर्वदेशादिकश्चैव कामरूपनिवासिनः ॥३९॥
पुण्ड्राः कलिङ्गा मयथा दक्षिणात्यपञ्चकुत्सनाः ।
तयापरान्ताः सौराष्ट्राः शूद्राभोरान्धपाञ्चुदाः ॥४०॥
मालका मातदाश्चैव पारिषात्रनिवासिनः ।
सौवीराः सैन्धवा हूणा शाल्वाः कल्पनिवासिनः ॥४१॥
मद्रा रामास्तवाऽम्बुजः पारसीकास्तथैव च ।
वासा पिबन्ति सत्तिलं वसन्ति सरिता सदा ॥४२॥

Narmadā, Surasā Śonā Dasārṇī,
Mahanadī, Mandākinī, Citrakūṭā, Tāmāsī,
Piśācikā, Citrotpalā, Vipāsā, Mañjulā and
Vāluvāhīnī are rivers originating from
Rksavat mountain and wash away all the
sins of men (31, 32)

Tāpī, Payasni, Nirvindhya, Śighrodī
Māhānadī Vēnyā, Vastarāni, Bālākā,
Kumudvati, Toyā, Mahāgaurī Durga
and Antahśilā issue out of the foot of the
Vindhya range and they are auspicious
and contain the sacred waters (33, 34)

The rivers of the Deccan, namely
Godāvari, Bhīmarasī Kṛṣṇā, Varnā,
Matsarī, Tungabhadra, Suprayogā and
Kāverī originate from the foot of Sahya
mountain O excellent Brāhmaṇas (35)

Ritumālā, Tāmraparnī, Puspavati and
Utpatīvati all full of cool water are rivers
coming out of the Malaya mountain (36)

Rukulyā, Trisāmā, Mandagā, Manda-

gāmīnī, Rūpā, Pālāsini, Rṣikā, Vamir-
kāsinī originate from the foot of
Śukumat and they wash away all sins of
men (37)

There are hundreds of tributaries of
these rivers O eminent Brāhmaṇas,
which remove all sins are sacred for
bathing in and charity (on their
banks) (38)

Around these rivers dwell the Kuru-
pāṇḍas the people of middle districts and
the inhabitants of Kāmārūpa in the
east (39)

The Pundras, Kalīngas, Magadhas,
the entire people of the Deccan, Aparān-
tas, Saurāstras, Śūdras, Ābhīras, Ārbudās,
Mālakas, Mālavas, residents of Pārayā-
tra, Saurātras, Saundhavas, Hūnas, Śālvās,
inhabitants of Kalpa, Madras, Rāmas,
Ambaghas and Pernās always drink of
the water of these streams and dwell on
their banks (40-42)

चत्वारि भारते वर्षे युगानि कवयोऽब्रुवन् ।
कृत त्रेता द्वापर च कलिश्चान्यत्र न ववर्चित् ॥४३॥
यानि किंपुरुषाद्यानि वर्षाण्यष्टौ महर्षयः ।

न तेषु शोको नात्पातो नोद्वेगः क्षुद्राय न च ॥४४॥
स्वस्थाः प्रजा निरातङ्गाः सर्वदुःखविजिताः ।
रमन्ति विविधैर्भविः सर्वाश्च स्थिरधीवताः ॥४५॥

इति श्रीधर्मपुराणे षट्साहस्रनामोऽष्टमोऽध्यायः ॥४५॥

४६

सूत उवाच ।

हेमवृद्धगिरेः शृङ्गे महाकूटः सुशोभनम् ।
रुक्मादिकं देवदेवस्य विमानं परमेष्ठिनः ॥१॥
अथ देवादिदेवस्य भूतेष्वस्य त्रिशूतिनः ।
वेदाः सिद्धगणा यक्षाः पूजा नित्यं प्रयुज्यन्ते ॥२॥
स देवो गिरिशः सार्द्धं महादेव्या महेश्वरः ।

The poets (sages) declared that the
four Ages of Kṛta Tretā, Dvāpara and
Kali are to be found only in Bhārata Varṣa,
and nowhere else. (43)

There is neither grief nor exertion,
nor worry nor even hunger, O illustrious

सूतः परिवृतो निस्पृहो भ्राति सत्रं पिनाकध्वजः ॥३॥
विभक्तचारुशिखरः कंठातो यत्र पर्वतः ।
निवासः कोटिवक्त्राणां कुवैरस्य च धीमतः ।
तत्रापि देवदेवस्य भवस्यापतनं महत् ॥४॥
मन्दाकिनी सत्रं विख्याता रम्या सुविमलवदना ।
नदी नानाविधैः पद्मैरनेकैः सततद्वृता ॥५॥

sages, in the eight Varṣas beginning with
Kṛmpurusa (44)

The people there are always immune
from illness, free from anxiety, exempt
from all troubles, of perpetual youth and
enjoy bliss in various ways (45)

Thus ends Forty fifth Chapter in the First Part of the Kūrma Purāna
Samhitā consisting of six thousand verses—45

46

Sūta said On the peak of the
Hemakūta mountain lies the beautiful
and comprised of various peaks emerald
palace of Parameśtham, the sovereign of
the gods (1)

The gods, together with the Siddhas
and Yakṣas constantly worship the
trident-bearing overlord of the gods, the
master of all beings, (at that place) (2)

In company with the great goddess
(Parvatī), the lord Gṛiṣa, Mahēśvara,

wielder of the Pināka, abides there
permanently waited upon by his atten-
dants (Bhūtas) (3)

Where stands the beautiful and
ornamented peak of the mountain Kailāsa,
and which is the residence of ten millions
of Yakṣas and of the wise Kubera There
also stands a great sanctuary of Bhava, the
god of the gods, by which flows the sacred
river Mandakīni full of limpid water holy
and salubrious, adorned with many and

देवदानवगन्धर्वयक्षराक्षसार्कितरैः ।
उपस्पृष्टजला नित्यं मुपुष्पा सुमनोरमा ॥६॥
अन्याश्च नद्यः शतशः स्वर्णपद्मैरलङ्कृताः ।
तास्ता कूलेषु देवस्य स्थानानि परमेष्ठिनः ।
देव्याणामनुष्ठानानि तस्या नारायणस्य च ॥७॥
सितान्तशिल्लरे चापि पारिजातवनं शुभम् ।
तत्र शशस्य विपुलं भवनं रत्नमण्डितम् ।
स्फटिकस्तम्भसंयुक्तं हेमगोपुरसंयुतम् ॥८॥
तत्रायं देवदेवस्य विष्णोर्विजयमरेश्वरस्य ।
मुपुष्य भवनं रम्यं सर्वरूपगोभितम् ॥९॥
तत्र नारायणं श्रीमान् लक्ष्म्या सह जगत्पतिम् ।
आस्ते सर्वानिरञ्जयेष्ठं पूजमानं सनातनम् ॥१०॥

various lotuses and drunk constantly by
gods, demons, Gandharvas, Yakshas,
Rakshasas and Kinnaras (4-6)

There are also hundreds of other rivers,
adorned with golden lotuses. There on
the banks of these are situated the sanctua-
ries of the lord Parameshthin, and also of
Narayana attended upon by the divine
sages (7)

At its white top lies the holy *pārijāta*
grove wherein stands the huge mansion
of Śakra studded with jewels, fitted with
pillars of crystals and golden gate (8)

There is also the holy and beautiful
residence of Viṣṇu the lord of all the gods,
adorned with all kinds of jewels there
where the graceful *Nārāyaṇa* best among
all the gods, lord of the universe the
supreme Eternal one abides in company
with Lakṣmī (9-10)

Similarly on the *Vaṇḍīśra* mountain
lie the eight holy sanctuaries of the (eight)
Vasus decorated with gems and available
[269]

तथा च बसुधारे तु चतूना रत्नमण्डितम् ।
स्थानानामष्टकं पुष्पं दुराधर्यं सुरद्विषाम् ॥११॥
उत्तधारे निरिवरे सप्तर्षीणां महात्मनाम् ।
सप्ताथमानि पुष्पाणि सिद्धावासपुतानि तु ॥१२॥
तत्र हेमचतुर्द्वारं यज्ञनीलादिमण्डितम् ।
मुपुष्यमुपहृतं स्थानं ब्रह्मणोऽप्युक्तजनम् ॥१३॥
तत्र देवर्षयो विप्राः सिद्धा ब्रह्मर्षयोऽपरे ।
उपासते सदा देवं पितृमहमजं परम् ॥१४॥
स तं संपूजितो नित्यं देव्या सह चतुर्मुखः ।
आस्ते हिताय लोचानां शांतानां परमा गतिः ॥१५॥
अथ रश्मिस्तिलके महाशरैरलङ्कृतम् ।
स्वच्छामृतजलं पुष्पं सुगन्धं सुमहत् सरः ॥१६॥

by demons (11)

On the *Ratnadhara* mountain there
are seven holy abodes of the seven illustri-
ous sages surrounded by the hermitages
of Siddhas (12)

In that spot stands the heavenly abode
of Brahmā of unmanifest origin fitted with
four doorways and decorated with
diamonds and amethysts (13)

The divine sages O Brahmanas, Siddhas
and Brahmanical sages all worship there
the supreme lord, the unborn grand sire (14)

Propitiated by them constantly, the
four faced lord, the ultimate goal for the
tranquil abides there for the weal of the
worlds in company with goddess (15)

On one of its peaks there is a great lake,
adorned with large lotuses full of clear
and ambrosial water, fragrant and lovely,
where even is the only hermitage of Jaigly-
avya attended upon by eminent Yogins

जैगीपव्याश्रमं तत्र योगीन्द्रस्यशोभितम् ।
 तत्रासी भगवान् नित्यमास्ते शिष्यैः समावृतः ।
 प्रशान्तोदोपैरभुद्रं ह्यविद्रुमं हात्मयिः ॥१७॥
 शङ्खो मनोहरश्चैव कोशिकः कृष्ण एव च ।
 सुमना वेदनादश्च शिष्यास्तस्य प्रघाततः ॥१८॥
 सर्वे योगरताः शान्ता भस्मोद्धूलितकिष्काः ।
 उपासते महावीर्या यद्वाविद्यापरायणाः ॥१९॥
 तेषामनुग्रहार्था यतीना शान्तचेतसाम् ।
 साविध्य कुले भूयो देव्या सह महेश्वरः ॥२०॥
 अद्यानि चाभ्रानि स्युस्तस्मिन् गिरिवरोत्तमे ।
 मुनीना युक्तमनसा सरासि सरितस्तथा ॥२१॥
 तेषु योगरता विप्रा जायकाः सप्तोत्तिवाः ।

There does the venerable lord permanent-
 ly abide, waited upon by distinguished
 high souled disciples devoid of all sin,
 and versed in the Vedas (16, 17)

Among his disciples, the principal are
 Samkha Marohara, Kausika, Kṛṣṇa
 Sumanas and Vedanāda (18)

Engaged in meditation, calm, with
 bodies beinmeared over with ashes and
 devoted to the study of the Vedas, the
 powerful ones wait upon him there (19)

In order to render benefit to these
 ascetics of subdued senses, Mahesvara
 constantly lends his company to them
 together with the goddess (20)

On that excellent mountain there are
 many sanctuaries of hermits of content
 minds and also many lakes and streams (21)

In those do Brahmapas, repeaters of
 the holy names, of subdued senses, with
 minds attached to Brahman, and intent
 on the acquisition of knowledge, dwell
 in bliss (22)

ब्रह्मण्यासक्तमनसो रमन्ते ज्ञानतत्पराः ॥२२॥
 आत्मन्यात्मानमाधाय शिष्यान्तान्तरमास्थितम् ।
 ध्यायन्ति देवमोशानं येन सर्वमिदं ततम् ॥२३॥
 सुमेधे वासवस्थानं सहस्रादिपत्तिभम् ।
 तत्रास्ते भगवानिन्द्रः शच्या सह सुरेश्वरः ॥२४॥
 गजशंखे तु दुर्गाया भवनं भणितोरणम् ।
 आस्ते भगवती दुर्गा तत्र साक्षान्महेश्वरी ॥२५॥
 उपास्यमाना विविधैः शक्तिर्भेदरितस्ततः ।
 पोत्वा योगामृतं लब्ध्वा साक्षादान्महेश्वरम् ॥२६॥
 सुनीतस्य गिरेः शृङ्गे नानाधातुसमुग्धवते ।
 राक्षसानां पुराणि स्युः सरासि शतशो द्विजाः ॥२७॥

Fixing their mind on the primordial
 Soul they contemplate upon the lord
 Iśāna installed between the crest of the
 mountain, the supreme lord, by whom
 the whole world is pervaded (23)

There is a place of Indra there named
 Sumegha, resplendent as a thousand suns,
 where lord Indra, the head of the deities
 dwell in company with Śacī (24)

On the Gajafala' (elephant peak)
 stands the mansion of Durgā, fitted with
 a gate studded with gems, where abides
 the goddess Durgā, Mahēsvarī, (the
 greatest goddess) herself (25)

She abides there being adored by
 various powers here and there after
 acquiring divine bliss by drinking the
 nectar of Yoga (26)

On the summit of the Sunila mountain
 radiant with various metals, there are, O
 twice-born ones, the houses of Rākṣasas
 and also hundreds of lakes (27)

तथा पुरतः विप्रा शतशृङ्गे महाजले ।
स्फाटिकस्तम्भसयुक्त यक्षाणाममिताजसाम् ॥२८॥
श्वेतोदरगिरे शृङ्गे सुपर्णस्य महात्मनः ।
प्राकारमोपुरोयेत मणितोरणमण्डितम् ॥२९॥
स तत्र गह्वरं धोमान् साक्षात् विष्णुर्वाचपरः ।
ध्यात्वास्ते तत्परं ज्योतिरत्नमानं विष्णुमध्वयम् ॥३०॥
श्रवणं भयं पुण्यं धोशृङ्गे मुनिपुङ्गवाः ।
श्रीदेव्या सर्वरत्नादयः हेमं मुनिमणितोरणम् ॥३१॥
तत्र सा परमा शक्तिर्यज्ज्योतिर्मनोरमा ।
अनन्तविभवा लक्ष्मीर्गङ्गासमोहोत्सुका ॥३२॥
अध्यास्ते देवगन्धर्वसिद्धचारणवन्दिताः ।

विचिन्त्य जयतोद्योनिं स्वशक्तिरूपिणीं ज्वला ॥३३॥
तत्रैव देवदेवस्य विष्णोरायतनं महत् ।
सरासि तत्र चत्वारि विचित्रकमलाधरा ॥३४॥
तथा सहस्रसिंघरे विद्याधरपुराण्डकम् ।
रत्नसोपानसयुक्तं सरोभिन्नेष्वप्यशोभितम् ॥३५॥
नद्यो विमलपानीयाश्चिन्तनीतोत्पलाकराः ।
गणितारवन् दिव्यं तत्रास्ते शक्रोद्यमा ॥३६॥
पारियात्रे महाजले महालक्ष्म्या पुरं शुभम् ।
रम्भप्रासादसयुक्तं घण्टाचामरभूषितम् ॥३७॥
नृस्यङ्गिरस्परं सङ्घर्षितं चेतारव शोभितम् ।
मृदङ्गमुरजोद्घुष्टं वीणावेणुनिनावितम् ॥३८॥

Similarly, O Brahmanas on the
Śataśringa mountain there are hundreds
of mansions fitted with crystalline pillars,
belonging to Yakas of unlimited
power (28)

On the top of the Śatodara mountain
stands the residence of the high-souled
Suparna (Garuḍa) fitted with palisade
and gateways and decorated with portals
studded with gems (29)

The handsome Garuḍa like a second
Viṣṇu, abides there in deep contemplation
of Viṣṇu, the impersurable soul (30)
Supreme Light

There is another sacred golden
mansion there, O eminent sages, on the
Śrī Śringa mountain of the goddess Śrī,
abounding in all jewellery fitted with a
gateway studded with gems (31)

There abides Lakṣmī, that supreme
energy of Viṣṇu the lovely one, possessed
of illimitable wealth, desiring to infatuate
the whole world (32)

There she resides adored by gods
Gandharvas, Siddhas and birds the origin

of the universe the object of contempla-
tion resplendent by the rays of her own
energy (33)

There also stands the huge residence
of Viṣṇu the lord of the deities, and are
also four lakes abounding in wonderful
lotuses (34)

Similarly on the Sahasraśikhara peak
there are eight mansions of Vidyadharyas
all fitted with stairs built of gems and
embellished by surrounding lakes (35)

Here there are streams full of clean
water and abounding in blue lotuses and
also a lovely grove of Karpūra flowers,
where Śaṅkara resides in company with
Umā (36)

On the great Pāṇḍita mountain,
there is the holy city of Mahālakṣmī,
furnished with beautiful mansions and
decorated with bells and 'cāmara's (bushy
but used as a fan) (37)

It is graced here and there by groups
of dancing nymphs surrounded by the
beatings of drums and tabors, and ringing
with the sounds of flutes and lyres (38)

गन्धर्वकिन्नराकीर्णं सवृतं सिद्धपुण्यैः ।
 भास्वद्भित्तिमहाकीर्णं महाप्रासादसंकुलम् ॥३९॥
 गणेशराज्जनाजुष्ट धार्मिकाणां सुदर्शनम् ।
 तत्र सा वसते देवी नित्यं योगपरायणा ॥४०॥
 महालक्ष्मीमहादेवी विश्रुतवरधारिणी ।
 त्रिनेत्रा सर्वशक्तोभिः सवृता सवसन्मया ।
 पश्यन्ति तत्र मुनयः सिद्धा ये ब्रह्मवादिनः ॥४१॥
 सुपादंस्त्योत्तरे भागे सरस्वत्या पुरोत्तमम् ।
 सरासि सिद्धजुष्टानि देवभोग्यानि सत्तमाः ॥४२॥
 पाण्डुरस्य गिरेः शृङ्गे विचित्रद्रुमसंकुले ।
 गन्धर्वाणां पुरातनं दिव्यस्त्रीभिः समावृतम् ॥४३॥
 तेषु निर्यं भवोत्तिक्ता वरनायंस्तथैव च ।

क्रीडन्ति मुदिता नित्यं विलासभोगतत्पराः ॥४४॥
 जञ्जनस्य गिरेः शृङ्गे नारीणां पुरमुत्तमम् ।
 वसन्ति तत्राश्रयो रम्भाया रतिलालसाः ॥४५॥
 चित्रसेनादयो यत्र समाधान्ययिनः सदा ।
 सा पुरी सर्वरत्नाढ्या नैकप्रसवर्णयुता ॥४६॥
 यनेकानि पुराणि स्युः कौमुदे चापि सुवताः ।
 शृङ्गाणां शान्तरजसामीश्वरापितृवैतताम् ॥४७॥
 तेषु ह्यत्र महायोगा महेशान्तरचारिणः ।
 समासते परं ज्योतिरारुढाः स्थानमुत्तमम् ॥४८॥
 पिञ्जूरस्य गिरेः शृङ्गे गणेशानां पुरजयम् ।
 नन्दीश्वरस्य कपिले तत्रास्ते सुप्रसा यतिः ॥४९॥

women attached to pleasure and enjoyment sport continuously in profound glee (44)

On the summit of the Aśjana mountain stands an excellent mansion belonging to ladies, where dwell the amorous nymphs headed by Rambha (45)

Citrāsena and others constantly come as suitors to that mansion, rich in all kinds of jewellery and furnished with many a fountain (46)

On the Kaumuda mountain O best of men, there are many mansions of the Rudras of subdued passion, attached to the lord master (47)

In those, the Rudras, dwellers in the innermost heart of Mahēśa, be absorbed in deep meditation resorting to the supremely illumined seat of the master (48)

On the top of Piñjara mountain, there are three mansions of the Gana chiefs, and the 'Kapila' (mansion) of the Nandiśvara, wherein the wise one resides (49)

Thronged by Gandharvas and Kinnaras, full of Siddhas and the best of people, furnished with splendid walls abounding in noble mansions, dwelt in by the wives of the lords of Ganas, it is lovely and alluring to the pious there does abide the great goddess Mahālakṣmī, wielder of the trident, perpetually engaged in yoga. She dwells there the three-eyed goddess, surrounded by energies composed of the existent as well as the non-existent, only those ascetics who are accomplished and versed in the Vedas can perceive her there (39, 41)

To the north of Supārśva mountain, O eminent ones, stands the excellent mansion of Sarasvatī, and also lakes delighted in by the Siddhas and fit to be enjoyed by gods (42)

On the top of the Pāṇḍura mountain abounding in various trees are situated a hundred mansions of the Gandharvas full of celestial maidens (43)

In them do the infatuated men and

तथा च जारुधे भृङ्गे देवदेवस्य धीमत ।
 दीप्तमायतन पुण्य भास्करस्यामितोजस ॥५०॥
 तत्संघोत्तरविभागे चन्द्रस्थानमनुत्तमम् ।
 रमते तत्र रम्योऽसौ भगवान् शोतदीर्घविति ॥५१॥
 अन्यच्च भवम दिव्य हसशंले महर्षय ।
 सहस्रयोजनायाम सुवर्णमणितोरणम् ॥५२॥
 तत्रास्ते भगवान् बहू सिद्धसङ्घैरभिष्टुत ।
 सावित्र्या सह विद्याया वासुदेवादिभिर्पुत ॥५३॥
 तस्य दक्षिणदिभागे सिद्धानां पुरमुत्तमम् ।
 सत्त्वनादयो यत्र वसन्ति मुनिपुंगवा ॥५४॥
 पश्चात्तलस्य शिखरे दानवानां पुरत्रयम् ।

नातिदूरेण तस्याथ दंत्याचार्यस्य धीमत ॥५५॥
 सुगन्धसंलक्षिते सरिद्रूपशोभितम् ।
 कर्मस्यायम पुण्य तत्रास्ते भगवानृषि ॥५६॥
 तस्यैव पूर्वदिभागे किञ्चिद् वै दक्षिणाधिते ।
 सनत्कुमारो भगवास्तत्रास्ते बह्ववित्तम ॥५७॥
 सर्ववेतेषु शंसेषु तयाम्येषु मुनीश्वरा ।
 सरासि विमला नद्यो देयानामालयानि च ॥५८॥
 सिद्धसिद्धानि पुण्यानि मुनिभि स्थापितानि तु ।
 कन्यान्याश्रमवर्गानि सहस्रात् नैव शङ्कनुयाम् ॥५९॥
 एव सकोपत प्रोक्ते जम्बूद्वीपस्य विस्तर ।
 न शक्य विस्तराद् वक्तुं मया वर्धशतैरपि ॥६०॥

इति श्रीकूर्मपुराणे पद्मसुखारिखेऽध्याय पूर्वविभागे पद्मसुखारिखेऽध्याय ॥६६॥

Similarly on the top of Jarudin mountain stands the sacred and radiant mansion of the sun god possessed of immeasurable power (50)

To the north of that is situated the excellent mansion of the moon god where the beautiful and cool rayed lord sports (51)

There is another lovely palace O great sages, situated on the Hamsa mount un hundred Yojanas in extent and fitted with a gateway made of gold and jewellery (52)

Lord Brahma, the universe souled Creator, resides there in company with Śaṁvītri and Vasudeva the others and adored by multitudes of Siddhas (53)

To the south of it stands an excellent mansion of the Siddhas where the celebrated sages headed by Sanandana reside (54)

On the peak of the Paścāśaila mountain stands the triple mansion of the demons

and not far from it stands that of the wise preceptor of the demons (Śukra) (55)

On the top of the Sugandha mountain is situated the sacred hermitage of Kardama adorned by streams where the venerable sage resides (56)

To its east somewhat in the southern direction the venerable (sage) Sanat-kumara the best of those proficient in the Vedas, resides (57)

On all these mountains and on others, O eminent sages there are lakes and streams of pure water as well as the sanctuaries of deities (58)

Siddha (Holy) idols of gods installed by ascetics and forest groves and sanctuaries are there in such abundance that these can not be innumeraed (59)

Thus has been briefly described the extent of Jambudvīpa It is not possible by me to describe it in detail even in hundreds of years (60)

Thus ends Forty sixth Chapter in the First Part of the Āṣṭama Purāṇa
 Samhitā consisting of six thousand verses—46

सूत उवाच ।

जम्बूद्वीपस्य विस्ताराद् द्विगुणेन समन्ततः ।
सवेष्टपित्वा क्षारोदं प्लक्षद्वीपौ ध्रुवस्थितः ॥१॥
प्लक्षद्वीपे च विप्रेन्द्राः सप्तासन् कुलपर्वताः ।
ऋज्यायताः सुपर्वाणः सिद्धसङ्घनिघेविताः ॥२॥
गोमेदः प्रथमस्तेषां द्वितीयश्चन्द्र उच्यते ।
नारदो दुन्दुभिरक्षैश्च सोमश्च ऋषभस्तथा ।
वैभ्राजः सप्तमः प्रोक्तो दक्षगोत्रस्तत्पल्लवः ॥३॥
तत्र वैष्णविगन्धर्वैः सिद्धैश्च भगवानजः ।
दृषास्यते स विश्वात्मा ताक्षी सर्वस्य विश्वसृक् ॥४॥

तेषु पुण्या नमसा नमस्यो व्याययो न च ।
न तत्र पापकर्तारः पुण्या वा कपञ्चन ॥५॥
तेषां नद्यश्च सप्तैव वर्षाणां तु समुद्रगाः ।
तासु ब्रह्मर्षयो नित्यं पितामहमुपासते ॥६॥
अनुत्पत्ता मिश्री चैव विषाया त्रिदिवा कृता ।
अमृताः सुकृता चैव नामतः परिकीर्तिताः ॥७॥
द्युन्नद्यस्त्यसत्यताः सरासि सुबह्व्यपि ।
न चैतेषु पुषावस्या पुरया वै धिरामुषः ॥८॥
आर्याः पुरवारक्षैश्च विवसा भविनस्तथा ।
ब्रह्मसत्रियविद्वद्भ्रातृस्तस्मिन् द्वीपे प्रकीर्तिताः ॥९॥

47

Sūta said : The Dvīpa (insular continent) of Plakṣa, the extent of which is twice that of the Jambūdvīpa has surrounded the ocean of milk (1)

In the Plakṣa continent, O eminent Brāhmanas, there are seven ranges of frontier mountains, all straight and wide, with well marked divisions and dwelt in by multitudes of Siddhas (2)

The first among these (seven ranges of mountains) is Gomeda, the second is called Candra, then come in order Vārada, Dundubhi, Soma, Rṣabha and the seventh named Vaiśvājya, very dear to Brāhmaṇ (3)

There lord Brāhmaṇ, the unborn one, the universe souled omniscient lord witness to all, is propitiated by the gods, sages, gandharvas and seers (4)

In them there are many holy Janapadas. There is neither mental ailment nor physical pain, and none committing any sin there (5)

There are also seven rivers in the seven Vargās flowing in the sea, in which the Brāhmanas daily worship the grand sire (Brāhmaṇ) (6)

They are the Anutaptā, Śikhi Vipāṇī, Tridivā, Kṛtā, Amṛtā and Sukṛtā by name (7)

There are many other famous rivers of inferior magnitude and also many lakes where there is no revolution of the (four) ages, and men live for a long period (8)

The residents there are classified as Aryakṣas, Kurmas, Vaidās and Bhūmas, corresponding severally to the Brāhmanas, Kṣatriyas, Vaiśyas and Śūdras (9)

इज्यते भगवान् सोमो घर्णस्तत्र निवासिभिः ।
 तेषां च सोमसायुज्यं सारूप्यं मुनिपुंगवाः ॥१०॥
 सद्यं घर्मपरा नित्यं नित्यं मुदितमानसाः ।
 पञ्चवर्षसहस्राणि जीवन्ति च निरामयाः ॥११॥
 प्लसद्दोषप्रमाणं तु द्विगुणेन समन्ततः ।
 संवेष्ट्येश्वरसाम्भोधिं शात्मलिः संव्यवस्थितः ॥१२॥
 सप्त घर्षाणि सत्राणि सप्तैव पुत्तपर्वताः ।
 शृङ्गायताः सुपर्वाङ्गः सप्त नद्यश्च सुप्रताः ॥१३॥
 शुमुदश्रोत्रतरुचं च तृतीयश्च यत्नाहवः ।
 द्रोणः कज्जुस्तु महिषः ककुद्गाम् सप्त पर्वताः ॥१४॥
 योनी सौया वितुष्णा च चन्द्रा शुक्ला विमोचनी ।

निवृत्तिरचेति ता नद्यः स्मृता पाषहरा नृणाम् ॥१५॥
 न तेषु विद्यते लोभः क्रोधो वा द्विजसत्तमाः ।
 न चैवास्ति युगावस्था जना जीवन्त्यनामयाः ॥१६॥
 यजन्ति सततं तत्र वर्षा वायुं सनातनम् ।
 तेषां तस्याय सायुज्यं सारूप्यं च तलोकता ॥१७॥
 कपिला बाह्याणाः प्रोक्ता राजानश्चाख्यास्तथा ।
 पोता वंश्याः स्मृताः कृष्णा द्वीपेऽस्मिन् घृष्णा द्विजाः ॥१८॥
 शात्मलस्य तु विस्ताराद् द्विगुणेन समन्ततः ।
 संवेष्ट्य तु सुरोदायिष्यं कुशद्वीपो व्यवस्थितः ॥१९॥
 बिद्मश्च हेमश्च कृत्तिमान् पुष्पयास्तथा ।
 कुशोत्तमो हरिश्चाथ मन्दरः सप्त पर्वताः ॥२०॥

By the castes residing there lord Soma is worshipped, in consequence of which, O eminent ascetics, they acquire the absorption with Soma and the assimilation with Soma (the two forms of salvation). (10)

All (men) of that land are attached to piety, all contented and happy, and all live up to five thousand years, exempt from illness (11)

The Dvīpa (isular continent) of Śālmali is twice the extent of Plākṣadvīpa and it encompasses the Ikṣu juice ocean (12)

There are also seven Vargās (countries) in that continent and seven boundary mountain ranges all straight and even size, O virtuous ones, and also seven rivers. (13)

Kumuda, Unnata, Balhaka, Droṇi, Kanka, Mahiṣ and Kaludān are the seven mountains, while Yoni, Toṣā, Vitrivā, Candrā, Śukla, Vimocanī and Nṛpati are the (seven) rivers the water

of which all cleanse away sins of men. (14, 15)

There is neither avarice nor anger among the people there, O excellent twice-born ones, nor is there the revolution of the (four) Ages, all men live immune from ailments (16)

The various castes there constantly worship the eternal Vāyu, in consequence whereof they gain emancipation in the form of absorption, assimilation and co-existence in the same abode with Vāyu (17)

In this continent the Brāhmanas are tawny in complexion, the kings are purple the Vaiśyas yellow, and, O twice born ones, the Śālmās are dark complexioned (18)

The Kuśa continent, twice in the size of Śālmali entirely encircles the Surā ocean (19)

The seven principal mountain ranges there are Vidruma, Hema, Dvātimān, Puspān, Kuśiṣva, Hari and Mandara (20)

पुतपापा शिवा चैव पवित्रा संमता तथा ।
 विद्युदम्भा मही चेति नद्यस्तत्र जलावहाः ॥२१॥
 अन्वयश्च शतशो विप्रा नद्यो मन्त्रिजलाः शुभाः ।
 तासु ब्रह्माण्मोशनं देवाद्याः पर्युपासते ॥२२॥
 ब्राह्मणा द्रविण्यो विप्राः क्षत्रियाः शुष्मिणस्तथा ।
 वैश्याः स्नेहास्तु मन्त्रेहा गृह्णास्तत्र प्रकीर्तितः ॥२३॥
 सर्वे विज्ञानसंपन्ना मेजादिगुणसमुताः ।
 यथोक्तकारिणः सर्वे सर्वे स्मृतहिते रताः ॥२४॥
 यजन्ति विविधयज्ञैर्ब्रह्माणं परमेष्ठिनम् ।
 तेषां च ब्रह्मायुज्यं सारण्यं च सलोकता ॥२५॥
 कुशाद्वीपस्य विस्ताराद् द्विगुणेन समन्ततः ।
 कौशद्वीपस्ततो द्विधा घेष्टमित्वा धृतोदधिम् ॥२६॥

कौञ्चो वापनकश्चैव तृतीयश्रान्धकारकः ।
 देवावृच्च विविन्दश्च पुण्डरीकस्तथैव च ।
 नाम्ना च तप्तमः शोक्तः पर्वतो दुन्दुभिस्वनः ॥२७॥
 यौरो कुमुद्वती चैव संध्या रात्रिर्मनोजवा ।
 स्वातिश्च पुण्डरीका च नद्यः प्राधान्यतः स्मृताः ॥२८॥
 पुष्कराः पुष्कला घन्यास्तिष्यास्तस्य क्रमेण वै ।
 ब्राह्मणाः क्षत्रिया वैश्याः शूद्राश्चैव द्विजोत्तमाः ॥२९॥
 अर्चयन्ति महादेवं यज्ञदात्मसमाधिभिः ।
 यतोपवासं विविधैर्होमैः स्वाध्यायतर्पणैः ॥३०॥
 तेषां वै कश्यायुज्यं सारण्यं चातिदुर्लभम् ।
 सलोकता च समीप्य जायते तत्प्रसादतः ॥३१॥

The seven rivers flowing with waters there, are Dhutapāpā, Śivā, Pavitrā, Sammatā Vidyut, Ambhā and Mahī. (21)

O Brahmanās, there are also hundreds of sacred rivers full of crystal water, where the gods and others worship the Īśāna Brahman. (22)

The Brāhmanas there, are called, Dravīṇas, the Kṣatriyas Sūsmas, the Vaiśyas Śnehas and O Brāhmanas, the Śūdras are Māndehas. (23)

They are all endowed with knowledge, accomplished with various qualities like comradeship, performers of deeds according to prescriptions, engaged in rendering benefit to all beings and worship Parameṣṭhin Brahman, by the performance of various sacrifices attain the 'Sāyujya' (absorption) Sārūpya, (assimilation) and Sālōkya (co-existence in the same abode) with Brahman. (24, 25)

The sea of Ghyta (clarified butter), O Brahmanas, is encompassed by the Krauñca dvīpa which is twice the size of

Kuśādvīpa in extent (26)

The seven boundry mountain ranges there, are Krauñca, Vāmanaka Andhakāśaka Devāyrt, Vivandā, Pundarika and Dundubhavana. (27)

The principal rivers are denominated as Gauri Kumudvati, Sandhyā Rātri, Manojavā, Khyātri and Puñjarika. (28)

The castes there, O excellent Brāhmanas, are named as Puskalav, Puskaras, Dhanyas and Tisyas corresponding respectively to Brāhmanas, Kṣatriyas, Vaiśyas and Śūdras. (29)

The people of the continent worship Mahādeva through sacrifices charity, Samādhis, observance of vows, fasting, studying the Vedas and offering of libations (of water) to the manes. (30)

By the grace of Rudra they acquire the (three states of emancipation), Sāyujya (absorption), Sārūpya (assimilation) and Sālōkya (co-existence in the same abode) with Rudra. (31)

क्रौञ्चद्वीपस्य विस्ताराद् द्विगुणेन समन्ततः । । तेषां सूर्येण सायुज्यं सामोष्यं च सहस्रता ।
 शाकद्वीपः स्थितो विप्रा आवेष्ट्यदधिसागरम् ॥३२॥ । सत्लोकता च विप्रेन्द्रा जायते तत्प्रसादतः ॥३८॥
 उदयो रवतश्चैव श्यामाकोऽस्तगिरिस्तथा । । शाकद्वीपं समावृत्य क्षीरोदः सागरः स्थितः ।
 आम्बिकेयस्तथा रम्यः केशरी चेति पर्वताः ॥३३॥ । श्वेतद्वीपश्च तन्मध्ये नारायणपरायणाः ॥३९॥
 कुकुमारो कुमारो च नलिनो रेणुका तथा । । तत्र पुण्या जनपदा नानाश्रयसमन्विताः ।
 इक्षुका धेनुका चैव गभस्तिश्चेति निम्नगाः ॥३४॥ । श्वेतास्तत्र नरा नित्यं जायन्ते विष्णुतत्पराः ॥४०॥
 आतां विद्यन्तः सतिलं जीवन्ते सप्त मानवाः । । नाघघो व्याघ्रस्तत्र जराभृशुभयं न च ।
 अनामया ह्यसोकाश्च रागद्वेषविर्जिताः ॥३५॥ । क्रोधलोभविनिर्मुक्ता मायामातसर्पवज्रिताः ॥४१॥
 मगाश्च मगधाश्चैव मानवा मन्दयास्तथा । । नित्यपुष्टा निरातङ्गा दिवानन्द्याश्च भोगिनः ।
 ब्राह्मणाः क्षत्रिया वीर्याः शूद्राश्चान्न क्रमेण तु ॥३६॥ । नारायणपराः सर्वे नारायणपरायणाः ॥४२॥
 यजन्ति सततं देवं सर्वलोकं कृताक्षिणम् । । केचिद् ध्यानपरा नित्यं योगिनः संयतेन्द्रियाः ।
 अतोपयासैर्विधिर्धैर्यदेवं दिवाकरम् ॥३७॥ । केचिज्जपन्ति तस्यैव केचिद् विज्ञानिनोऽपरे ॥४३॥

Śākadvīpa is twice the dimension of Krauñcadvīpa in its extent, and O Brāhmanas, it encompasses the sea of curds (32)

The seven principal mountain ranges there, are Udaya, Raivata, Śyāmaka, Astagiri, Āmbikēya, Rāma and Kēśari (31)

Similarly the (seven) rivers are Sukumāri, Kumārī, Nalinī, Renukā, Ikṣukā, Dhenukā and Gabhasī (34)

Drinking water of these streams people subsist there, exempt from illness, from grief and of desire and enmity (35)

The castes there are Magas, Magadhas, Mānavas and Maudagas corresponding respectively to Brāhmanas, Kṣatriyas, Vaiśyas and Śūdras (36)

They constantly worship the sun god, the overlord of the divinities, the sole witness to the (affairs of the) entire world, through the observance of various vows and fasts. (37)

By the grace of the sun god, O eminent Brāhmanas, they attain the Sāyujya'. (37)

'Sūrūpa' and 'Śilokya' (stages of emancipation) with the Sun god (38)

Śākadvīpa is encircled by the sea of milk in the middle of it is situated the Śvetadvīpa (the white island), where there are holy communities devoted to Viṣṇu and endowed with various wonderful qualities; the men of that land are born white and are adherents of Viṣṇu (39, 40)

There are neither mental pain nor physical ailments there, nor the fear of old age and death, the people there are free from passion and greed, exempt from insatiation and malice, they are perpetually thriving, free from anxiety, enjoying perpetual bliss and pleasures, all of them resemble Nārāyaṇa himself and are devoted to Nārāyaṇa (41, 42)

Among them some are, Yogins of subdued senses, perpetually intent on contemplation, others engaged in repeating the holy names or practising penance, while some others occupied in the acquisition of knowledge (43)

अन्ये निर्बीजयोगेन ब्रह्मभावेन भाविता ।
 ध्यायन्ति तत् पर व्योम यामुदेव पर पदम् ॥४४॥
 एकान्तिनो निरात्मन्वा महाभागवता परे ।
 पश्यन्ति परम ब्रह्म विष्णुवाक्य तमस पर ॥४५॥
 सर्वे चतुर्भुजाकाराः शङ्खचक्रगदाधरा ।
 सुपोतवाससा सर्वे श्रीवत्साङ्घितवस्त्रा ॥४६॥
 अन्ये महेश्वरपरास्त्रिपुण्ड्राङ्घ्रितमस्तका ।
 स्वद्योगोद्भूतकिरणा महापद्मवाहना ॥४७॥
 सर्वशक्तिसमायुक्ता नित्यानन्दाश्च निमन्त्रा ।
 वसन्ति तत्र पुरुषा विष्णोरन्तरचारिण ॥४८॥
 तत्र नारायणस्याम्बद् बुधैर्दुरतिक्रमम् ।
 नारायण नाम पुर व्यासाद्यैरुपशोभितम् ॥४९॥

Some others, engrossed in the spirit of Brahman contemplate desecrated on the Eternal Vasudeva the Sky, the Supreme goal (44)

There are still others, ardent adherents of the lord (Visnu), who solely depend on him, supportless ones who perceive that supreme spirit named as Visnu who is beyond all gloom (45)

They are all four armed, wielders of the conch, discus and club, wearing yellow robes and with a Śrīvatsa (tuft of hair) on their chest (46)

Others, adherents of Mahesvara, marked with the 'tripundra' (three lines on the forehead marked by ashes) having lustre born of their own yoga and who ride on big Garuḍas (birds) (47)

All men who live there are endowed with all power, enjoying perpetual bliss pure, abiding in the heart of Visnu (48)

There is also a township of Nārāyaṇa bearing the name Nārāyaṇa inaccessible

हेमप्रकारसमुत्त स्फाटिकमण्डपैर्युतम् ।
 प्रभातहस्तकलिल दुरगर्घ्यं सुशोभनम् ।
 हर्म्यप्राकारसमुत्तमद्वालकतमाकुतम् ॥५०॥
 हेमगोपुरसाहसैर्नानारत्नोपशोभितं ।
 शुभ्रास्तरणसमुत्त विचित्रं समलकृतम् ॥५१॥
 नन्दनैर्विष्णुपाकारैः स्रवन्तोमित्र शोभितम् ।
 सरोमि सर्वतो युक्त योगावेणुनिनादितम् ॥५२॥
 पताकाभिर्विचित्राभिरनेकभिश्च शोभितम् ।
 धोयोमि सर्वतो युक्त सोपानं रत्नमूर्धितं ॥५३॥
 नारीशतसहस्रहय दिध्यग्रेयसमन्वितम् ।
 हसकारण्डयाकीर्णं चक्रवाकोपशोभितम् ।
 चतुर्दरिद्रमनौषण्यमगम्य देवविद्विषाम् ॥५४॥

and unaccessible by others embellished with buildings fitted with a rampart made of gold and furnished with halls built of rock crystal of a thousand lustre blended together, unapproachable and lovely and is full of mansions, palaces and buildings (49-50)

It is adorned with thousand of golden gateways studded with various gems and covered over with white covering delightful and of various shapes and beautified by springs. It is furnished with lakes on all sides and reverberating with the sounds of flutes and lyres (51, 52)

Embellished by many and various banners, it has avenues on all sides and is furnished with stairs adorned with jewellery (53)

It is rich with a thousand women and is resounded with divine melodies, is full of swans and ducks and ornamented by Cakraśākas fitted with four doorways incomparable and unaccessible to the demons (foes of gods) (54)

तत्र तत्राभार सङ्घर्षेनैवाद्भ्युत्पन्नोभितम् ।
 नानागीतविधानमैर्देवानामपि दुर्लभम् ॥१२५॥
 नानाविलाससपन्ने कामुकैरतिकोमलम् ।
 प्रभूतचन्द्रवदनैर्नूपुरारावसयुते ॥१२६॥
 द्विपत्तिमते सुखिन्वोष्ठैर्बालमुग्धपृष्ठेक्षणे ।
 लशेषविभवोपेतैर्भूपितैस्तनुमध्यमे ॥१२७॥
 सुराजहसचलने मुषेपैर्मधुरस्वां ।
 सत्तापासापकुशसैर्दिग्धामरणभूषितं ॥१२८॥
 स्तम्भभारयिनश्चेष्टा यदपूर्णतलोच्चरं ।
 नानावर्णविचित्राङ्गैर्दत्ताभोगरतिप्रियं ॥१२९॥
 प्रफुल्लकुसुमोद्यानैरितश्चेत्तश्च शोभितम् ।
 अक्षरप्रेमगुण सुदृढमनस्य त्रिदशैरपि ॥१३०॥

धीमत्यवित्र देवस्य श्रोपतेरमतीतम् ।
 तस्य मध्येऽतितेजस्कमुच्चप्राकारतोरणम् ॥१३१॥
 स्थानं तद् वंशव दिव्य योगिनामपि दुर्लभम् ।
 तन्मध्ये भगवानेक पुण्डरीकदलद्युति ।
 सेतेशेषजगत्सूति शेषाहितयने हरि ॥१३२॥
 विचिन्त्यमानो योगीन्द्रं सनन्दनपुरोगमं ।
 स्वात्मानन्वामृत पीत्वा पर तप्त तमस परम ॥१३३॥
 सुपोतवसनोऽग्रतो महामाधो महाभुज ।
 शीरोदकन्यथा नित्य गृहीतचरणद्वय ॥१३४॥
 सा च देवी जगदन्ता पादमूले हरिप्रिया ।
 समास्ते तन्मना नित्य पीत्वा नारायणामृतम् ॥१३५॥
 न तत्राधामिका यान्ति न च देवान्तराधया ।

It is adorned at various places by groups of dancing nymphs, proficient in the demonstration of various music scarcely available even to the gods, adepts in various amorous pastimes, extremely delicate libidinous possessed of faces resembling the full moon emitting sounds of the tinkling of anklets, exhibiting a slight smile with lips resembling excellent bimba* fruits possessed of eyes like those of a fascinated fawn of infinite wealth graced with slender waists with gait resembling that of the excellent swan, beautifully attired, sweet voiced skilful in address adorned with lovely ornaments stooping with the weight of breasts with eyes rolling under the influence of liquor, with limbs made wondrous through various dyes, fond of enjoyments and amorous pleasures and also decorated here and there with gardens abounding in blooming flowers possessed of innumerable qualities, pure, lovely, sacred and inaccessible even to the gods (55-60)

Inside that is situated that graceful holy seat of Vishnu the lord of Śrī of infinite might fitted with lofty walls and gateways and bestower of fulfilment to the Yogins In it lies Hari the sole lord radiant as the petals of a lotus the origin of the entire universe over the Śesha serpent as his couch (61, 62)

He lies there beyond all glooms, being contemplated upon by the eminent Yogins headed by Sanandana by drinking the nectar of self communication (63)

Yellow robed endless the great deluder, the long armed lord lies there with his two feet always grasped by (Lakṣmī) the offspring of the Kṣīra ocean (64)

The goddess (Lakṣmī) worshipp'd by the world beloved of Hari, always abides there at his feet with heart devoted to him, by drinking the nectar that is Nārāyaṇa (65)

Neither can the impious go there nor can these whose abode is other than that

वकुण्ठं नाम तत् स्थानं त्रिदशैरपि वन्दितम् ॥६६॥

न भेदः भवति प्रज्ञा कृत्स्नशस्तत्रिरूप्ये ।

एतावच्छब्दते यत्तु नारायणपुरं हि तत् ॥६७॥

स एव परमं ब्रह्म वासुदेवः सनातनः ।

इति नारायणः श्रीमान् मायया मोहयन्जगत् ॥६८॥

नारायणादिदं जगत् तस्मिन्नेव व्यवस्थितम् ।

तमेवाभ्येति कल्पान्ते स एव परमा गतिः ॥६९॥

इति श्रीकूर्मपुराणे षट्साहस्रका सद्दिवापां पूर्वविभागो सप्तचरारिखोऽध्यायः ॥८॥

४८

सूत उवाच ।

दाक्षद्वीपस्य विस्ताराद् द्विगुणेन व्यवस्थितः ।

क्षीरार्णवं समावृत्य द्वीपः पुष्करसंवृतः ॥१॥

एक एवात्र विप्रेन्द्राः पर्वतो मानसोत्तरः ।

योजनाना सहस्राणि सार्धं पञ्चासद्विष्णुः ।

सावरेव च विस्तीर्णः सर्वतः परिमण्डलः ॥२॥

स एव द्वीपः पश्चाद्धं मानसोत्तरसंज्ञितः ।

एक एव महासानुः संनिवेशाद् द्विधा कृतः ॥३॥

तस्मिन् द्वीपे स्मृतो द्वौ तु पुण्यौ जनपदौ शुभौ ।

अपरो मानसस्याथ पर्वतस्यानुमण्डलौ ।

महाबल स्मृतं वर्यं धातकीक्षण्डमेव च ॥४॥

one, Vāsudeva, the graceful Nārāyaṇa, who lies there deluding the world with his illusion (68)

This world is born of Nārāyaṇa, is maintained in him and would merge into him at the end of the Age, He is the highest goal (69)

of the god (Viṣṇu), that seat is termed as Vaiṣṇuntha, adored even by the gods (66)

My wisdom fails me in describing it in its entirety; I am able only to state that it is the seat of Nārāyaṇa (67)

He is the supreme spirit, the Eternal

Thus ends Forty seventh Chapter in the First Part of the Kūrma Purana Samhita consisting of six thousand verses—47

48

Sūta said : the Kṣīrodr ocean (sea of milk) is encompassed by the 'dvīpa' called Puṣkara which is twice the size of Sakadvīpa in extent (1)

There is only one mountain range there, O eminent Brāhmanas, named Mānasottara, which is fifty and half thousand yojanas in height, and as many yojanas in its breadth. Half of the continent

is known as Mānasottara. Though one only, the dvīpa is divided into two (parts) on account of its situation (2,3)

In that continent there are two sacred divisions which are of a circular form like the Manasa mountain (which separates them). These two Varsas are named as Mahāvīṣṭa Varsa and Dhātakīkhaṇḍa (4)

स्वावृक्षेनोदधिना पुष्करः परिवारितः ।
तस्मिन् द्वीपे महावृक्षो न्यग्रोधोऽमरपूजितः ॥१५॥
तस्मिन् निवसति ब्रह्मा विश्वात्मा विश्वभावनः ।
तत्रैव पुनिशार्दूताः शिवनारायणालयः ॥१६॥
वसत्यत्र महादेवो हरोऽहंहरिरव्ययः ।
संपूजयमानो ब्रह्माद्यैः कुमारैश्च योनिभिः ।
गन्धर्वैः किन्नरैर्यक्षैरोम्भरैः कृष्णपिङ्गलैः ॥१७॥
स्वस्थास्त्र प्रजाः सर्वा ब्रह्मणा सद्गुणस्थिताः ।
विरामया विशोकाश्च रागद्वेषविर्गजिताः ॥१८॥
सत्त्वानुते न तत्रास्ता नोत्तमाधममध्यमाः ।
न वर्णाधमधर्माश्च न नद्यो न च पर्वताः ॥१९॥
परेण पुष्करस्याथ समावृत्य स्थितो महान् ।

The continent of Puskara is surrounded by the sea of sweet water. A great Nyagrodha tree (figus indica) worshipped by the gods grows in that dvīpa, which is the special abode of world-souled Brahmā, the creator of the world. In that very place, O foremost of ascetics, there is the abode of Śiva and Nārāyaṇa where the great lord Hara as well as the Imperishable Hari live in union. There they abide, the Master in union, dark and tawny in complexion, adored by Brahma and others, Yogins, headed by Kumāra, by Gandharvas, Kinnaras and Yaksas (5-7)

All men there, are healthy, as lustrous as Brahmā, free from disease, and exempt from grief, and untroubled by anger or affection (8)

There is neither truth nor falsehood there, nor any difference of good, bad or indifferent, nor the divisions of Varna (caste) or Āśrama (stages of life), nor even rivers or mountains (9)

Beyond Puṣkara, (the last of the seven

स्वावृक्षसमुद्रस्तु समन्ताद् दिवसत्तमाः ॥१०॥
परेण तस्य महतो वृक्षते लोकसंस्थितिः ।
काञ्चनो दिगुणा भूमिः सत्वा चैव शिलोपमा ॥११॥
तस्याः परेण शैलस्तु मर्यादात्मात्ममण्डलः ।
प्रकाशप्रकाशश्च लोकालोकः ॥ उच्यते ॥१२॥
योजनाना सहस्राणि दश तस्योच्छ्रयः स्मृतः ।
तावन्नेव च विस्तारो लोकालोको महागिरिः ॥१३॥
समावृत्य तु स शैल सर्वतो ये तमः स्थितम् ।
तमश्चाण्डकटाहेन समन्ताद् परिवेष्टितम् ॥१४॥
एते सप्त महालोकाः पातस्ताः सप्त कीर्तिताः ।
ब्रह्माण्डस्यैव विस्तारः संक्षेपेण ममोक्तिः ॥१५॥
अण्डानामोदुशानां तु कोट्यो जेवाः सहस्रशः ।
सर्वगत्वात् प्रधानस्य कारणस्याव्ययात्मनः ॥१६॥

continents). O excellent twice born ones, stands the great sea of sweet water, is encompassing from all the sides. (10)

Beyond that sea of sweet water is a region of twice its extent where the land is of gold and the whole of it is rock-like (11)

Beyond that is the mountain which is the limit of the (rays of the) solar orb, it is partly illumined and partly dark and is known as the Lokāloka mountain (12)

The vast Lokāloka mountain is ten thousand yojanas in height, and as many in breadth. (13)

Beyond it perpetual darkness invests the mountain all around, which darkness is again encompassed by the shell of egg (14)

Thus the seven continents and the seven nether regions have been described, and the entire extent of the universe has been briefly described by me. (15)

There are thousands and crores of such eggs, due to the omnipresence of

अण्डेष्वेतेषु सर्वेषु भुवनानि चतुर्दश ।
 तत्र तत्र चतुर्वक्त्रा रद्रा नारायणादयः ॥१७॥
 दशोत्तरमर्धकमण्डावरणसप्तकम् ।
 समन्तात् संस्थितं विप्रा यत्र यान्ति मनीषिणः ॥१८॥
 अनन्तमेकमव्यक्तमनादिनिघर्षं महत् ।
 अतोऽयं वर्तते सर्वं जगत् प्रकृतिरक्षरम् ॥१९॥
 अनन्तत्वमनन्तस्य यतः संस्था न विद्यते ।
 तदव्यक्तमिति ज्ञेयं तद् ब्रह्म परमं पवम् ॥२०॥
 अलम् एष सर्वत्र सर्वस्थानेषु पठ्यते ।

तस्य पूर्वं स्यादव्युक्तं यत्तन्माहात्म्यमव्ययम् ॥२१॥
 गतः स एष सर्वत्र सर्वस्थानेषु वर्तते ।
 भूमौ रसातले चैव आकाशे पवनेऽनले ।
 अर्णवेषु च सर्वेषु दिवि चैव न सशयः ॥२२॥
 तया तमसि सत्त्वे च एष एव महाद्युतिः ।
 अवेकया विभक्ताङ्गः क्रीडते पुरुषोत्तमः ॥२३॥
 माहेश्वरः परोऽव्यक्तादव्यक्तसंभवम् ।
 अण्डाद् ब्रह्मा सन्मुत्पन्नस्तेन सृष्टमिदं जगत् ॥२४॥

इति श्रीभूर्गपुत्रणे पद्मसाहस्रकां संहितायां पूर्वविभागे अष्टचत्वारिंशोऽध्यायः ॥४८॥

Pradhāna, the essential cause, the imperishable (Primordial) soul. (16)

In all these eggs there are fourteen worlds, and in all of them there are Brahmā, Rudra, Nārāyaṇa and others (17)

The seven outer spheres of the egg are each ten times in extent of the preceding ones, and, O Brāhmaṇas, only the wise can go there. (18)

The infinite, sole, unmanifest supreme spirit (Prakṛti), having neither beginning nor death, the imperishable one, abides beyond the entire cosmos. (19)

Since it is innumerable, it is endless, and that unmanifest spirit is to be known as Brahman the supreme seat. (20)

It is always and everywhere spoken of as infinite; and its imperishable glory has been extolled earlier by me also (21)

He is omniscient, and it abides everywhere on the earth as well as the nether world, in the sky, on the wind as well as in fire. The highly effulgent one abides also in all oceans, as also in heaven, in gloom (tamas) as well as in virtue (sattva) there is no doubt about that. The Supreme Male (Puruṣottama) sports with various forms (in all substances). (22, 23)

Maheśvara is even beyond that unmanifest spirit from which has sprung the Egg, from which Egg again is born Brahmā by whom this world has been created. (24)

Thus ends Forty eighth Chapter in the First Part of the Kūrma Purāṇa
 Sāhita consisting of six thousand verses—48.

शृणुय ऊचुः ।

अतोतामागतानीह ग्रानि मन्वन्तराणि तु ।
तानि त्व कथयास्माक व्यासाराच द्वापरे युगे ॥१॥
वैदराणाप्रणयन् देवदेवस्य धीमत् ।
तथावतारान् धर्माधिपेशानस्य कतो युगे ॥२॥
कियन्तो देवदेवस्य शिष्या कतिपुणेषु वै ।
एतत् सर्वं सनासेन श्रुतं बहूमिहार्हसि ॥३॥

सूत उवाच ।

मनु स्वायम्भुव पूर्वं तत् स्वरोचिषो मनु ।
उत्तमस्तमस्रबंधं रवतश्राक्षुयस्तथा ॥४॥
पठेते मनबोऽतीता साप्रत तु रये सुत ।

वैवस्वतोऽयं यस्यैतत् सप्तमं वर्ततेऽन्तरम् ॥५॥
स्वायम्भुव तु कथितं कल्पादावन्तरं मया ।
अत ऊर्ध्वं त्रिबोधध्वं मनो स्वरोचिषस्य तु ॥६॥
पारावताराच तुषिता देवा स्वरोचिषेऽन्तरे ।
विपरिचित्राय देवेन्द्रो बभूवामुरत्नवान् ॥७॥
ऊर्ध्वस्तम्भस्तथा प्राणो दान्तोऽयं वृषभस्तथा ।
तिमिरस्वार्धरोधाराच सप्त सप्तर्षयोऽभवन् ॥८॥
चंद्रकिपुण्याद्याश्च सुता स्वरोचिषस्य तु ।
द्वितीयमेतदाख्यातमन्तरं भृशं चोत्तरम् ॥९॥
तृतीयेऽप्यन्तरे विप्रा उत्तमो नाम वै मनु ।
शुक्राग्निसत्र्य देवेन्द्रो बभूवामिन्द्रकर्मण ॥१०॥

The sages said Do please enlighten us about the Manvantaras (Ages) that had been and which are to come and also about the Vyāsas (compilers) of the Dvāpara Age (1)

And also about the composition of the subdivisions (Śakhas) of the Vedas and of the incarnations of wise Isana, the lord of the gods, for re-establishment of virtue in the Kali Age (2)

How many are the disciples of the lord of the gods even in the Kali Age O Sūta, do please tell us briefly all about the same (3)

Sūta said At first the period of Svāyambhuva Manu, thereafter those of Svarocīṣa, Uttama, Tāmasa Rāvata and Cakṣuṣa these six Manus, have passed and now the seventh, period of Varasvata son of the sun, is passing (4,5)

The period of Svāyambhuva Manu at the beginning of the Age has already been described by me, listen thereafter to the account of the period of Svarocīṣa Manu (6)

In the Svarocīṣa Manvantara, the Paravata Tustas were the deities while named Vipascit subduer of the demons was the lord of gods (Indra) (7)

Draja, Stambha, Prana, Danta Vṛṣabha Tīmira and Arvarivān were the Saptarṣis (seven sages) (Ursa Major) (8)

Svarocīṣa Manu had Caitra, Kith purusa and others as his sons, thus has been described the second Manvantara, now listen to the next Manvantara of Uttama (9)

In the third period O Brāhmanas, Uttama was the Manu Sufānti the extirpator of foes, was the head of the gods (Indra) in this period (10)

सुधामानस्तथा सत्या शिवाश्चाथ प्रतर्दना ।
 वसवर्त्तिनश्च पञ्चैते गणा द्वादशका स्मृता ॥११॥
 रजोर्ध्वश्चोर्ध्वयाहुश्च सत्त्वान्नान्यस्तथा ।
 सुतपा शुक्र इत्येते सप्त सप्तर्षयोऽभवन् ॥१२॥
 तामसस्यान्तरे देवा सुरा बाह्व्यस्तथा ।
 सत्याश्च सुधियश्चैव सप्तविंशतिका गणा ॥१३॥
 शिविरिन्द्रस्तयेवासौक्ष्म्यजोपतक्षणा ।
 बभूव शक्रे भक्तो महादेवाचने रत ॥१४॥
 ज्योतिर्धर्मा पृथु काश्यश्चैत्रोऽश्विनंकस्तथा ।
 पीवरस्सद्युष्यो ह्येते सप्त तत्रापि चान्तरे ॥१५॥
 पञ्चमे चापि विप्रेणा रं वतो नाम नामत ।
 समुर्वसुश्च तत्रेन्द्रो बभूवासुरमर्वन ॥१६॥

अमितामा मूतरया वैकुण्ठा स्वच्छमेवस ।
 एते देवगणास्तत्र चतुर्विंश चतुर्विंश ॥१७॥
 हिरण्यरोमा वेदधीरुर्ध्वबाहुस्तथैव च ।
 येदबाहु सुयामा च पर्जन्याश्च महामुनि ।
 एते सप्तर्षयो विप्रास्तयासन् रं वतेऽन्तरे ॥१८॥
 स्वरोचिषश्चोत्तमश्च तामसो रं वतस्तथा ।
 त्रिपञ्चतान्वया ह्येते चत्वारो मनव स्मृता ॥१९॥
 पञ्च मन्वन्तरे चासीस्त्रिधापस्तु मनुजिना ।
 मनोजवस्तथैवैन्द्रो देवानपि निबोधत ॥२०॥
 जाया प्रसूता भाग्याश्च पृथुगाश्च दिवौकत ।
 महानुभावा सैष्यश्च पञ्चैते ह्यष्टका गणा ॥२१॥
 सुषेधा विरजाश्चैव हविष्मानुत्तमो मधु ।
 अतिनाम्ना सहिष्णुश्च सप्तासन्नृपम शुभा ॥२२॥

Sudhamans Satyas Śivas, Priyadar-
 danas and Vasavartins, these were the
 five classes of divinities consisting of
 twelve Ganas (11)

Rajordhiva, Ūrdhvaabahu Sabala,
 Anaya, Sutapas and Śakra were the seven
 sages (12)

In the Tamasa Manvantara there
 were twenty seven classes of divinities
 known as Suras Vaharayas, Satyas and
 Sudhis (13)

Sibi was the Indra the performer of a
 hundred sacrifices, he was a devotee of
 Śaṅkhara, engaged in the worship of
 Mahādeva (14)

In this Manvantara Jyotirdharmā,
 Pṛithu, Kāvya, Cūtra Agni, Vanika
 and Pivara were the seven sages (15)

In the fifth Manvantara, O eminent
 Brāhmanas the Manu was Raivata by
 name, while Vasu became the Indra
 exterminator of the demons (16)

Amutabhās Bhutarnyas, Vairukṣas
 were the gods and they were divided into
 fourteen classes each (17)

Hiranyaroman Vedasri, Ūrdhvaabahu,
 Vedabāhu, Sudhamā and the great sage
 Paṇanya were the seven sages in the
 Raivata period, O Brāhmanas (18)

Svārocīṣa Uttama Tāmasa and Rai-
 vata these four Manus are descendants
 of Priyavrata (19)

In the sixth Manvantara O twice-
 born ones, Cākṣuṣa was the Manu,
 and Manojaya was the Indra Regarding
 the gods listen (20)

Ācyaś Prasūta, Bhāvyaś Pṛithuś
 and Lekhaś were the five classes of noble
 deities each of which consisted of eight
 Ganas (21)

Sumedhīś, Virajaś Haviṣmān
 Uttama Madhu, Atmānā and Sahyā
 were the seven virtuous sages (22)

शिवस्वत सुतो विप्रा आदिवैवो महाद्युति ।
मनु स वत्तते धीमान् सप्रत सप्तमेऽन्तरे ॥२३॥
आदित्या वसवो रुद्रा देवास्तत्र मरुदगणा ।
पुरंदरस्तप्येन्द्रो बभूव परवीरहा ॥२४॥
वसिष्ठ कश्यपश्चात्रिर्जमदग्निरथ गौतम ।
विश्वामित्रो भरद्वाज सप्त सप्तपयोऽभवन् ॥२५॥
विष्णुशक्तिरनौमन्या सख्योद्विक्ता स्थिता स्थितौ ।
तदशभूता राजान् सर्वे च त्रिविधोक्त ॥२६॥
स्वायम्भुवेऽन्तरे पूर्वमाकूत्वा मानस सुत ।
हृषे प्रजापतेर्यज्ञस्तदशोनाभयद द्विजा ॥२७॥
तत पुनरसौ देव प्राप्ते त्वारोचियेऽन्तरे ।
दुषिताया समुत्पन्नस्तुतिं सह वैवर्त ॥२८॥

औत्तमेऽप्यन्तरे विष्णु सत्यं सह सुरोत्तमं ।
सत्यायामभवत् सत्य सत्यरूपो जनादनं ॥२९॥
तामसस्यान्तरे चैव सप्राप्ते पुनरेव हि ।
हर्षया हरिर्भिवैवंहंरिरेवासमद्वरि ॥३०॥
रैवतेऽप्यन्तरे चैव समूत्वा मानसोऽभवत् ।
समूतो मानसै सादं देवै सह महाद्युति ॥३१॥
चाक्षुषेऽप्यन्तरे चैव वंशुष्ठ पुरुषोत्तम ।
विकुण्ठायामसौ जज्ञे वंशुष्ठैर्देवै सह ॥३२॥
मन्वन्तरेऽन सप्राप्ते तया वंशस्वतेऽन्तरे ।
यामन कश्यपाद् विष्णुरदित्या सबभूव ह ॥३३॥
त्रिभि कर्भेरिर्मांलोकाञ्जित्वा येन महात्मना ।
पुरवराय ब्रह्मोपय दत्त निहत्कण्टकम् ॥३४॥

Now O Brahmanas, the illustrious and wise son of Vivasvat the sun god is the Manu Śraddhadeva in the seventh Manvantara of the present times (23)

In this present period, Ādityas Vasus Rudras and Maruts are the deities while Purandara the vanquisher of the enemies is the Indra (24)

Vasistha Kasyapa Atri Jamadagni Gautama, Visvamitra and Bharadvaja are the seven sages (25)

In this period the incomparable energy of Vishnu, invested with the quality of virtue is established for the maintenance (of the world) All the kings as well as all the gods are born of his portion (26)

In the Svayambhuva manvantara in the past, O twice born ones the progenitor Ruci begot a mind born son Yajña in Ākūti from His portion (27)

Again in the Svarocasa Manvantra the same lord (Vishnu) was born in Tusita together with the Tusita deities (28)

In the Uttama Manvantara, the excellent god Vishnu Janardana, the embodiment of the truth, was born as Satya in Satya together with the Satya (gods) (29)

In the Tamasa Manvantra, the lord Hari was born as Hari in Harya together with the Hari deities (30)

In the Raivata Manvantara, the highly effulgent Hari was born as Manasa in Sambhuti together with the Manasa divinities (31)

In the Cakusa Manvantara the lord Purusottama was born as Vaikuntha in Vikuntha together with the Vaikuntha divinities (32)

In this Vivasvata Manvantara Vishnu was born of Kasyapa as Aditi as Vamana (33)

Winning the three worlds with his three steps this high souled lord gave in to Indra the triple world bereft of all obstacles (34)

इत्येतास्तनवस्तस्य सप्त मन्वन्तरेषु वै ।
 सप्त चैवाभवन् विप्रा यामि सरसिता प्रजा ॥३५॥
 यस्माद् विष्टमिदं कृत्स्नं वामनेन महात्मना ।
 तस्मात् सर्वं स्मृतो विष्णुविशेर्द्धातो प्रवेशनात् ॥३६॥
 एष सर्वं सृजत्यदो पाति हन्ति च केशव ।
 मृतान्तरात्मा भगवान् नारायण इति श्रुति ॥३७॥
 एकागेन जगत् सर्वं व्याप्य नारायण स्थित ।
 चतुर्धा सत्स्थितो ध्यायो सगुणो निर्गुणोऽपि च ॥३८॥
 एका भगवतो मूर्तिर्जनरूपा शिवात्मता ।
 वामुदेवाभिधाना सा गुणातीता सुनिष्कला ॥३९॥
 द्वितीया कालसत्तात्म्या तामसी शेषसत्तिता ।
 निहन्ति सकलं चात्ते वैष्णवी परमा तनु ॥४०॥

Thus, O Brahmanas the lord manifested himself in the seven Manvantaras in seven forms through which the people were protected (35)

Since this entire world was entered by the high souled Vāmana therefore he is called by all as Viṣṇu due to the root 'Viś' (to enter) involved therein (36)

This lord Narayana the innermost soul of all beings Keshava, creates in the beginning then preserves and ultimately annihilates, so over the Vedas (37)

By one portion of his self, Nārāyaṇa pervaded the entire world, though he has four forms, is all pervasive is possessed of attributes as well as devoid of them (38)

The first form of the lord is the blessed stainless embodiment of knowledge named as Vāsudeva which is beyond all attributes and absolutely indivisible (39)

The second invested with 'tamas' form named as Kāla is termed as Śeṣa, this supreme form of Viṣṇu is the annihilator of all in the end (40)

सत्योदित्वा तर्षवान्या प्रद्युम्नेति च सजिता ।
 जगत् स्थापयते सर्वं स विष्णु प्रकृतिर्ध्रुवा ॥४१॥
 चतुर्यो वामुदेवस्य मूर्तिर्बाह्योति सजिता ।
 राजसो चानिरुद्धाख्या प्रद्युम्न सृष्टिकारिका ॥४२॥
 य स्वपितृक्षित भूत्वा प्रद्युम्नेन सह प्रभु ।
 नारायणारयो ब्रह्माप्सो प्रवासर्वं करोति स ॥४३॥
 या सा नारायणतनु प्रद्युम्नाख्या मुनीश्वरा ।
 तथा समोद्देष्ट विष्णु सदेवासुरमानुषम् ॥४४॥
 संव सर्वव्यवसृति प्रकृति परिकोक्षिता ।
 वामुदेवो ह्यनन्तात्मा केवलो निर्गुणो हरि ॥४५॥
 प्रधानं पुरुष कालस्तत्त्वत्रयमनुत्तमम् ।
 वामुदेवात्मकं नित्यमेतद्विज्ञाय मुच्यते ॥४६॥

The third form named as Pradyumna is invested with the quality of 'sattva' (virtue), it establishes the entire universe and is the eternal nature of Viṣṇu (41)

The fourth form of Vāsudeva named as Brahmā is invested with the quality of 'rajas' and is termed as Aniruddha Pradyumna it is producer (42)

The lord who after annihilating the entire universe sleeps in company with Pradyumna = Brahmā named as Nārāyaṇa, it is he who propagates the progeny (43)

It is by that holy person of Nārāyaṇa, termed as Pradyumna, that the world together with gods men and demons is cast under a spell (44)

Vāsudeva of infinite soul absolute Hari devoid of attributes, is said to be the sole creator of the universe the Prakṛti (the immanent will of the supreme spirit) (45)

He is the Pradhāna (the Supreme Spirit) the Puruṣa (the soul), the Kāla (god of death) and the three excellent

एकं चेदं चतुष्पादं चतुर्धा पुनरच्युतः ।
विभेदं वासुदेवोऽसी प्रबुधो हरिरव्ययः ॥४७॥
कृष्णद्वैपायनो व्यासो विष्णुर्नारायणः स्वयम् ।
अपान्तरतमाः पूर्वं स्वेच्छया ह्यभयद्वरिः ॥४८॥

अनाद्यन्तं परं ब्रह्म न देवा नर्षयो विदुः ।
एकोऽयं वेद भगवान् व्यासो नारायणः प्रभुः ॥४९॥
इत्येतद् विष्णुमाहात्म्यमुक्तं श्री मुनिपुत्राः ।
एतत् सत्यं पुनः सत्यमेव ज्ञात्वा न मुह्यति ॥५०॥

इति श्रीभूमपुत्रणे षट्सहस्रं संहितायां पूर्वविभागे एकोनपञ्चाशोऽध्यायः ॥४९॥

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सूत उवाच ।

अस्मिन् मन्यन्तरे पूर्वं यत्तमाने महान् विभुः ।
द्वापरे प्रथमे व्यासो भनुः स्वायम्भुवो मतः ॥१॥
श्रितेऽब्रह्मधा वेदं नियोगाद् ब्रह्मणः प्रभो ।
द्वितीये द्वापरे चैव वेदव्यासः प्रजापतिः ॥२॥

realities in the form of the eternal Vāsu
deva, one who acquires this knowledge is
liberated (from the bondage of mundane
existence) (46)

This lord Vāsudeva, Acyuta, Prad-
yuman, Hari has divided one Veda con-
sisting of four feet into four parts (47)

Visnu, Nārāyaṇa, Hari, himself, of
his own accord, incarnated as Kṛṣṇa-
dvaipāyana, Vyāsa, free from ignorance

तृतीये चोशनसो व्यासश्चतुर्थे स्याद् बृहस्पतिः ।
सक्लिता एवमेव व्यासः पठेत् सृष्टुः प्रकीर्तितः ॥३॥
सप्तमे च तथैवेश्वरो बसिष्ठश्चाष्टमे मतः ।
सारस्वतश्च नवमे त्रिधाया दशमे स्मृतः ॥४॥

of the soul (40)

Neither the gods nor the sages know
fully the beginningless and endless
Spirit It is only the lord Vyāsa, Nārā-
yana, the Master, who knows it in
full (49)

Thus has been expounded to you the
glory of Visnu, O excellent ascetic, it is
true and true again, one who knows it
does not fall into any delusion (50)

Thus ends Forty ninth Chapter in the First Part of the Kārma Purāna
Sāhita consisting of six thousand verses 49

50

Sūta said In the present Manvantara,
during the first Dvāpara Age, the cele-
brated lord Svāyambhuva Manu became
the Vyāsa (1)

On the advice of lord Brahmā he
divided the Vedas into many divisions,
In the second Dvāpara Age, Prajāpati
became the Vyāsa. (2)

In the third, Uśanas became the
Vyāsa, while Bṛhaspati in the fourth,
Savitā in the fifth and Mṛtyu, the Vyāsa
in the sixth (Dvāpara Age) (3)

In the seventh (Dvāpara), Indra
became the Vyāsa, Vauṣṭha in the eighth,
in the ninth Śārasvata and Tridhāman
in the tenth (4)

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एकादशे तु त्रिवृष शततेजोस्तत पर ।
 त्रयोदशे तथा धर्मस्तरक्षुस्तु चतुर्विंशे ॥१॥
 व्यासनिर्वै पञ्चदशे षोडशे तु धनञ्जय ।
 कृतजय सप्तदशे ह्यष्टादशे अतनय ॥६॥
 ततो व्यासो भरद्वाजस्तस्मादुर्ध्वं तु गौतम ।
 राजध्यायार्चकविंशस्तस्माच्छुद्धमायण पर ॥७॥
 तृणचिन्दुस्त्रयोविंशे घात्मोक्तिस्तत्पर स्मृत ।
 पञ्चविंशे तथा शक्ति पर्विंशे तु परारार ॥८॥
 सप्तविंशे तदा व्यासो जातूकणो महामुनि ।
 अष्टाविंशे पुन प्राप्ते ह्यस्मिन् वेदापरे द्विजा ।
 पराशरस्तुतो व्यास कृष्णहंसायनोऽभवत् ॥९॥
 स एव सर्ववेदानां पुराणानां प्रवसक ।
 पारारार्यो महायोगो कृष्णद्वैपायनो हरि ॥१०॥

In the eleventh (Dvāpara) Trivṛṣa became the Vyāsa Śatatejas in the twelfth, Dharma in the thirteenth and Tarakṣu in the fourteenth (5)

In the fifteenth Dvāpara Tryaśram became the Vyāsa, Dharmajaya in the sixteenth Kṛṇḍijaya in the seventeenth and Rāṇajaya in the eighteenth (6)

Then (in the nineteenth Dvāpara), Bharadvāja became the Vyāsa, next to him came Gautama (in the twentieth) Rājāśravas in the twenty first and Śuṣṇāyana in the next (twenty second) (7)

In the twenty third Tryaśindu became the Vyāsa and Vālmiki next to him (in the twenty fourth), Śakti in the twenty fifth and Parāśara in the twenty sixth (8)

In the twenty seventh Dvāpara, the illustrious sage Jātukarna became the Vyāsa and on the advent of this twenty eighth Dvāpara O twice born ones, Kṛṇadvapāyana son of Parāśara became the Vyāsa, it is he the great mediator

आराध्य देवमीमानं दृष्ट्वा साम्ब त्रितोचनम् ।
 तत्प्रसादादसौ व्यास वेदानामकरोत् प्रभु ॥११॥
 अथ शिष्यान् प्रजग्राह चतुरो वेदपारगान् ।
 जैमिनि च सुमन्तु च वैशम्पायनमेव च ।
 पलं तेषां चतुर्यं च पञ्चम मां महामुनि ॥१२॥
 ऋग्वेदधावक पलं जग्राह स महामुनि ।
 यजुर्वेदप्रवक्तारं वैशम्पायनमेव च ॥१३॥
 जैमिनि सामवेदस्य धावक सोमपद्यत ।
 तथैवाथर्ववेदस्य सुमन्तुनृपित्तमम् ।
 इतिहासपुराणानि प्रयत्नु मामप्रोजयत् ॥१४॥
 एक आसीद्यजुर्वेदस्तं चतुर्धा व्यकल्पयत् ।
 चातुर्होत्रमभूद् यस्मिंस्तेन यज्ञमयाकरोत् ॥१५॥

Kṛṇadvapāyana, Hari, son of Parāśara who is the expositor of all the Vedas and Purāṇas (9 10)

He propitiated lord Śiśna and perceived the triple eyed lord with Umā, by whose grace the great sage divided the Vedas and took four pupils all proficient in the Vedas namely, Jaimini, Sumantu, Vaiśampāyana and the fourth Paṇḍita, and took me up as the fifth one (11, 12)

The celebrated sage enjoined Paṇḍita as the expositor of the R̥gveda, Vaiśampāyana as the expounder of the Yajurveda, Jaimini as the teacher of the Śāmaveda and the excellent sage Sumantu as the expounder of Atharvaveda, and also appointed me to relate the Itihāsa and the Purāṇas (13 14)

He divided Yajurveda which was a single one to four divisions and instituted the sacrificial rite that is administered by four kinds of priests (15)

आध्वर्यवं यजुभिः स्वादुभिर्होत्रं द्विजोत्तमाः ।
 औद्गार्त्रं सामभिश्चक्रे ब्रह्मर्षे चाप्यथर्वभिः ॥१६॥
 ततः स ऋच उद्भूत्य ऋग्वेदं कृतवान् प्रभुः ।
 यजूंषि च यजुर्वेदं सामवेदं च सामभिः ॥१७॥
 एकांविशतिभेदेन ऋग्वेदं कृतवान् पुरा ।
 शाखानां तु शतेनैव यजुर्वेदमथाकरोत् ॥१८॥
 सामवेदं सहस्रेण शाखानां प्रविभेद सः ।
 अथर्वाणमथो वेदं विभेद नवकेन तु ॥१९॥
 मैत्रेयस्यादनीश्यांसः पुराणं कृतवान् प्रभुः ।
 सोऽप्यनेकश्रुतुष्यावो वेदः पूर्वं पुरातनमात् ॥२०॥
 ओङ्कारो ब्रह्मणो जातः सर्वव्यापिशोधनः ।

वेदवेद्यो हि भगवान् वासुदेवः सनातनः ॥२१॥
 स गोपते परो वेदे यो वेदनं स वेदवित् ।
 एतत् परतरं ब्रह्म ज्योतिरानन्दमुत्तमम् ॥२२॥
 वेदवाक्योदितं तत्त्वं वासुदेवः यं पदम् ।
 वेदवेद्यमिव वेत्ति वेदं वेदपरो मुनिः ॥२३॥
 अवेदं परम वेत्ति वेदनिष्ठः सत्त्वेश्वरः ।
 स वेदवेद्यो भगवान् वेदमूर्तिर्महेश्वरः ।
 स एव वेदो वेद्यश्च तमेवाश्रित्य मुच्यते ॥२४॥
 इत्येदं च वेद्यमोङ्कारं वेदमन्ययम् ।
 अवेदं च विजानाति पाराशर्यो महामुनिः ॥२५॥

इति श्रीकृष्णपुराणे पद्मसाहस्रपां संहितायां पूर्वविभागे पञ्चाशोऽध्यायः ॥५०॥

In it, O Brāhmanas the duty of the Adhvaryu was to recite the Yajus (or direct the ceremony), of Hotā to repeat the hymns (Rks), of the Udgātā to chant the Sāmans, and of the Brahmā to pronounce the formulae called Atharvans (16)

Then the sage, having collected together the hymns called Rks compiled the R̥gveda, with the (prayers and directions called as) Yajus, he formed the Yajurveda, and with those called Sāmans, Samaveda (17)

Firstly he divided the R̥gveda into twenty one divisions and the Yajurveda into a hundred sections (18)

He divided the Sāmaveda into a thousand branches and the Atharvaveda into nine (19)

The celebrated Vyāsa divided the Purāna into eighteen parts. Thus the one eternal Veda of the past has been divided into four parts (20)

The Omākāra, purifier of all sins, is born of Brahman, the eternal lord Vasu-

deva may be conceived only through the Vedas (21)

It is He, the Supreme one, who is enologised in the Vedas; he who knows him is really conversant with the Vedas. This (Vāsudeva), is the Supermost Spirit, the light and fullest bliss (22)

Vāsudeva is the ultimate goal, the supreme reality revealed by the Vedas, and this truth, which can be known only through the Vedas and the Veda, is known to the ascetic attached to the Vedas (23)

Only he who is attached to the Vedas, the lord Sadesvara, possesses the knowledge of the deepest mystery of the unknowable, Maheshvara the embodiment of the Vedas can be known through (the knowledge of) the Vedas, is He who is the Vedas, as well as the 'Vedya' (object fit to be known). One who resorts to Him is liberated (from the mundane bondage). (24)

The great sage (Vyāsa), son of Parāśara, knows the imperishable and undecaying Veda, the Omākāra, fit to be known, as well as unknowable (25)

Thus ends Fiftheth Chapter in the First Part of the Kōrma Purāna
 Samhitā consisting of six thousand verses—50

सूत उवाच ।

वैदव्यासायताराणि द्वापरे कथितानि तु ।
महादेवावताराणि कलौ शृणुत सुषता ॥१॥
भाष्टे कतिपुगे श्वेतो देवदेवो महावृत्तिः ।
नाम्ना हिताय विप्रायाममूव वैष्वस्वतेजस्तरे ॥२॥
हिमवन्निक्षरे रम्ये छगने पर्यंतोत्तमे ।
तस्य शिष्याः शिष्यामुक्ता यभूवुरमितप्रभाः ॥३॥
श्वेतः श्वेतशिखरश्चैव श्वेतास्य श्वेतलोहितः ।
चत्वारस्ते महात्मानो ब्राह्मणा येदधारमाः ॥४॥
सुभानो वमनश्चाय सुहोत्रः कङ्कुभस्तथा ।
लोकाक्षिरथ योगीन्द्रो जंगोप्यस्तु सप्तमे ॥५॥

अष्टमे दधिवाहः स्यान्नवमे वृषभः प्रभुः ।
भृगुस्तु दशमे प्रोक्तस्तस्मादुद्य परः स्मृतः ॥६॥
द्व्यद्वेष्टिः समाख्यातो बली चाय त्रयोदशे ।
चतुर्दशे गौतमस्तु वेदशीर्षा ततः परम् ॥७॥
गोकर्णश्चाभवत्तस्माद्गुहावास शिल्पञ्चयः ।
जटामास्यदृहासश्च दास्यो लाङ्गुली क्रमात् ॥८॥
श्वेतस्तथा परः भूली द्विषडौ मुण्डौ च पञ्चमात् ।
सहिष्णुः शोमसर्मा च नमुलीशोऽस्तिमे प्रभुः ॥९॥
वैष्वस्वतेजस्तरे शंभोरपतारास्त्रिगुलिनः ।
अष्टाविंशतिराख्याता ह्यन्ते कतिपुगे प्रभोः ।
तीर्थे कामायतारे स्याद् देवेशो नमुलीश्वरः ॥१०॥

51

Sūta said The incarnations of Vedavyāsa in the Dvāpara Age have been related. Now, O virtuous ones, hearken to the incarnations of Mhādeva in the Kali age (1)

In the first Kali Age under the Varānata Manvantara the highly effulgent sovereign of gods incarnated himself by the name of Śveta to promote the welfare of the Brāhmanas (2)

He dwelt on the Chigola, the beautiful summit of excellent mountain Himavān; he had pupils with crests on their heads, possessed of unlimited splendour (3)

The four high-souled pupils proficient in the Vedas, O Brāhmanas, were Śveta Śvetāśikha, Śvetāśya and Śvetalohita (4)

Thereafter the incarnations of the lord (from the second Kali Age to the seventh) were respectively Subhisa, incarnations of Śambhu, the trident

Dimanā, Suhotra, Kankana, Lokikpa and Yogindra Jaigishavya, the master meditator as the seventh (5)

In the eighth Kali Age, Dadhivāha was his incarnation while Lord Vṛṣabha in the ninth, Bhṛgu in the tenth and thereafter Ugra (in the eleventh) (6)

In the twelfth it was Atri, Bālī in the thirteenth, Gautama in the fourteenth, and Vedāśirya (in the fifteenth) thereafter (7)

Then, Gokarna was the incarnation in (the sixteenth), thereafter Śikhapada, the cave dweller, next Jāṣṭimān, Atishāyī, Dīruka and Iṅgalin in succession (8)

Then came in succession Śveta, Śambhu, Bhṛṅgī, Muṇḍī, Śahṣṇu, Somāśrama, and Prabhū Nakulā, at the end (9)

In the last Kali Age under the Varānata Manvantara the twenty-eight incarnations of Śambhu, the trident

तत्र देवादिदेवस्य चत्वारः सुतपोधनाः ।
 शिष्या बभ्रुवृश्नायेषा प्रत्येकं मुनिपुंगवाः ॥११॥
 प्रसन्नमनसो बान्ता ऐश्वरीं भक्तिमाश्रिताः ।
 क्रमेण तान् प्रब्रूयामि योगिनी योगवित्तमान् ॥१२॥
 श्वेतः श्वेतशिरश्चैव श्वेतास्थः श्वेतलोहितः ।
 दुन्दुभिः शतरूपश्च श्चोक्तः केतुमास्तथा ।
 विकेताश्च विशोकश्च शिष्यापराधनाशनः ॥१३॥
 सुमुक्तो दुर्मुखश्चैव बुद्धिमान् बुरतिस्रमः ।
 सनः क्षान्ततरश्चैव कुमारश्च सनन्दनः ॥१४॥
 शालम्भश्च महायोगी धर्मस्मानो महीजसः ।
 सुधामा विरजाश्चैव शङ्खपाजल एव च ॥१५॥
 सारस्वतस्तथा मेघो घनवाहः सुबाहनः ।
 कपिलश्चामुरिश्चैव बोधुः पञ्चशिलो मुनिः ॥१६॥
 पराशरश्च गर्गश्च भार्गवश्चाङ्गिरास्तथा ।

बसबन्धुनिरामिनः केतुधङ्गस्तपोधनः ॥१७॥
 लम्बोदरश्च सम्बन्धुः सम्बाक्षो लम्बकेशकः ।
 सर्वज्ञः समबुद्धिश्च साध्यः सत्यस्तपैव च ॥१८॥
 सुधामा काश्यपाश्चैव वसिष्ठो विरजास्तथा ।
 अत्रिश्चास्तथा चैव भवणोऽथ धविष्ठकः ॥१९॥
 कुणिश्च कुणिबन्धुश्च कुशरीरः कुनैनकः ।
 कश्यपो ह्युग्रना चैव क्यवनोऽथ बृहस्पतिः ॥२०॥
 उलम्बो वामदेवश्च महाकायो महानिलः ।
 वाचधवाः सुषोक्तश्च श्यावाश्वः सपथीश्वरः ॥२१॥
 हिरण्यनाभः कौसल्यो लोकेशिः पुथुमिस्तथा ।
 गुलम्बुर्वर्धरी विद्वान् कबन्धः कुटिकन्धरः ॥२२॥
 प्लक्षो शर्मापनिश्चैव केतुमान् गौतमस्तथा ।
 भल्लापी मधुपिङ्गश्च श्वेतकेतुस्तपोनिधिः ॥२३॥

bearing lord have been described. The lord of deities Nakulīśvara abides in the holy Kāyāvātara sanctuary (10)

There the overlord of the gods will have four celebrated ascetics as his devotees, each one of them would have eminent sages of serene mind and subdued senses and devotedly attached to the lord as his disciples, I shall presently give an account of these Yogins, the excellent masters of Yoga (11, 12)

They are Śveta Svetaśikha, Śvetāśya, Śvetalohita, Dundubhi, Śatarūpa Reṣka, Ketuman, Vikeśa Visoka Vśāpa, Śāpanāśana, Sumukha, Durmukha, Durdama, Duratikrama, Sana, Sanātana, Kumāra, Sanandana, Dālabhya the great meditator all pious and possessed of great might. Suddhāma, Viraja as well as

Śaṁkha-pātraja, Sārasvata, Megha, Ghana-vāha, Suvāhana, Kapila Āsuri, Vodehu, the sage Pañcasikha, Parāśara, Garga, Bhārgava Angiras, Balabandhu Nirāmitra Ketuśrnga, Tapodhana (13-17)

Lambodara Lamba, Lambaka, Lambakesaka, Sarvajña, Samabuddhi, Sadhya, Satya Sudhāman Kāśyapa, Vasuṣṭha, Virajā, Atri, Ugra, Śravaṇa, Śravasthaka, Kuru Kumabahu, Kuśarira, Kunetraka, Kasyapa Uśana, Cyavana and Bhāspati (18-20)

Utathya, Vāmadeva, Mahākāya, Mahānāda Vācaśrava, Supika, Śyāvāśva, Sapathīśvara, Hiranyanābha, Kauśalya, Lokāks Kuthumi Samantu, the learned Varcari, Kubandha, Kuśkandhara, Plakṣa Dārbhāyana, Ketumān, Gautama, Bhallapi Madhupinga, the ascetic Śveta-

उशिषो बृहदुक्थश्च देवतः कपिरेव च ।
 शालिहोत्रोऽग्निवेशश्च युवनाश्वः शरदसुः ॥२४॥
 छगलः कुण्डकर्णश्च कुम्भश्चैव प्रवाहकः ।
 उत्तूको विद्युतश्चैव चादितो ह्याश्वत्थायनः ॥२५॥
 अक्षपादः कुमारश्च उत्तूको वत्स एव च ।
 कुसिकश्चैव पगंश्च मित्रको श्वथ एव च ॥२६॥
 शिष्या एते महात्मानः सर्वावर्त्तयु योगिनाम् ।
 विमला ब्रह्मभूमिष्ठर ज्ञानयोगपरायणाः ॥२७॥
 कुर्वन्ति चावतारानि शास्त्रज्ञानां हिताय हि ।
 भोगेश्वराणामादेशाद् वेदसंस्थापनाय च ॥२८॥
 ये ब्राह्मणाः संस्मरन्ति नमस्यन्ति च सर्वदा ।

Letu, Uśija, Bṛhaduktha, Devala, Kapi,
 Śalihotra, Agniveśya, Yuvanāśva, Śarad-
 vasu, Chagala, Kuṇḍakarna, Kum̐ba,
 Pravāhaka, Uśōka, Vidyuta, Śādvala,
 Āśvalāyana, Akrapāda, Kumāra, Uśōka,
 Vatsa, Kusika, Garga, Mitraka as well
 Rāya. (21-26)

These noble souls would be the dis-
 ciples of the yogins in all wordly exist-
 ences, souls which would be stainless,
 invested with the supreme spirit and
 intent on the acquisition of knowledge and
 meditation (27)

They would incarnate themselves at
 the behest of the masters of Yoga for the
 welfare of the Brāhmanas as well for
 establishing the Vedas. (28)

The Brāhmanas who would call them
 in mind or pay homage to them, adore
 them or propitiate them would acquire

तर्पयन्त्यर्चयन्त्येताम् ब्रह्मविद्यामवाप्नुयुः ॥२९॥
 इदं वैवस्वतं प्रोक्तमन्तरं विस्तरेण तु ।
 भविष्यति च सावर्णो दक्षसावर्ण एव च ॥३०॥
 दशमो ब्रह्मसावर्णो धर्मसावर्ण एव च ।
 द्वादसो रुद्रसावर्णो रोचमानस्त्रयोदशः ।
 गोस्पृश्रतुर्दशः प्रोक्तो भविष्या मनवः क्रमात् ॥३१॥
 अयं चः कवितो ह्यंशः पूर्वो नारायणेरितः ।
 भूतभण्डैर्बर्त्तमानैरास्थानैरपबृंहितः ॥३२॥
 यः पठेच्छृणुयाद् वापि ध्यायेद्वा द्विजोत्तमान् ।
 स सर्वपापनिर्मुक्तो ब्रह्मणा सह मोदते ॥३३॥

the knowledge of Brahma (the Supreme
 Spirit). (29)

Thus has been described the account
 of the Vaivasvata Manvantara in details;
 thereafter would commence the Sāvarga
 and Dakṣa-sāvarga Manvantaras. (30)

The tenth (Manvantara) would be
 Brahmāsāvarga and the eleventh Dharma-
 sāvarga, while the twelfth (Manvantara)
 would be named Rudrasāvarga and the
 thirteenth termed as Rocamāna, while
 Bhautya would be the fourteenth Manu
 in succession in the future (31)

Thus has been narrated to you the
 first part (of the Kūrma Purāṇa) related by
 Nārāyaṇa, and supplemented by tales of
 the past, present and future (32)

He who reads, hears or recites it to
 the excellent twice-born ones, is freed
 from all sins and enjoys bliss in company
 with Brahmā. (33)

पठेद् देवातये स्नात्वा नदीतीरेषु चैव हि । नमो देवादिदेवाय देवानां परमात्मने ।
नारायणं नमस्कृत्य भवेत् पुण्योत्तमम् ॥३४॥ पुराणाय पुराण्याय विष्णवे कूर्मरूपिणे ॥३५॥

इति श्रीमत्पुराणे षट्सहस्र्यां संहितायां पूर्वविभागे एरण्माशोऽध्यायः ॥३१॥

पूर्वविभागः समाप्तः.

<p>It should be read after taking ceremonious bath, in a sanctuary or on the bank of a river, making obeisance devotedly to Nārāyaṇa, Puruṣottama. (34)</p>	<p>Salutation to the overlord of the gods, the Primordial Soul of the deities, to the eternal Puruṣa, the tortoise-formed Viṣṇu. (35)</p>
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Thus ends Fifty first Chapter in the First Part of the Kūrma Purāṇa
Sāṃhitā consisting of six thousand verses—51.

Here ends the First Part

उपरिक्लिप्तमः

१

कृपय ऊचुः ।

भवता कथितः सत्यम् तर्गः स्वायम्भुवस्ततः ।
ब्रह्माण्डस्यास्य विस्तारो मन्वन्तरविनिश्चयः ॥१॥
तत्रेभ्यरेभ्यरो देवो र्षाणिभिर्धर्मैस्तत्परः ।
ज्ञानयोगरतैर्निस्पृहाराध्यः कथितस्त्वया ॥२॥
तद्ब्रह्मरोपसंसारबुद्धनाशमनुत्तमम् ।
ज्ञानं ब्रह्मैकविषयं येन पश्येम सत्परम् ॥३॥
स्यं हि नारायणस्तत्ताक्षात् कृष्णद्वैपायनात् प्रभो ।
अवाप्ताखिलविज्ञानस्तत्त्वा पृच्छामहे पुनः ॥४॥

श्रुत्वा मुनीना तद् वाक्यं कृष्णद्वैपायनं प्रभुम् ।
सूतः पौराणिकः स्मृत्वा भावितुं हृद्युपचक्रमे ॥१॥
अयास्मिन्नन्तरे ग्यातः कृष्णद्वैपायनः स्वयम् ।
आजगाम मुनिष्येष्ठा यत्र सत्रं समासते ॥२॥
तं बुद्ध्वा वेदविद्वांसं कालमेघसमद्युतिम् ।
द्यासं कथ्यतपश्चासं प्रणेमुर्द्विजपुंगवाः ॥३॥
पपात वण्डवद् भूमौ बुद्ध्वाऽसी रोमहर्षणः ।
दक्षिणीकृत्य गुरं प्राञ्जलितः पार्श्वगोऽभवत् ॥४॥

1

The sages said : (O Sūta) You have narrated to us the creation of Svayambhū (Self-born, i. e., Brahman), the expanse of the universe and the system of (ascertaining) the ages of Manus. (1)

You have told us that the Supreme God is the object of worship by the religious persons of different Varnas (castes) who are exclusively engaged in the pursuit of knowledge and Yoga. You have also explained to us the knowledge of Brahman (the Supreme Self) which dispels the endless miseries of life and by which we can realize the Ultimate Truth. (2,3)

O Lord, You have acquired all the high wisdom from Kṛṣṇa Dvaipāyana who is Nārāyaṇa Himself. We are, therefore, asking you again. (4)

Hearing this appeal of the sages, Sūta, who was well versed in the Purāṇas, called mentally upon Lord Kṛṣṇa Dvaipāyana and was about to speak. (5)

At that very moment Kṛṣṇa Dvaipāyana Vvāsa himself appeared at the place where the great sages were holding a Sātra (i. e. sacrificial session). (6)

The excellent Dvija (twice born i. e. the Brāhmanas), on seeing before them Vyāsa, having the lustre like a black cloud, with eyes like lotus-petals bowed down (in reverence). (7)

On seeing him, Lomaharsana Sūta also prostrated himself on the ground like a stem and then after encircling the preceptor from right side sat down by his side with folded hands. (8)

पृष्टास्तेऽनामय विधा शौनकाद्या महामुनिम् ।
 सनाम्नात्पासन तस्मै तद्बोध्य समकल्पयन् ॥९॥
 अयंतानब्रवीद् वाक्य पराशरमुत श्रुत्वा ।
 कश्चिन्न तपसो हानि स्वाध्यायस्य श्रुतस्य च ॥१०॥
 ततः स गूढं स्वगुरुं प्रब्रूयाह महामुनिम् ।
 ज्ञानं तद् ग्रहावियय मुनीनां वक्तुमर्हति ॥११॥
 इमे हि मुनयः शान्तास्तपसा धर्मेतत्परा ।
 शुभ्रपा जायते चंपां वक्तुमर्हसि तत्त्वतः ॥१२॥
 ज्ञानं विमुक्तिं दिव्ययन्त्रे साक्षात् स्वयोजितम् ।
 मुनीनां व्याहृतं पूर्वं विष्णुना धर्मरूपिणा ॥१३॥
 श्रुत्वा सूतस्य वचनं मुनिः सत्यपत्नीमुत ।
 प्रणम्य शिरसा शङ्खं च प्राह सुखाजहम् ॥१४॥

Then he inquired about the health, of
 Śaunaka and other sages. They consoled
 him and offered him a proper seat. (9)

After that Lord Vyasa son-of Pitrāsara
 addressed them: O Brahmanas, there is
 no hindrance, I hope in your penance,
 study and learning. (10)

Then Suta bowed down to his pre-
 ceptor the great sage and said: You
 should speak to these sages about the
 knowledge of Brahman (i. e., the Supreme
 Self). (11)

These sages are all calm (free from
 passions), solely engaged in penance and
 meritorious deeds and have also been
 desirous to listen, hence you should explain
 the divine and sublime truth leading to
 salvation which you yourself have taught
 me and which was revealed by Viṣṇu
 in his Avīra incarnation to the
 sages. (12, 13)

Hearing this from Sūta, the son of
 Satyawati (i. e., Vyāsa) bowed down to
 Rudra with his head and started his
 pleasing discourse. (14)

व्यास उवाच ।

वक्ष्ये देवो महादेव पृष्टो योगीश्वरं पुरा ।
 सनत्कुमारप्रमुखं स्वयं यत्समभाषत ॥१५॥
 सनत्कुमारः सनकस्तथैव च सनन्दन ।
 अङ्गिरा शत्रुसहितो भृगुः परमधर्मवित् ॥१६॥
 कण्वादः कपिलो योगी कामदेवो महामुनिः ।
 शुक्रो बलिष्ठो भगवान् सर्वं ज्ञायमानसा ॥१७॥
 परस्परं विचार्यते सशपायिष्ठचेतसः ।
 तप्यन्तस्तपोधोरः पुण्ये बदरिकाश्रमे ॥१८॥
 अपयस्ते महायोगमूर्ध्नि धर्मधुतं शुचिम् ।
 नारायणमनाद्यन्तं नरेण सहितं तदा ॥१९॥
 सत्सूयं विविधं स्तोत्रं सर्वं वेदसमुद्भवं ।
 प्रणमुर्भक्तिसंपुक्ता योगिनो योगवित्तमम् ॥२०॥

Vyasa said: I am going to tell you
 what Mahadeva Himself explained to the
 great yogins like Sanatkumara and others
 being requested by them. (15)

The sages Śaunakīra, Śaunaka,
 Sanandana, Aṅgira, Rudra, Bhṛgu, the
 the great knower of righteousness,
 Kanāda, Kapila, the Yogin, Vīmadeva, the
 great sage Śukra and Bhṛgavan, Vasiṣṭha
 who were all in complete restraint of their
 minds failed to free their intelligence of
 certain doubts in spite of discussions and
 alterations among themselves and then
 they performed austere penance at the
 holy Badarikāśrama. (16-18)

They then visualized there sage
 Nārāyaṇa, the great Yogin, son of Dharmā,
 Pure without beginning and end, along
 with Nara. (19)

The Yogins having extolled (Nārāyaṇa)
 by citing various hymns from the Vedas
 bowed down to the greatest of Yogins with
 devotion. (20)

विज्ञाय वाञ्छितं तेषा भगवानपि सर्ववित् ।
 प्राह गम्भीरया वाचा किमयं तप्यते तपः ॥२१॥
 अद्रुयन् हृष्टमनसो विष्वात्मानं सनातनम् ।
 साक्षान्नारायणं देवमात्मतं सिद्धिसूचकम् ॥२२॥
 ययं संशयमापन्नाः सर्वे वै ब्रह्मावादिनः ।
 भवन्तमेक शरणं प्रपन्नाः पुण्योत्तमम् ॥२३॥
 एवं हि तद् वेत्थ परमं सर्वज्ञो भगवानुपि ।
 नारायणः स्वयं साक्षात् पुराणोऽन्यत्तुल्यः ॥२४॥
 महान्यो विद्यते येषां स्थापृते परमेश्वर ।
 शुक्लपाङ्कजमलितं संशयं छेत्तुमर्हसि ॥२५॥
 किं कारणमिव कृत्स्नं कोऽनुसवरते सदा ।

Then Nārāyaṇa, the knower of all (everything), knowing their desire, asked in a sublime voice, "Why are you practicing this penance?" (21)

Then those sages being delighted at heart said to Nārāyaṇa, Soul of the Universe, Eternal one, who himself appeared there as an indication of perfect attainment (of objects). (22)

"We all (though) Brahmanvādins (the expounders of secret knowledge), being in doubt are suppliant to you the Best of persons (23)

"You are the Lord, Unmanifest Purusa and Omniscient Sage Nārāyaṇa. You know that Supreme Truth (24)

"O Supreme Lord, none except You know all these, hence we are desirous of hearing from You and You should dispel our entire doubt (25)

"What is the cause of this whole (universe) (Or what is the entire (material) cause)? Who = born again and again? What = the soul? What is

कश्चिदात्मा च का मुक्तिः ससारः किं निमित्तकः ॥२६॥
 कः संसारयतीमानः को वा सर्वं प्रपश्यति ।
 किं तत् परतरं ब्रह्म सर्वं नो वक्तुमर्हसि ॥२७॥
 एवमुक्ते तु मुनयः प्रापश्यन् पुण्योत्तमम् ।
 विहाय तापसं एष संस्थितं स्थेन तेजसा ॥२८॥
 विश्राजमानं विमलं प्रभामण्डलमण्डितम् ।
 श्रोतस्त्वक्षसं देवं तप्तजाम्बूनदप्रभम् ॥२९॥
 सङ्खचक्रगवधपार्श्वे शार्ङ्गहस्तं धियावृतम् ।
 न वृष्टस्तस्मिन्नादेव नरस्तस्यैव तेजसा ॥३०॥
 तदन्तरे महादेवः शशाङ्कश्चिंतितोऽस्य ।
 प्रसादाभिमुखो रत्नः प्राबुरासीन्महेश्वरः ॥३१॥

salvation? What = the cause of the cycle of rebirth? (26)

"What is the Lord that causes others to pass through the cycle of rebirth? Who is the observer of all these? Who is the Supreme Brahman (Absolute)? You should explain all these to us" (27)

The sages, having spoken thus, saw the best of persons had cast off the guise of a sage and is shining in his own radiant aureole. He is bathed in the radiance of a luminous sphere. On His chest is Śrīvatsa and He was shining like molten gold. In His four hands are Śankha (conch), Cakra (disc), Gāḍā (mace) and Śārngā (bow), and He was accompanied by Śrī (Lakṣmī). But at that time Nara could not be seen through His radiance (28-30)

In the mean time the Supreme Lord Mahādeva Rudra, whose forehead was decorated with the crescent, of moon appeared there, as if, quite disposed to favour (31)

निरुद्धं ते जगन्नाथं त्रिनेत्रं चन्द्रनूपणम् । इमं समागता देवं किं वा कार्यं मयाऽच्युत ॥३७॥
 वृष्टुर्बृष्टमनसो भक्त्या तं परमेश्वरम् ॥३८॥ आरुर्ध्वं भगवद् वाक्यं देवदेवो जनादेनः ।
 जयेश्वर महादेव जय नूतपते शिव । प्राहु देवो महादेवं प्रसादाभिपुर्णं स्थितम् ॥३९॥
 जयानेयपुनोऽनान तपसाग्निप्रपूजित ॥३९॥ इमे हि मुनयो देव तापमाः शीघरस्मयाः ।
 सहस्रमूर्ते विश्वात्मन् जगद्यन्त्रप्रवर्तक । भव्यामना मां शरणं सम्पूज्यदशनवादिभिः ॥४०॥
 जयानन्त जगज्जन्मप्राणसंहारकारण ॥४०॥ यदि प्रसन्नो भगवान् मुनीनां भाषितात्मनाम् ।
 सहस्रशरसेरान शंभो योगीन्द्रवन्दित । सन्निधौ मम तज्जमानं दिव्यं वस्तुमिहार्हति ॥४१॥
 जवाग्निप्रकापते देव नमस्ते परमेश्वर ॥४१॥ त्वं हि वेष्य स्वमात्मानं न हृन्वो पिच्छे निष ।
 संस्तुतो भगवानोऽस्यमप्यसौ भक्तवत्सलः । तत्तत्स्वमात्मनात्मानं मुनोऽग्रेभ्यः प्रशंस्य ॥४२॥
 समानिदृश हृदयेनां प्राहु मम्मोरवा गिरा ॥४२॥ एवमुक्त्वा हृदयेनाः प्रोवाच मुनिपुंगवान् ।
 किमर्थं कुञ्जरीनगश मुनीन्द्रा ब्रह्मवादिनः । प्रदर्शयन् योगसिद्धिं निरोक्ष्य क्षयभयान् ॥४३॥

On seeing the Supreme Lord, with three eyes and crescent of moon as His ornament [the sages] were delighted at heart and extolled him with devotion (32)

O God Mahadeva, all glory to you
 O Śiva, Lord of the elements, all glory to you
 O great Lord of all the sages, O the one worshipped by penance, all glory to you. (33)

O the one with a thousand forms, O, the soul of the universe, O the One who sets up the moving Universe; O the endless one, O the great cause of creation protection and destruction, all glory to you (34)

O Puṇḍarikākṣa, why these sages, expounders of secret truth, have gathered here at this place? What have I to do O Aeyuta? (37)

Lord Janārdana, God of Gods, on hearing this from Lord, said to Mahādeva seated and disposed to favour: (38)

O God, all these sages are practising penance and are sinless and have been suppliant to me with a desire to know the complete Truth (39)

If you the Lord, are pleased with these sages, who have meditated upon the soul, then you should narrate the divine wisdom to them in my presence (40)

सदर्शनान्महेशस्य शकरस्याथ शूलिन ।
 कृतार्थं स्वयमात्मानं ज्ञातुमर्हस्य तत्त्वत ॥४३॥
 प्रष्टुमर्हस्य विश्वेश प्रत्यक्षं पुरतः स्थितम् ।
 समर्थं सन्निधावेष्ट यथावद् वक्तुमीश्वर ॥४४॥
 निशम्य विष्णुश्चक्षुः प्रणम्य धूपमध्वजम् ।
 सनत्कुमारप्रमुखा पृच्छन्ति स्म महेश्वरम् ॥४५॥
 अपास्मिन्नन्तरे दिव्यभस्मन् विमल शिखम् ।
 क्षिप्रमप्यविमलं गगनादीश्वराहं समुद्बभौ ॥४६॥
 तत्रासत्सादृशं योगात्मा विष्णुना सह विचक्षणम् ।
 तेजसा पूरयन् विश्वं भासि देवो महेश्वर ॥४७॥
 त ते देवादिदेवेश शकर ब्रह्मवादिन ।

विभ्रान्तमानं विमले तस्मिन् वदशुरासने ॥४८॥
 यः प्रपश्यन्ति योगस्था स्वात्मन्यात्मानमीश्वरम् ।
 अनन्यतेजसं शान्तं शिवं ददृशिरे किल ॥४९॥
 यत् प्रसूतिर्मूतानां यत्रैतत् प्रविलोपते ।
 तमासन्स्य मूतानामोशं ददृशिरे किल ॥५०॥
 यदन्तरा सर्वमेतद् यतोऽभिन्नमिव जगत् ।
 तं यामुदेवमात्मीनं तमोशं ददृशुः किल ॥५१॥
 प्रोवाच पृष्ट्यो भगवान् मुनीनां परमेश्वर ।
 निरोक्ष्य पुण्डरीकाक्षः स्वात्मयोगमनुत्तमम् ॥५२॥
 तच्छृणुष्व यथान्यायमुच्यमानं मयाऽनघा ।
 प्रशान्तमानसा सर्वे ज्ञानमीश्वरभाषितम् ॥५३॥

इति कूर्मपुराणे पञ्चाहस्यया सहितानामुपरिचिन्तने (ईश्वरीयास्तु) प्रथमोऽध्यायः ॥१॥

You should consider yourselves to be
 blessed with success because you have
 seen the holder of trident Śankara, the
 Great Lord You have now become worthy
 of learning (divine truths) (43)

Now you should ask questions to the
 Lord of the universe who is sitting before
 you in a visible form and He is capable of
 telling everything in my very presence (44)

On hearing this advice of Viṣṇu and
 having bowed down to Mahādeva,
 Sanātakumāra and other sages put their
 queries to Maheshvara (45)

At that time there appeared from the
 sky a holy benevolent and divine seat,
 suitable for God (46)

Maheshvara the creator of the universe,
 whose very soul is identified with yoga,
 then filled the horizon with his radiance
 and seated himself on that seat with Viṣṇu,
 with all the divine grace (47)

Then those sages, expounders of the

Thus ends First Chapter (of the Haraṅgīṭā) in the Second Part of the

Kūrma Purāṇa Sāhita consisting of six thousand verses—1

secret Truth (Brahmavādins) saw the
 God of Gods Śankara, shining on that
 stainless seat (48)

They saw the most radiant, calm Śiva
 the God whom the Yogins see in their
 souls in the sublime trance of meditation
 as their own souls (49)

The sages saw on that seat that very
 Lord of beings God (Iśa) from whom life of
 all living beings spring up and in whom
 it finally merges (50)

God Vāsudeva, in whom the entire
 universe shines and whose own form is the
 entire universe, came into view of the
 sages as seated (51)

Being asked by the sages Lord
 Maheshvara cast a look towards Puṇḍra
 rīkṣaka (Nārāyaṇa) and then spoke to
 them about his excellent own yoga (52)

You all listen with calmness of mind to
 what I say unto you and which is the
 knowledge imparted by God Himself (53)

ईश्वर उवाच ।

अवाच्यमेतद् विज्ञानमात्मगुह्यं सनातनम् ।
यत्तु देवा विज्ञानन्ति यतन्तोऽपि द्विजोत्तमः ॥१॥
इदं ज्ञानं समाश्रित्य ब्रह्मभूता द्विजोत्तमाः ।
न संसारं प्रपद्यन्ते पूर्वेषु ब्रह्मवादिनः ॥२॥
गुह्याद् गुह्यतमं साक्षाद् गोपनीयं प्रयत्नतः ।
वक्ष्ये भक्तिमतामद्य युष्माकं ब्रह्मवादिनाम् ॥३॥
आत्मा यः केवलः स्थितः शान्तः सूक्ष्मः सनातनः ।
अस्ति सर्वान्तरः साक्षाच्चिन्माश्रस्तमसः परः ॥४॥
सोऽन्तर्यामी स पुण्यः स प्राणः स महेश्वरः ।

स कालोऽस्ति तदव्यक्तं स एवेदमिति श्रुतिः ॥५॥
अस्माद् विजाप्यते विश्वमत्रैव प्रविलोप्यते ।
स मायी मायया बद्धः करोति विविधास्तनूः ॥६॥
न चाप्यस्य सत्सरति न च संसारयेत् प्रभुः ।
नार्यं पृथ्वी न सत्तिल न तेजः पवनो नभः ॥७॥
न प्राणो न मनोऽप्यक्तं न शब्दः स्पर्श एव च ।
न रूपरसगन्धाम्बु न हं कर्ता न यागपि ॥८॥
न पाणिपादौ नो पावुर्न चोपस्थं द्विजोत्तमाः ।
न कर्ता न च भोक्ता वा न च प्रकृतिपुरुषौ ।
न माया नैव च प्राणश्चेतन्यं परमार्थतः ॥९॥

2

God said 'O Dvijas (brāhmanas),
inspite of their efforts, the gods even
could not acquire this greatly secret and
eternal wisdom, hence it is not expressable

(1)

The Brāhmanas (Dvijas) having
adopted (the path of) this wisdom became
one with the Brahman (i.e. they attained
Brahmahood) They, like ancient Brahma-
vādins (expounders of Secret Truth), do
not enter into the cycle of rebirth (or the
worldly life)

(2)

It is a secret of secrets and should be
kept secret with all efforts. But you are
extremely devoted and Brahmavādins,
hence I am telling this unto you

(3)

Only the soul which is sole, self
existent, calm, subtle, eternal, inner soul of
everybody, consciousness itself and beyond
ignorance exists (astī)

(4)

The Śruti declares that this Soul is
only Inner Controller, Puruṣ, Life,

Maheśvar, Time, Agni and the Unmani-
fest

(5)

It is from this soul that the universe
springs into being and merges into it. This
Soul, the master of Māyā (cosmic illusion),
when bound with Māyā (illusion) creates
various forms for Himself

(6)

This Lord Soul neither enters into the
cycle of rebirth nor causes others to do so.
He is neither earth, nor water, fire, air or
space

(7)

He is neither Prāṇa (Breath), nor
mind, the unmanifest mind, sound, touch,
form, taste, smell, nor he is Ahankāra
(ego) nor the doer of any action, nor
speech

(8)

O the excellent Brāhmanas, this soul is
not the (organs like) hand or feet, anus or
penis, nor he is the doer or enjoyer, He is
neither Prakṛti nor Puruṣ. In reality He
is not Māyā or Prāṇa (Breath) or the

(9)

यथा प्रकाश-तपसोः सम्बन्धो नोपपद्यते ।
 तद्वदेष्यं न संबन्धः प्रपञ्चपरमात्मनोः ॥१०॥
 ध्यायतपी यथा लोके परस्परविलक्षणौ ।
 तद्वत् प्रपञ्चपुरुषौ विभिन्नौ परमार्थतः ॥११॥
 यदात्मा मलिनोऽस्वस्थो विकारी स्यात् स्वभावतः ।
 नहि तस्य भवेन्मुक्तिर्जन्मान्तरशतैरपि ॥१२॥
 पश्यन्ति मुनयो युक्ताः स्वात्मानं परमार्थतः ।
 विकारहीनं निर्दुःखमानन्दस्मान्मव्ययम् ॥१३॥
 अहं कर्त्ता भुजो भुञ्जी कृताः स्यूतेति या मतिः ।
 सा चाहंकारकर्तृत्वादात्मन्यारोप्यते जनैः ॥१४॥
 वदन्ति वेदविद्वांसः साक्षिणं प्रकृतेः परम् ।

भोक्तात्मसरं शुद्ध सर्वत्र सम्प्रस्थितम् ॥१५॥
 तस्मादज्ञानमूलो हि संसारः सर्वदेहिनाम् ।
 अज्ञानादग्न्यया ज्ञानं तच्च प्रकृतिसंगतम् ॥१६॥
 नित्योदितः स्वयं ज्योतिः सर्वगः पुरुषः परः ।
 अहंकाराविवेकेन कर्त्ताहिमिति मग्न्यते ॥१७॥
 पश्यन्ति श्रद्धयोऽन्यत्कृतं नित्यं तदसदात्मकम् ।
 प्रयानं प्रकृतं कृद्धा कारणं ब्रह्मवादिभिः ॥१८॥
 तेनायं संगतो ह्यस्या कूटस्थोऽपि निरञ्जनः ।
 स्वात्मानमसरं ब्रह्म नावबुद्धयेत् तत्त्वतः ॥१९॥
 अनात्मन्यारमबिज्ञानं तस्माद् दुःखं तथेतरम् ।
 रागद्वेषादयो दोषाः सर्वे भ्रान्तिनिबन्धनाः ॥२०॥

As no relation between light and darkness is possible so no relation of unity is possible between the Supreme Soul (Absolute) and the Expannon (Creation) (10)

As shade and sunlight are different from each other in the world, so Expanse (Prapañca) and Purusa are different from each other in reality (11)

If this soul is believed to be impure, unhealthy and changeable by nature then it cannot be liberated through hundreds of lives. (12)

Only the sages engaged in the practice of yoga can visualise the soul in reality as changeless, free of miseries, full of bliss and constant (13)

The impressions that "I am the doer, I am happy, I am sorry, I am thin or stout" are attributed by people to the soul only due to the ego (14)

Those who are versed in the Vedas say that the soul is only the witness, beyond the Prakṛti (Nature), the enjoyer, the Imperishable, pure and all pervading. (15)

Therefore, for all persons worldly life is based on ignorance. The True Knowledge is quite opposed to Ignorance and the latter is consistent with the Prakṛti only (16)

The self-luminous soul is always shining on its own, able to reach everywhere and is the Supreme Purusa. The fact that still people think that "I am the doer" is only due to ignorance bred by ego (17)

The Brahmovādin sages realise the Eternal and unmanifest soul and consider the Pradhāna (primary matter) or Prakṛti (nature) which is both existent and non-existent to be the cause (18)

The soul, though unchanging and unstained, being embraced by that (Pradhāna) does not realize the reality of himself as imperishable Brahman (19)

The false knowledge of one's self as something other than the real soul, gives birth to miseries and faults like wrath and jealousy, which are born of ignorance (20)

कर्मण्यस्य भवेद् द्योः पुण्यापुण्यमिति तिपतिः ।
 तद्वादेव सर्वेषां सर्वदेहसमुद्भवः ॥२१॥
 नित्यः सर्वत्रगो ह्यात्मा कूटस्थो दोषवर्जितः ।
 एकः स भिद्यते शक्त्या मायया न स्वभावतः ॥२२॥
 तस्माद्वैतमेवाद्वैतमुच्यते परमार्थतः ।
 भेदो व्यक्तस्वभावेन सा च मायात्मसंभवा ॥२३॥
 यथा हि धूमसंपर्काप्रकाशो मलिनो भवेत् ।
 अतः करणजर्भा विराजता तद्वन्न तिप्यते ॥२४॥
 यथा स्वप्नभया भाति केवलः स्फटिकोऽमलः ।
 उपाधिहीनो विमलस्तथैवात्मा प्रकाशते ॥२५॥
 ज्ञानस्वरूपमैयातुर्जगद्भेदं विचक्षणः ।
 अर्थस्वरूपमैयाताः पश्यन्त्यग्रे कुदृष्टयः ॥२६॥

कूटस्थो निर्गुणो व्यापी चैतन्यात्मा स्वभावतः ।
 दृश्यते ह्यर्थस्थेन पुरपंचान्तिदृष्टिभिः ॥२७॥
 यथा सलस्यते रक्तः केवलः स्फटिको जनेः ।
 रक्तिकाद्युपधानेन तद्वत् परमपूरुषः ॥२८॥
 तस्मादत्माऽक्षरः शुद्धो नित्यः सर्वगतोऽव्ययः ।
 उपास्तित्यो भक्त्यः श्रोतव्यश्च मुमुक्षुभिः ॥२९॥
 यदा मनसि चैतन्यं भाति सर्वत्रगं सदा ।
 योगिनोऽव्यवधानेन तदा संपद्यते स्वयम् ॥३०॥
 यदा सर्वाणि भूतानि स्वात्मन्येवाभिपश्यति ।
 सर्वभूतेषु चात्मानं ब्रह्म संपद्यते तदा ॥३१॥
 यदा सर्वाणि भूतानि समाधिस्थो न पश्यति ।
 एकोऽमृतः परेणास्ती तदा भवति केवलः ॥३२॥

Blemishes as righteous and non righteous arise in a person engaged in actions, wherfrom everybody becomes subjected to birth in different bodies (21)

The soul, which is eternal, all-pervading, unchangeable free of blemishes, is one, he appears to be many only through Māyā which is his energy, and not by his inherent nature (22)

So verily say the sages that in reality it is monism, the diversity is only due to manifestation and the Māyā is dependent upon the soul (23)

As smoke cannot (permanently) tarnish the sky so the impressions and idea rising in one's mind cannot taint the soul (24)

As a piece of stainless crystal shines with its own radiance, so the soul unstained free of attributes shines of its own (25)

Wise men say that the universe is the (manifest) form of wisdom, but the ignorant heretics view it as being composed of matter (Ariha) (26)

The conscious soul, unchangeable, free from the Gunas (dispositions of Prakṛti), all-pervading in reality, is viewed as material by people of heterodox doctrines (27)

As the transparent crystal looks red against "Guṇja" etc attributed to it, so does the Supreme Soul (ie is perceived as having attachments, etc) (28)

Therefore the soul, which is imperishable, pure, eternal, omnipresent and immutable, is the only thing to be meditated and thought upon and heard about, by those craving salvation (29)

Everywhere and at all times, when consciousness arises in the mind of a devoted yogin without a break he attains the knowledge of the 'Self'. (30)

When he sees the entire world of elements in his own soul and in all beings sees his own soul, he attains Brahman (31)

When being united with Para (ie Brahman) under the trance of Samādhi he cannot see anything then he becomes one with the Supreme (Brahman) (32)

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि स्थिता ।
 तदाऽसावमृतीभूत क्षेम गच्छति पण्डित ॥३३॥
 यदा मृतपृथग्भाषयेकस्यमनुपश्यति ।
 तत एव च विस्तार ब्रह्म संपद्यते तदा ॥३४॥
 यदा पश्यति चतुर्मान केवल परमार्थतः ।
 मायामात्र जगत् कृत्स्न तदा भवति निर्वृत ॥३५॥
 यदा जन्ममरारु लक्ष्म्याद्योनामेकमेवजम् ।
 केवल ब्रह्मविज्ञान जायतेऽसौ तदा गिव ॥३६॥
 यथा नवीनदा लोके सापरेणैकता ययु ।
 तद्वदात्माऽक्षरेणासौ निष्कलेनैकता यजेत् ॥३७॥
 तस्माद् विज्ञानमेवास्ति न प्रपञ्चो न समृतिः ।
 अज्ञानेनायुत लोको विज्ञान तेन मुह्यति ॥३८॥

When all the desires that lodge in one's heart are vanished then the learned one becomes immortal and attains true welfare (i.e. Salvation) (33)

When one realises the different elements in one vast wisdom which is the source of the Expanse then one attains Brahman (34)

When he realises the soul to be the only Supreme goal in reality and the universe as an illusion he attains salvation (35)

When the wisdom of Brahman, the only remedy for birth old age miseries and disease is born in his mind, he becomes one with Siva (36)

As on this earth the (small) rivers and the great rivers flow into and become one with the sea so the (individual) soul also becomes one with Brahman the imperishable and without parts (37)

Therefore Knowledge is the only reality and not the expanse nor the cycle of rebirths Knowledge becomes enveloped under the spell of illusion so the people suffer (38)

तज्ज्ञान निर्मल सूक्ष्म निर्विकल्प यदव्ययम् ।
 अज्ञानमितरत् सर्वं विज्ञानमिति मे मतम् ॥३९॥
 एतद् व परम साख्य भाषित ज्ञानमुत्तमम् ।
 सर्ववेदान्तसार हि योगस्तत्रैकचित्तता ॥४०॥
 योगात् सज्जायते ज्ञान ज्ञानाद् योग प्रवर्तते ।
 योगज्ञानाभिपुक्तस्य नावाप्य विद्यते स्वचित् ॥४१॥
 यदेव योगिनो यान्ति साख्यस्तदधिगम्यते ।
 एक साख्य च योग च य पश्यति स तत्त्ववित् ॥४२॥
 अग्रे च योगिनो विप्र एष्यर्थास्तुचेतसः ।
 मज्जन्ति सत्र तत्रैव न स्वार्मयामिति भुति ॥४३॥
 यत्तत् सर्वगत दिव्यमन्त्रमवचल महत् ।
 ज्ञानयोगाभिपुक्तस्तु देहास्ते तववाप्नुयात् ॥४४॥

It is Knowledge which is pure subtle, without an alternative and immutable, the ignorance is just the opposite This I acknowledge as the true knowledge (vijñāna) (39)

I have explained to you elaborately the great Sankhya philosophy, it is the essence of Vedanta Concentration of mind in this theory is called Yoga Wisdom is born of Yoga and Yoga also is born of wisdom Hence, nothing remains unattainable to him who is devoted to both wisdom and Yoga (40, 41)

What the Yogins attain is also attained by those versed in the Sāṅkhya There fore he who views both Yoga and Sankhya with the same regard is the only wise man (42)

There are other so called yogins, who are fascinated by the powers acquired by yoga and engage themselves in the cult of powers but the Śruti (Vedas) declare that they cannot realize Self (43)

The jñāna yogins attain that Divine Treasure (i.e. Brahman), all pervading

एष आत्माऽहमव्यक्तो मायावी परमेश्वरः ।
 फीतितः सर्ववेदेषु सर्वात्मा सर्वदोमुखः ॥४५॥
 सर्वकामः सर्वरसः सर्वगन्धोऽनरोऽमरः ।
 सर्वतः पाणिपादोऽहमन्तर्यामी सनातनः ॥४६॥
 अपाणिपादो जवनो ग्रहीता हृदि सस्थितः ।
 अक्षक्षुरपि पश्यामि तस्याऽङ्गुलं शृणोम्यहम् ॥४७॥
 चेदाह सर्वमेवेद न मा जानाति कश्चन ।
 प्राहर्महान्तं पुण्य मायैकं तत्त्वदर्शिनः ॥४८॥
 पश्यन्ति श्रपयो हेतुमत्तमनः सूक्ष्मदर्शिनः ।
 निर्गुणामलक्ष्यस्य यत्तदर्थैर्व्यमुक्तमम् ॥४९॥
 यद्य देवा पिजानन्ति मोहिता मम मायया ।

वश्ये समाहिता युष्म शृणुध्वं ब्रह्मावादिनः ॥५०॥
 नाह प्रशस्ता सर्वस्य मायातोतः स्वभावतः ।
 प्रेरयामि तयापीद कारण सूरयो विदुः ॥५१॥
 यस्मै युद्धतम देह सर्वगं तत्त्वदर्शिनः ।
 प्रविष्ट्य मम सायुज्यं लभन्ते योगिनोऽव्ययम् ॥५२॥
 तेषां हि वशमप्यत्र माया मे विश्वरूपिणी ।
 लभन्ते परमा शुद्धिं निर्वर्णं ते मया सह ॥५३॥
 न तेषां पुनरावृत्तिः कल्पकोटिशतैरपि ।
 प्रसादात्मम योगीन्द्रा एतद् वेदानुशासनम् ॥५४॥
 नापुनरित्यययोगिन्यो दातव्यं पट्टावादिभिः ।
 मन्दुक्तमेतद् विज्ञानं सात्त्विकयोगसमाधयम् ॥५५॥

इति श्रीवैष्णवे शृणुमहात्मनो सहस्रनामोपरिचिन्तये द्वितीयोऽध्यायः ॥२॥

and immobile, after they cast off their mortal coils (44)

This Self or I, which is nonmanifest, the over-lord of Māyā (illusion) . Supreme God, soul of the universe, facing in all directions, has been extolled in all the Vedas (45)

I contain all the desires and all the tastes, all the smells I am unaffected by age, I am immortal and eternal Though without hands and feet, I am swift and a seizer I dwell in the hearts (of all), I have no eyes but I see and no ears I have but I hear (46/47)

I know everything and everyone but none knows me The wise men who have seen the truth say that I am one, the great Puruṣa (48)

The superb treasure that is the cause of the pure and unqualified soul, comes into the view of only the sages with the power to see the subtle things (49)

What even the gods cannot know, being under the spell of my illusion, is being revealed to you by me and to you.

O Brahmanādis, listen to me with all attention (50)

I am by nature beyond the influence of Māyā (Cosmic illusion), and hence I am not the Commander of this entire creation Still I do inspire this The learned know the cause of this (51)

The Yogins who have seen the Truth could enter my innermost self, and attain immutable (constant) and complete union with me (52)

My cosmic illusion (Māyā) which manifests as the universe comes under complete control of those (Yogins) and they attain along with Me, the extreme perfection which is called salvation (Nirvāṇa) (53)

Through my favour, they do not come back to life even in hundreds of crores of Kalpas O Great yogins, this is the injunction of the Vedas (54)

This wisdom of Sāṅkhya and Yoga spoken out by me, should not be offered to one who is not a son or disciple or a yogin (55)

Thus ends Second Chapter (of the Hwaṛagīṭā) in the Second Part of the Kūrma Purāṇa Sāṅkhya consisting of six thousand verses—2

ईश्वर उवाच ।

अव्यक्तादभवत् कालः प्रधानं पुरुषं परः ।
 तेभ्यः सर्वमिदं जातं तस्माद् ब्रह्मण्य जगत् ॥१॥
 सर्वतः पाणिपाद तत् सर्वतोऽक्षिशिरोमुखम् ।
 सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥२॥
 सर्वेन्द्रियगुणाभास सर्वेन्द्रियविवर्जितम् ।
 सर्वाधार सदानन्दमव्यक्त इतरेवर्जितम् ॥३॥
 सर्वोपमानरहित प्रमाणातीतपोषणम् ।
 निर्विकल्प निराभास सर्वाबास परामृतम् ॥४॥
 अभिन्न भिन्नसत्त्वान शान्तं प्रवृत्तमव्ययम् ।

निर्गुण परम व्योम तन्महान सूरयो विदुः ॥५॥
 स आत्मा सर्वभूतानां स यादृशम्यन्तर परः ।
 सोऽहं सर्वत्रयः शान्तो ज्ञानात्मा परमेश्वरः ॥६॥
 मया तत्तमिदं विश्वं जगदव्यक्तभूतिना ।
 भूत्स्थानि सर्वभूतानि यस्तु वेद स वेदवित् ॥७॥
 प्रधानं पुरुषं चैव तत्त्वद्वयमुदाहृतम् ।
 तद्योरनाविर्हिष्टं कालं सयोजकः परः ॥८॥
 त्रयमेतदनष्टान्तमव्यक्तं समवस्थितम् ।
 तदात्मकं तदन्यत् स्यात् तद्रूपं मानकं विदुः ॥९॥

3

God said Kala (Time) Pradhāna (the Primary Matter Prakṛti) and the Supreme Puruṣa (self) sprang up from the Unmanifest Brahman. From them the entire universe has come into being, therefore, the entire universe is filled with Brahman. (1)

He whose hands and feet are everywhere, eyes, heads, ears and faces are on all sides, dwells in the world, enveloping all. (2)

He who appears to have the qualities of all the senses but still is himself free of all senses and who is the supporter of all in his self, who is ever full of bliss, unmanifest, and without duality who is devoid of all comparables, beyond proof, still capable of being proved, without an alternative without any comparison still in whom everything is sheltered the great deathless one, identical (with creation), still separately

posed eternal, constant, immutable, unqualified and the supreme void, is the knowledge as ascertained by the learned (3-5)

He is the soul of all elements (or of all beings), he is both the exterior and the interior, he is supreme, he is the 'I', he is the one capable of reaching everywhere, and he is tranquil and the Supreme God, knowledge incarnate. He only, who has the wisdom that "I am pervading throughout the entire universe of inert and moving elements and I hold all the elements in me" is versed in the Vedas. The Pradhāna (Primary Matter) and the Puruṣa are two different entities. The beginningless Kāla (Time) is described as the excellent uniting force of these two. (6-8)

Therefore, all these three (viz. Pradhāna, Puruṣa, and Kāla) are inherent in the Unmanifest (Brahman). But the learned ones know that I am both identified with and different from that. (9)

महाद्यं विशेषान्त सप्रभुतेऽखिलं जगत् ।
 या सा प्रकृतिरुद्दिष्टा मोहिनी सर्वदेहिनाम् ॥१०॥
 पुरुषः प्रकृतिस्यो हि भुङ्क्ते यः प्राकृतान् गुणान् ।
 अहंकारयिमुक्तत्वात् प्रोच्यते पञ्चविक्रमः ॥११॥
 आद्यो विकारः प्रकृतेर्महान्तामेति कथ्यते ।
 विज्ञानशक्तिविज्ञाता ह्यहंकारस्तदुत्थितः ॥१२॥
 एक एव महानात्मा सोऽहंकारोऽभिधीयते ।
 ॥ जीवः सोऽन्तरात्मेति धीयते तत्त्वज्ञितिके ॥१३॥
 तेन वेद्यते सर्वं सुख दुःख च जन्ममु ।
 स विज्ञानात्मकस्तस्य मनः स्यादुपकारकम् ॥१४॥
 तेनाविवेकस्तस्मात् संसारः पुरुषस्य तु ।

स चाविवेकः प्रकृतौ सद्भात् कालेन सोऽभवत् ॥१५॥
 कालः सृजति भूतानि कालः संहतिं प्रधाः ।
 सर्वे कालस्य वसवा न कालः कस्यचिद् वशे ॥१६॥
 सोऽन्तरा सर्वमेवेद नियच्छति सनातनः ।
 प्रोच्यते भगवान् प्राणः सर्वज्ञः पुरयोत्तमः ॥१७॥
 सर्वेन्द्रियेभ्यः परमं मनः ब्राह्मणोऽपिणः ।
 मनसश्चाप्यहंकारमहंकारान्महान् परः ॥१८॥
 महत् परमव्यक्तमव्यक्तात् पुरुष परः ।
 पुरवाद् भगवान् प्राणस्तस्य सर्वमिदं जगत् ॥१९॥
 प्राणत् परतरं व्योम व्योमातोऽतोऽग्निरोश्नरः ।
 सोऽहं सर्वज्ञः शान्तो ज्ञानात्मा परमेश्वरः ।

She who gives birth to the entire universe beginning from the Mahat (the Great Principle) and ending in Visēṣa (Individuality) is called the Prakṛti, she charms all the living beings (10)

Puruṣa being amalgamated with Prakṛti enjoys her qualities and due to being devoid of Ego consciousness is called (the sum of) twenty five (entities) (11)

The primal evolution of Prakṛti is called Mahat or Ātman which being endowed with the power of knowledge becomes the knower and from which is born the Ego consciousness (12)

The Mahat is one and it is the Ātman (Soul). That very Mahat is called the Ego consciousness, the individual self and the inner self by the philosophers (13)

The happiness and miseries of life are both brought into perception only by this ego, therefore, ego is based on knowledge, and mind is its auxiliary. (14)

Hence, due to ignorance, Puruṣa is involved in the world (i.e. cycle of rebirth). Ignorance is born of the union of Prakṛti and Kāla (15)

Kāla creates all the elements as well as draws the created beings together (i.e. destroys them). All are under the control of Kāla, but none can bring Kāla under control (16)

That eternal Kāla becomes inherent in all things and regulates them (i.e. determines their course and destiny), hence Kāla has been described as Prāṇa (the Breath) Omniscient and the Supreme Puruṣa (17)

It is said by the learned ones that the mind is the greatest of all the senses. But Ego consciousness is superior to the mind, and Mahat (the Great Principle) is superior to Ego consciousness (18)

The Unmanifest is superior to Mahat, Puruṣa is superior to the Unmanifest and Prāṇa, the Lord, is superior to Puruṣa. Hence the entire universe is under the control of Prāṇa (19)

The Ether (Ākāśa) is superior to Prāṇa and God Agni (Fire) is superior to the Ether. But none is superior to me because I am omnipresent, calm, embodiment of true knowledge and Paramēśvara

नास्ति मत्त पर भूत मा विज्ञाय विमुच्यते ॥२०॥ मायो मायामयो देव कालेन सह सङ्गत ॥२१॥
 नित्यं हि नास्ति जगति भूत स्यावरजद्भ्रमम् । मत्सन्निधावेव कालं करोति सकलं जगत् ।
 ऋते मामेकमव्यक्त व्योमरूप महेश्वरम् ॥२१॥ नियोजयत्यनन्तात्मा ह्येतद् वेदानुशासनम् ॥२३॥
 सोऽहं सृजामि सकलं सहस्रानि सदा जगत् ।

इति श्रीकूर्मपुराणे षड्साहस्रस्था संहितायामुत्तरविभागो (द्वितीयोऽध्यायः) एवमोऽध्यायः ॥१॥

४

इश्वर उवाच ।

वक्ष्ये समाहिता पूय भूयुष्य ब्रह्माविन ।
 माहात्म्यं देवदेवस्य येनेव सप्रयत्नते ॥१॥
 नाहं तपोभिर्बिम्बिधैर्न दानेन न चेज्यया ।
 शक्यो हि पुरुषैर्ज्ञातुमृते भक्तिमनुत्तमाम् ॥२॥

(the Supreme Lord) One who realizes me becomes free (i.e. attains salvation) (20)

I am Unmanifest and the Great Lord
 Space is my form I am alone eternal
 Nothing else, among the moving and the
 stationary in the universe, is eternal (21)
 Being the master of and one with

महं हि सर्वभूतानामन्तस्तिष्ठामि सर्वत्र ।
 मा सर्वसाक्षिणं सोको न जानाति मुनीश्वरा ॥३॥
 यस्यान्तरा सर्वमिदं यो हि सर्वान्तरं पर ।
 सोऽहं धाता विधाता च कालोऽग्निश्चिन्मृतोमृत् ॥४॥
 न मा पश्यन्ति मुनयः सर्वेऽपि त्रिदिशोक्त ।

Maya (cosmic illusion) I become united with Kala (Time eternal) and create the universe and also draw it together (i.e. destroy it) (22)

Therefore only having my co-operation, Kala the endless one, creates the whole universe and gives it momentum
 This is the teaching of the Vedas (23)

Thus ends Third Chapter (of the *dvivāgīya*) in the Second Part of the
 Kūrma Purāna Samhitā consisting of six thousand verses—3

4

The Lord said O Brāhmanas sages
 I will narrate to you the glory of God
 of gods and you listen to me with all
 attention All the noble inclinations are
 brought about by this (1)

Various penances charities and sacrifici-
 al performances cannot enable men to
 realize me Only superb devotion can do it
 (2)

It is I who become inherent in all

elements (or living beings) and stay there
 as one capable of reaching everywhere
 But, O great sages, none can know me,
 the witness of all (3)

I am the creator, the promulgator (of
 eternal law) the Time Agni (Fire) and
 with face turned everywhere (visvatomukha
 i.e. universal) Every thing is within me
 and I am in every thing (4)

None of all the sages, gods Manu, Brāh-

ब्रह्मा च मनव इक्षो ये ज्ञान्ये प्रसितोत्तम ॥५॥
गुणन्ति सतत वेदा मायेक परमेश्वरम् ।
यजन्ति विविधैर्वाग्निं ब्राह्मणा वैविकर्मणः ॥६॥
सर्वे लोका नमस्यन्ति ब्रह्मा लोकपितामह ।
ध्यायन्ति योगिनो देव भूतार्चिपतिमोश्वरम् ॥७॥
अहं हि सर्वहविषा भोक्ता चैव फलप्रद ।
सर्वदेवतमुर्भूया सर्वात्मा सर्वतस्थित ॥८॥
मा परयन्तीह विद्वांसो धार्मिका वेदबाधिन ।
तेषां सन्निहितो नित्य ये भक्त्या मामुपासते ॥९॥
ब्राह्मणा क्षत्रिया वैश्या धार्मिका नमुपासते ।
तेषां इदामि तत् स्थानमात्मैव परम पदम् ॥१०॥
अग्रेऽपि ये विकर्मस्था शुद्धाद्या नीचजातय ।

भक्तिमन्त प्रमृज्यन्ते कालेन मयि सगता ॥११॥
न मद्भुक्ता विनश्यन्ति मद्भुक्ता वीतकल्मषा ।
आदायैतत् प्रतिज्ञातं न मे भक्त प्रणश्यति ॥१२॥
यो वै निन्दति तं मूढो वेददेव स निन्दति ।
यो हि तं पूजयेद् भक्त्या तं पूजयति मा सदा ॥१३॥
पत्र पुष्प फल तोय मदारार्घनकारणात् ।
यो मे ददाति निवृत्तं स मे भक्त प्रियो मत ॥१४॥
अहं हि जगतामाद्यो ब्रह्माण परमेष्ठिनम् ।
विधाय दत्तवान वेदानुरोपानात्मनि सुतान् ॥१५॥
अहमेव हि सर्वेषां योगिनां गुदरथपथः ।
धार्मिकाणां च गोप्ताऽहं निहन्ता वैद्यविद्विषाम् ॥१६॥
अहं वै सप्तसत्तारान्मोक्षको योगिनामिह ।

man Sakra and other famous powerful personalities can see me (5)

The Vedas always extol me as the Supreme God. The Brāhmanas worship me alone, in the form of Agni by performing various Vedic sacrifices (6)

All the worlds and Brahman the Great Grandfather (Pitāmaha) of the world pay homage to me. The Yogins meditate upon me, the god, the Lord of all the created beings (7)

I assuming the forms of all gods by virtue of my omnipresence and being the soul of everybody become the enjoyer of all the oblations (offered to sacrifices fire) and the giver of the desired results (of those sacrifices) (8)

The learned and pious followers of the doctrines of the Vedas, see me here in this life and I am always near to them who worship me with devotion (9)

The pious Brāhmanas Kṣatriyas and Vaiśyas worship me. I favour them with the transcendental abode which is bliss itself (10)

Even if the people of low castes like Śūdras and those who are engaged in wrong actions worship me with devotion, they are also liberated in due time and are united with me (11)

My devotees do not meet destruction; they are always free from sin. Long before did I promise that my devotee never perishes (12)

One who defames him, actually defaces the God of gods and one who worships him with due devotion actually worships me (13)

A devotee who collects leaves, flowers, fruits and water for my worship and offers them to me with due submission is dear to me (14)

At the beginning of the universe it was I who created Paramēśthin (Brahman) and offered him the Vedas which emanated from myself (15)

I am the eternal preceptor of the Yogins, protector of the pious and destroyer of the enemies of the Vedas (16)

I free the Yogins from all fetters of

संसारहेतुरेवाह सर्वसत्त्वरवर्जितः ॥१७॥
 अहमेव हि सहर्ता स्रष्टाऽहं परिपालकः ।
 मायावी मामिका शक्तिर्माया लोकविमोहिनी ॥१८॥
 समैव च पराशक्तिर्या सा विद्येति गीयते ।
 नाशयामि तया माया योगिना हृदि सस्थितः ॥१९॥
 अहं हि सर्वशक्तीनां प्रवर्तकनिवर्तक ।
 आधारभूतः सर्वासां निधानममृतस्य च ॥२०॥
 एका सर्वान्तरा शक्तिः करोति विविधं जगत् ।
 आस्थाय ब्रह्मणो रूपं मन्मथो मर्दाघकिता ॥२१॥
 अन्या च शक्तिर्विबुला सस्याप्यति मे जगत् ।
 भूत्या नारायणोऽनन्तो जगन्नाथो जगन्मयः ॥२२॥
 तृतीया महती शक्तिर्निहन्ति सकलं जगत् ।

worldly life and at the same time I am the cause of the world, but I am free of worldly spell (17)

I am the destroyer, creator and protector (of the world) I am the maker of Māyā (cosmic illusion) Māyā which charms the world is nothing but my power (18)

I, being seated in the hearts of the Yogins, dispel that very Māyā by the help of my principal power (Parā Śakti) which is called Vidyā (i.e. learning) (19)

I bring forth all the powers, as well as I restrain them I am at the root of the powers I am the shade of immortality. (20)

It is one of my Śaktis (powers) which is presided by myself and is innate in all beings She assumes the form of Brāhmā and creates this universe which is full of diversity (21)

My second Śakti which is quite immense, assumes the form of Nārāyaṇa, the endless, the all pervading I ord of the universe and nurses and protects the (22)

तामसो मे सभास्याता कालाद्या रद्वरुणिणो ॥२३॥
 ध्यानेन मा प्रपश्यन्ति केचिज्ज्ञानेन चापरे ।
 अपरे शक्तियोगेन कर्मयोगेन चापरे ॥२४॥
 सर्वेषामेव भक्तानामिष्टः प्रियतरो मम ।
 यो हि ज्ञानेन मा नित्यमाराधयति नाग्नया ॥२५॥
 अन्ये च ये श्रयो भक्ता मयाराधतकाङ्क्षिणः ।
 तेष्वपि मा प्राप्नुवन्त्येव न भवन्तन्ते च वं पुनः ॥२६॥
 मया सतमिह कृत्स्नं प्रधानपुरुषात्मकम् ।
 मय्येव सस्थितं विश्वं मया संग्रह्यते जगत् ॥२७॥
 नाहं प्रेरयिता विप्राः परमं योगमाश्रितः ।
 प्रेरयामि जगत्कुरुममेतद्यो वेद रोऽमृत ॥२८॥
 परशाम्बरोपमेवेश वर्त्तमान स्वभावतः ।

My third Śakti is also great She is called Tāmasī (dull) and Kālī She assumes the form of Rudra and brings the entire universe to dissolution (23)

Some realizes me through meditation, some through knowledge, some through devotion; while others realize me by adopting the path of (self-less) action (24)

But one who always worships me through knowledge is the dearest to me of all the devotees mentioned above (25)

Devotees who belong to other three categories do also attain me and are never reborn (26)

The universe which is a combination of Puruṣa and Prakṛti is pervaded by me. The entire universe is in me and gets its momentum from me (27)

O Brāhmaṇas, I am not the actualator of this world I actuate it only adopting the supreme Yoga; he who knows this becomes immortal (i.e. attains emancipation) (28)

I look upon this whole universe as if existing out of its own It is actually

करोति कालो भगवान् महायोगेश्वरः स्वयम् ॥२९॥ सोऽर्चकत्वेन योगेन मुच्यते नात्र संशयः ॥३०॥
 योगः संप्रोच्यते योगो माया शास्त्रेषु सूरिभिः । सोऽहं प्रेरयिता देवः परमानन्दमाधितः ।
 योगेश्वरोऽसौ भगवान् महादेवो महान् प्रभुः ॥३०॥ नृत्यामि योगी सततं यस्तद् वेद ॥ वेदवित् ॥३१॥
 महत्त्वं सर्वतत्त्वज्ञानं परत्वात् परमेष्ठिनः । इति गुह्यतमं ज्ञानं सर्ववेदेषु निष्कृतम् ।
 प्रोच्यते भगवान् ब्रह्मा महान् ब्रह्मण्योऽमलः ॥३१॥ प्रसन्नचेतसे देयं धार्मिकमाहिताग्रये ॥३२॥
 यो मामेव विजानाति महायोगेश्वरेश्वरम् ।

इति श्रीवृषभपुराणे पञ्चाहस्रपाद सहित्यामुपरिविभागे (ईश्वरगीतासु) षष्ठ्योऽध्यायः ॥४॥

५

व्यास उवाच ।

एतावदुक्त्या भगवान् योगिनां परमेश्वरः ।
 मनसं परमं भावयेश्वरं संप्रदत्तवान् ॥१॥
 तं ते ददृशुरीशानं तेजसा परमं निधिम् ।
 नृत्यमानं महादेवं विष्णुना जगतेऽमले ॥२॥

created by God Kāla himself, the lord of the great Yogins (29)

In the Śāstras the wise call Yoga as Mayā (creative power) and Mahādeva, the Great Lord is Yoga and Yogेश्वर (30)

Parameshthin is (called) great because he is the greatest of all the realities (I attvas). He is called Brahman the great, (because) he is one with Brahman (the Supreme Self) and without any stain (31)

There is no doubt that he who thus realizes Me, the greatest of all great

यः विदुर्योगतत्त्वज्ञा योगिनो पतमानसाः ।
 तनीश सर्वभूतानामाकाशे ददृशुः किल ॥३॥
 यस्य मायामयं सर्वं येनेवं प्रेर्यते जगद् ।
 नृत्यमानः स्वयं विप्रैर्विरवेशः खलु दृश्यते ॥४॥

Yogins, is united (with Me) by unfaltering Yoga (or is engrossed in nirvikalpa samādhi) (32)

Thus I am the actuator divinity Taking resort to the Supreme bliss I, the Yogin dance regularly He who knows that is the knower of the Vedas (33)

This most secret wisdom contained in all the Vedas should be imparted only to those who are of pure spirit, have duly established the sacrificial fire (ahutiagni) and are pious (34)

Thus ends Fourth Chapter (of the Īśvaragītā) in the Second Part of the Kūrma Purāna Sāhityā consisting of six thousand verses—4

5

Vyāsa said Lord Supreme God saying (this much to the Yogins, started dancing exhibiting his divine nature (1)

They saw Īśāna, the great God, the excellent repository of (divine) radiance dancing with Vajra in the spotless sky. (2)

In the sky they really saw Him the lord of all the creatures Whom only the Yogins, the knowers of the secret Yoga, having duly subdued their minds can see (3)

The Brāhmaṇas saw that dancing Lord of the universe, who actuates the

यत् पादपद्भुज स्मृत्वा पुरुषोऽज्ञानज भयम् ।
 जहाति नृत्यमान ॥ मूलेषु ददृशु किल ॥५
 य विनिद्रा जितश्वसा शान्ता भक्तिसमन्विता ।
 ज्योतिर्मय प्रपश्यन्ति स योगो दृश्यते किल ॥६
 योऽज्ञानान्मोचयेत् क्षिप्र प्रसन्नो गच्छन्तस्तदा ।
 तमेव मोचकं रुद्रमाकाशे ददृशु परम् ॥७
 सहस्रशिरस देव सहस्रचरणाकृतिम् ।
 सहस्रबाहु जटिल चन्द्रार्पकृतशेखरम् ॥८
 वसान चर्म वेषाग्र शुभासक्तमहाकरम् ।
 दण्डपाणि त्रयोनेत्र सूर्यसोमाप्रिलोचनम् ॥९
 ब्रह्माण्डं तेजसा स्वेन सर्वनाकृष्य च स्थितम् ।
 दण्डाकराल बुद्धिं सूर्यकोटिसमप्रभम् ॥१०

universe and pervades it with His
 Maya (cosmic illusion) (4)

They saw the Lord of elements,
 dancing by meditating on whose lotus
 like feet men are able to cut off the fear
 bred by ignorance (5)

That Yogi who is seen only as a
 divine radiance by the sleepless devotees
 who are in full control of their breathings
 and are calm (i.e. in full restraint of
 the senses) was then actually visible (6)

They saw in the sky Rudra, the great
 Liberator, affectionate to his devotees,
 who frees them from ignorance without
 the least delay (7)

They saw the God, the creator of the
 universe (Visvakarman) dancing who has a
 thousand heads a thousand feet a thousand
 forms and a thousand arms, who has matted
 locks of hair on his head and a crescent of
 moon on his forehead, in whose great
 hand a trident is held, who holds a club,
 who has sun, moon and fire as his eyes, who
 has three Vedas as his eyes who has filled
 the universe with his radiance, whose large
 teeth are fearsome, who the excellent one

अण्डस्य चाण्डबाह्यस्य बाह्यमभ्यन्तर परम् ।
 वृजन्तमनतज्वाल बहुन्तमसित जगत् ।
 नृत्यन्त ददृशुर्देव विश्वकर्माणमोक्षरम् ॥११
 महादेव महायोग देवानामपि देवतम् ।
 पञ्चानां पतिमोऽज्ञान ज्योतिषा ज्योतिरसदयम् ॥१२
 शिनाकिन विद्यासाक्ष भेषज भवरोगिणाम् ।
 कालात्मान कालकाल देवदेव महेश्वरम् ॥१३
 उमापति विल्वाक्ष योगानन्दमय परम् ।
 जाम्बवन्मनितय ज्ञानयोग सनातनम् ॥१४
 शम्भुर्भर्ष्यविभव धर्मधार गुरातनम् ।
 महोद्वेगैर्नवित महर्षिगणवर्धितम् ॥१५
 आश्वर सर्वशक्तीना महायोगेश्वरेश्वरम् ।

is in the Egg (i.e. Brahmanda) and also out-
 side the egg and also outside and within
 (simultaneously) who is indomitable and
 luminous as a million suns and who is
 creating terrific heat and (as if) burning
 the entire universe (8-11)

The Brahmanavahinsages immediately saw
 Him, who is Mahadeva (the great God)
 embodiment of great yoga God of gods,
 Paśupati (Master of all living beings),
 Isāna the undying light of all lights the
 holder of (a bow named) Pinaka with large
 eyes, who is the remedy for the world's
 ills, the soul of Kāśī, Kāśa of Kāśī, God
 of gods, the Supreme God, Spouse of
 Uma Virāṭpīṭha full of bliss attained
 through yoga, the abode of wisdom and
 renunciation eternal Jāṭha Yoga the
 abode of eternal powers a repository of
 Dharma (i.e. eternal law) difficult to
 approach to whom Mahendra and Up-
 endra bow down and who is lauded by
 the great sages the very base of all powers,
 the lord of supreme Yogins Supreme Self
 to the Yogins, extolled by them and ensh-
 rined in the heart of them enveloped

योगिनां परमं ब्रह्म योगिनां योगवन्दितम् ।
 योगिना हृदि तिष्ठन्तं योगनायासमावृतम् ॥१६॥
 क्षणेन जगतो योनिं नारायणमनामयम् ।
 ईश्वरेणैकतापन्नमपरयन् ब्रह्मवादिनः ॥१७॥
 दृष्ट्वा तदेश्वरं रूपं ब्रह्मनारायणात्मकम् ।
 कृतार्थं मेनिरे सन्तः स्वात्मान ब्रह्मवादिनः ॥१८॥
 सनत्कुमारः सनको भृगुश्च
 सनातनमरश्च सनन्दनश्च ।
 रुद्रोऽङ्गिरा वामदेवोऽयं शुको
 महर्षिरपिः कपिलो मरुचिः ॥१९॥
 दृष्ट्वाऽयं रुद्रं जगदोसितार
 त पश्यन्नाभाश्रितवामनामम् ।
 प्यात्वा हृदिस्थं प्रणिपत्य मूर्ध्ना
 बद्ध्वाऽङ्गलिं स्वेषु शिरःसु मूषः ॥२०॥
 ओङ्कारमुच्चार्य विलोक्य देव-
 सन्तःशरीरे निहितं गुह्याम् ।

समस्तुवन् ब्रह्ममर्षैर्वचोभि-
 रानन्दपूर्णयुक्तमानसास्ते ॥२१॥
 मुनय ऊचुः ।
 स्वामेकमीशं पुण्यं पुराण
 प्राणेश्वरं रुद्रमनन्तयोगम् ।
 नभाम सर्वे हृदि सन्निविष्टं
 प्रचेत्स ब्रह्ममयं पवित्रम् ॥२२॥
 त्वां परयन्ति मुनयो ब्रह्मयोनिं
 दान्ताः शान्ता किमलं कमवर्णम् ।
 व्यात्वात्मस्थमचलं स्वे शरीरे
 कवि परेभ्यः परम तत्परं च ॥२३॥
 स्वतः प्रसूता जगत्तः प्रभृतिः
 सर्वस्मिन्मुत्सवं परमाणुसूतः ।
 अथोरणीयान् महतो महीया-
 स्स्वायेव सर्वं प्रवदन्ति सन्तः ॥२४॥

by the Māyā of Yoga, creator of the
 universe, Nārāyaṇa, free of ill and one
 with God (12-17)

The Brahmapādins, thus having seen
 the Divine Form in which both Rudra
 and Nārāyaṇa became one, felt that their
 end has been well-attained (18)

Then the sages, Sanat Kumāra, Sanaka,
 Bhṛgu, Sanātana, Sanandana, Rudra,
 Angiras Vāmadeva, Śukra Atri, Kapila
 and Marici seeing Lord Rudra who con-
 trols the universe, with His left half as
 Padmanābha (Nārāyaṇa), meditated on
 Him in their hearts and touching the earth
 with their foreheads (i.e. having bowed
 down to) and having folded hands on
 their heads, pronounced "Om" and
 seeing God in their inner selves also, be-
 came filled with joy and began to extoll

Him in Vedic hymns (19-21)

The sages said We bow down to
 Thee who art the Primal Person, Lord
 of life (Prāṇa), Rudra, the Eternal Yogin,
 inherent in the core of our hearts,
 Pracetas, completely identified with
 Brahman (the Supreme Self) and the
 Holy (22)

Sages who are calm and subdued,
 having meditated upon their own souls
 within their physical bodies, can see Thee
 who art emanated from the Supreme Self,
 stainless, of golden radiance, the Seer
 (Kavi lit a poet) and the highest among
 all the high entities (23)

The mother of the universe (i.e.
 Prakṛti) has been born of you, you are
 focal point of all as atom (para-
 māṇu), you are subtler than an atom
 and greater than the great—so the saints

हिरण्यगर्भो जगदन्तरात्मा
 स्वतोऽधिजातः पुरुषः पुराणः ।
 संजायमानो भवता विमृष्टो
 यथाविधानं सकलं ससर्ज ॥२५॥
 स्वतो वेदाः सकलाः संप्रसूता-
 स्वयमेवान्ते संस्थितिं ते सभन्ते ।
 पश्यामस्तथा जगतो हेतुमूर्तं
 नृत्त्यन्तं स्ये हृदये सन्निविष्टम् ॥२६॥
 त्वयैवेदं भ्राज्यते प्रवृत्तकं
 मायावी त्वं जगतामेकनाथः ।
 नमानस्त्वा शरणं संप्रपन्ना
 प्रोक्तात्मानं चित्पतिं विष्वनृत्यम् ॥२७॥
 पश्यामस्तथा परमाकाशमध्ये
 नृत्यन्तं ते महिमानं स्मरामः ।

say about you all times (24)

Hiranyagarbha (the golden Germ),
 the inner soul of the universe, the Primal
 Person has been born of you and being
 emanated from you, has created all things
 as he was instructed to do (25)

All the Vedas have emanated from you
 and will finally merge into you. Entering
 our hearts we observe you, the cause of
 the universe, dancing (26)

This Brahma cakra (it is the wheel of
 creation and dissolution of the universe)
 gets its momentum from you. You are
 the only Lord of the universe and the
 source of Māyā. We take refuge unto you
 and bow down to you who are the very
 soul of Yoga, the Master of consciousness
 and the cosmic dancer (27)

We are seeing that you are dancing
 in the unlimited space. Even being the
 soul of everyone, you are present in

सर्वात्मानं बहुधा सन्निविष्टं
 ब्रह्मानन्दमनुभूयानुभूय ॥२५॥
 ओंकारस्ते वाचको मुक्तिबीजं
 त्वमक्षरं प्रकृतौ गूढरूपम् ।
 तत्त्वां सत्यं प्रवदन्तीह सन्तः
 स्वयंप्रभं भवतो धर्मकारणम् ॥२६॥
 स्तुवन्ति त्वा सततं सर्ववेदा
 नमन्ति त्वामृषयः क्षोणदोषाः ।
 ज्ञानात्मानः सत्यसद्वा वरिष्ठं
 विनन्ति त्वा यतयो ब्रह्मनिष्ठाः ॥२७॥
 एको वेदो बहुशाखो ह्यनमस्तु
 त्वयैर्वेदं बोधयत्येकहृदयम् ।
 वेदं त्वा शरणं वे प्रपन्ना-
 स्तेषां शान्तिः शान्तिः नेतरेषाम् ॥२८॥

innumerable places in various forms and
 enjoy the cosmic bliss. We remember your
 glory in our minds (28)

The OM which is the very seed of
 salvation, expresses you. You are the
 Imperishable, subtly inherent in Prakṛti
 (Nature). Therefore, the sages praise
 you and your self-radiant Light as the
 (only) truth (29)

All the Vedas are always but your
 praises the sages with imperfections done
 away bow down to you and the ascetics
 who have subdued their senses whose aims
 are true and are devoted to Brahman,
 enter you as the Ultimate Goal (30)

The Veda is one though with nume-
 rous branches and endless, it brings about
 your perception. Those only who seek
 refuge unto you, the sole object of realiza-
 tion, they and no others have eternal
 peace (31)

भवानोऽनादिमास्तेजोराशि-

ब्रह्मा विश्व परमेष्ठी चरिष्ठ ।

स्वात्मानन्दमनुभूयाधिष्ठेते

स्वयं ज्योतिरचनो नित्यमुक्त ॥३२॥

एको रुद्रस्त्व करोषीह विश्व

स्य पालयस्यसित विश्वरूप ।

स्वामेवागते मितय विन्वतीह

नमामस्त्वा शरण सप्रपना ॥३३॥

स्वामेकमाहु कविमेकरुद्र

प्राण बृहन्त हरिभग्नमोशम् ।

इन्द्र भूतपुमसि चैकितान

पातारमादित्यमेकरूपम् ॥३४॥

ह्रस्वक्षर धरम वेदितव्य

ह्रस्वस्य विश्वस्य पर निधानम् ।

त्वमव्यय शाश्वतधर्मगोप्ता

सनातनस्त्व पुरुषोत्तमोऽसि ॥३५॥

त्वमेव विष्णुश्चतुराननस्त्व

त्वमेव रुद्रो भगवानधीश ।

त्व विश्वनाभि प्रकृति प्रतिष्ठा

सर्वेश्वरस्त्व परमेश्वरोऽसि ॥३६॥

त्वमेकमाहु पुरुष पुराण-

मादित्यवर्ष तपस परस्तात् ।

चिम्मात्रमव्यक्तमक्षिरूप

स ग्रह शुन्य प्रकृति निर्गुण च ॥३७॥

यदन्तरा सर्वमिव विभ्राति

यदव्यय निर्मलमेकरूपम् ।

किमप्यचिरं तव रूपमेतत्

तदन्तरा यत्प्रतिभाति तत्सर्वम् ॥३८॥

You are the spouse of Bhavānī, you are without a beginning and are a mass of divine radiance, you are Brahma Visva Paramēsthin and the Greatest of all. You are engrossed in the cosmic bliss of your self, you are self-luminous, constant and ever free (32)

You are one as Rudra, still you create the entire universe, assuming various forms you are sustaining it and at the end the entire universe merges into you. Therefore, we seek refuge unto you and salute you (33)

You are the Supreme Rudra. Havi, Prāṇa the Great, Hara, Fire (Agni), God, Indra Yama Vayu Consciousness controller of destiny (Dhātṛ), Aditya and of many forms (34)

You are the Impersurable, the Supreme to be realized. You are the ultimate resting place of the universe and

the Unchangeable the Protector of the external law. You are the eternal Person and the Best of persons (35)

You are Viṣṇu, you are the four faced God (i.e. Brahma), you are God Rudra with six divine powers (Bhagavān), you are the very centre of the universe the Prakṛti and the abode (of every thing), you are the Lord of all and the Supreme God (36)

All say that you are without duality (i.e. One), the Primal Person, with the sun's radiance beyond darkness. You are consciousness the unmanifest, of unconceivable form (i.e.) Brahman space, Prakṛti and the unqualified (Nirguṇa i.e. free from three qualities) (37)

You are the person in whom all these are shining you are undecaying pure and one, what a wonderful form you have where all the truths are shining (38)

योगेश्वरं रुद्रमनन्तशक्तिं
 परायणं ब्रह्मतनुं पवित्रम् ।
 नमाम सर्वे भरणायिनस्त्वं
 प्रसीद भूताधिपते महेश ॥३९॥
 त्वत्पादपद्मस्मरणादेशेन-
 संसारबीजं विलयं प्रयासि ।
 नमो नियम्य प्रणिधाय कथं
 प्रसादयामो वयमेकमोशम् ॥४०॥
 नमो भवापास्तु भयोद्भवाय
 कालाय सर्वाय हराय शुभ्यम् ।
 नमोज्जु रुद्राय कपर्दिने ते
 नमोज्जये देव नमः शिवाय ॥४१॥

इति श्रीकूर्मपुराणे षट्सादृश्यां संहितायामुपनिषागे (ईश्वरगीतायु) पञ्चमोऽध्यायः ॥१॥

You are the Lord of Yoga, Rudra with unlimited powers, the greatest momentum, with Brahman as your form; you are the purifier. We are seeking shelter unto you. O Mahesh, O the Lord of elements, be gracious to us (39)

O God, the One Lord, when one meditates upon your lotus-feet, the seed of the cycle of rebirth in one dies out. Therefore, by subduing our minds and prostrating our bodies, we seek thy grace (40)

You are Bhava, the origin of the world, Kāla (Time Eternal), Sarva and Hara; we bow down to you. You are Rudra and Kapardin; we bow down to you O God, you are Agni (Fire) and Śiva; we bow down to you (41)

Then, Lord Kapardin Bhava, who has an ox as His vehicle, withdrawn his cosmic form and became normal. (42)

ततः स भगवान् देवः कपर्दी वृषवाहनः ।
 संहृत्य परमं रूपं प्रकृतिस्योऽभवद् भवः ॥४२॥
 ते सर्वे भूतभव्येशं ध्रुवं वत् समवस्थितम् ।
 दृष्ट्वा नारायणं देवं विस्मिता वायवमश्रुवन् ॥४३॥
 भगवन् भूतभव्येश गोवृषाक्षितशासन ।
 दृष्ट्वा ते परमं रूपं निर्वृता स्म सनातन ॥४४॥
 भयत्प्रसादादमले परस्मिन् परमेश्वरे ।
 अस्माकं जायते भक्तिस्त्वय्येषाऽप्यभिचारिणी ॥४५॥
 इवातीं श्रोतुमिच्छामो माहात्म्यं तव शंकर ।
 भूयोऽपि तव यत्प्रित्यं यायात्स्यं परमेष्ठिनः ॥४६॥
 स तेषां वाक्यमाकर्ण्य योगिनां योगसिद्धिदः ।
 ब्राह्मः गम्भीरया वाचा समातीरय च नाययम् ॥४७॥

Then the sages seeing Bhava, the Lord of past and future, in that (calm) state and also seeing Lord Nārāyaṇa in the same state, were filled with wonder and said (43)

O God, O Lord of the past and the future, O God known by the ox vehicle, O Eternal One, having seen your divine form, we have attained perfect peace (44)

O God, It is through your grace that unswerving devotion has been born in our minds for you the Supreme lord, the Stainless one. (45)

Now we are desirous of hearing the story of your noble powers. Also we are craving to hear O Śaṅkara of what is your, of Paramēśhina the eternal truth (46)

Then the God who endow the yogins with spiritual success, on hearing their appeal, cast a look at Mādhava (Nārāyaṇa) and spoke in a sublime voice (47)

Thus ends Fifth Chapter (of the Hara-gītā) in the Second Part of the Kūrma Purāṇa Sāhita consisting of six thousand verses—5

ईश्वर उवाच ।

भृगुध्वमृषयः सर्वे यथावत् परमेष्ठिन ।
 वक्ष्यामीनास्य माहात्म्यं यत्तद्देवविदो विदुः ॥१॥
 सर्वलोकैकनिर्माता सर्वलोकैकरक्षिता ।
 सर्वलोकैकसहर्ता सर्वान्मातुः सनातन ॥२॥
 सर्वेषामेव वस्तूनामन्तर्यामी पिता ह्यहम् ।
 मय्ये ब्रह्म स्थितं सर्वं नमो सर्वं तत्स्थितं ॥३॥
 भवद्भिरद्भुतं दृष्टं यत्स्वरूपं तु मामकम् ।
 ममैषा ह्युपमा विप्रा मायया दर्शिता मया ॥४॥
 सर्वेषामेव भावानामन्तरा समवस्थित ।
 प्रेरयामि जगत् कृत्स्नं क्रियासक्तिरियं मम ॥५॥

यथेव चेष्टते विश्वं तत्त्वभाषानुवर्ति च ।
 सोऽहं कालो जगत् कृत्स्नं प्रेरयामि कलात्मकम् ॥६॥
 एकाशेन जगत् कृत्स्नं करोमि मुनिमुग्धा ।
 सहस्रान्मेकल्लेपेन द्विधाऽवस्थां ममैव तु ॥७॥
 आदिमध्यान्तनिर्मुक्तो मायातत्त्वप्रवर्तकः ।
 लोभयामि च सर्वादीं प्रधानपुरुषाबुधैः ॥८॥
 ताम्या सजायते विश्वं सपुत्रताम्या परस्परम् ।
 गृह्णादिकर्मेष्वेव मम तैजो विजृम्भते ॥९॥
 यो हि सर्वजगत्साक्षी कालचक्रप्रवर्तकः ।
 द्विरध्वगर्भो मासंभः सोऽपि महेष्टभयः ॥१०॥

God said: Listen (to me), O sages,
 I am going to narrate thoroughly the
 greatness of God Parameshthin which the
 knowers of Vedas know (1)

I am the only creator, the only
 protector and the only destroyer of the
 entire universe. I am soul of all and am
 myself eternal (2)

I am the father of everything, the
 Inner-controller of all things. Every
 thing stays in me, but I do not stay every-
 where (3)

The wonderful view of mine that you
 have just seen, is only my simile. O Brāh-
 manas, I have shown this to you through
 Māyā (power of cosmic illusion) (4)

I become inherent in all phenomena
 and give momentum to this universe.
 This is my power of action (Kṛyā-shakti) (5)

The universe created on my con-
 ception is set in motion by this (power
 of mine) I the Kāla, rule the universe
 which consists of various components (6)

O great sages, I create the universe
 on the one hand and destroy it on the
 other—these are my two aspects. (7)

I have no beginning, no middle and no
 end, still I am the propounder of the system
 of Māyā (or the originator of Māyā). It
 is I who agitate the Pradhāna (Primary
 matter) and the Puruṣa at the beginning
 of the creation (8)

When these Pradhāna and Puruṣa are
 united, the universe springs into being
 as per the gradual course from Mahat,
 etc. and thus my power is revealed (9)

Hiraṇyagarbha, the sun who is a
 witness to the entire universe and sets
 up the wheel of time is also emanated
 from my body (10)

तस्मै दिव्यं स्वसंश्रयं ज्ञानयोगं सनातनम् ।
 दत्तवानात्मज्ञानं वेदान् कल्पादौ चतुरो द्विजाः ॥११॥
 स भद्रियोयतो देवो ब्रह्मा भद्रावभाषितः ।
 दिव्यं तन्मामकंश्रयं सर्वदा यद्वहति स्वयम् ॥१२॥
 स सर्वलोकाभिर्भक्ष्य भद्रियोगेन सर्वयितुः ।
 भूत्वा चतुर्भुजः सगं सृजत्येवात्मसम्भवः ॥१३॥
 योऽपि नारायणोऽमन्तो लोकानां प्रभवाम्भयः ।
 समैव परमा भूतिः करोति परिपालनम् ॥१४॥
 योऽन्तकः सर्वभूतानां रजः कालारमकः प्रभुः ।
 भवान्मातृसौ सततं सहरिष्यति मे तनुः ॥१५॥
 हव्यं यद्वहति देवानां कथ्य कथ्याशिनमपि ।
 पार्कं च कुपते बह्विः सोऽपि मच्छति चोदितः ॥१६॥

O Brāhmanas, at the beginning of the
 neon I have endowed him (to Brahman)
 with my own divine wealth—the path of
 knowledge (jñāna yoga) eternal, and the
 four Vedas which had emanated from my-
 self (11)

The God Brāhmā, being charged with
 my power, always carries (upholds) that
 divine treasure of mine at my command (12)

That self born Brāhmā the creator
 of all beings, omniscient and four faced
 goes on with the work of creation under
 my direction (13)

He who is Nārāyaṇa the boundless,
 the undying origin of all the worlds, is
 but my supreme form and (in this aspect)
 he sustains (the creation) (14)

And Lord Kālātmaka Rudra, destroyer
 of all elements, who will always destroy
 under my order, is also my aspect (15)

The Fire (Agni) who carries oblations
 (Ilavās) to the gods and offerings (or
 food etc.) to the ancestors and
 performs the function of transformation

भुक्तमाहारजातं पचते तदहनिशम् ।
 वैश्वानरोऽग्निर्भगवानोऽभ्यस्य नियोगतः ॥१७॥
 योऽपि सर्वाभिसां योनिर्वरणो देवपुणवः ।
 सोऽपि सजीवयेत् कृत्स्नमोशस्यैव नियोगतः ॥१८॥
 योऽन्तस्तिष्ठति भूतानां बहिर्देवः प्रभञ्जनः ।
 मयातिपादसौ भूतानां शरीराणि विभति हि ॥१९॥
 योऽपि सजीवन्ते मृणा देवानाममृताकरः ।
 सोमः स भद्रियोगेन धोरितः किल वर्तते ॥२०॥
 यः स्वभासा जपत् कृत्स्नं प्रकाशयति सर्वदा ।
 सूर्यो वृष्टिं वितनुते शास्त्रेणैव स्वयंभुवः ॥२१॥
 योऽप्यतोपजगच्छास्ता शक्रः सयामिरेश्वरः ।
 यज्वना कस्यो देवो वर्ततेऽज्ञौ मवासा ॥२२॥

(cooking, etc) is also inspired by my
 power (16)

And that Vasuvānara Agni who
 digests, day and night, the food con-
 sumed, is actuated by my order (17)

Varuna, the great god, who is the
 source of all water is giving life to every
 thing at the instance of Lord (18)

God Air (Vāyu) who is both within
 and without living, nourishes the bodies
 of them under my order (19)

Soma is the moon who enlivens
 the human being and is the store of
 nectar to the gods, is active under my
 order (20)

The sun being ordered by me the Self-
 born (Svayambhū) constantly illumines the
 whole world with his own rays and causes
 downpour of rains (21)

Śakra, who is the ruler of the entire
 universe, and lord of the gods and rewards
 the performer of Yajña is under my
 order (22)

यः प्रयास्ता ह्यसाधूनां वर्तते नियमादिह ।
यमो वैवस्वतो देवो देवदेवनियोगतः ॥२३॥
सोऽपि सर्वधनाप्यक्षो यनानां संप्रदायकः ।
सोऽपीश्वरनियोगेन कुबेरो वर्तते सदा ॥२४॥
यः सर्वरक्षसां नाबस्तामसानां फलप्रदः ।
मन्त्रियोगादसौ देवो वर्तते निश्च्येति सदा ॥२५॥
वेतालगणभूतानां स्वामी भोगफलप्रदः ।
ईशानः किल भक्तानां सोऽपि सिष्ठन्ममात्मया ॥२६॥
यो वामदेवोऽङ्गिरसः शिष्यो रुद्रगणाधरोः ।
रक्षको योगिनां मित्यं वर्ततेऽसौ मदात्मया ॥२७॥
यश्च सर्वजगत्पूज्यो वर्तते विप्रकारकः ।
धिनायको धर्ममेतः सोऽपि मद्भक्तानां किल ॥२८॥

God Vaisvata Yama (i.e. God of death) is regularly punishing the wicked under the order of the god of the gods (23)

Kubera, the treasurer of all wealth and giver of riches, does also function under the instructions of the Supreme Lord. (24)

God Nirṛti the king of all Rākṣasas and giver of fruits for Tāmasa (dull) deeds, is under my authority (25)

God Iśāna, the Lord of all Vetāla Ganas, Rbhūtas (i.e. ghosts and other evil spirits) and devotees and the giver of enjoyments is always under my rule. (26)

Vamadeva, the disciple of Angiras and foremost among the Ganas of Rudra, functions regularly as the protector of the Yogins under my direction (27)

Vināyaka, who is worshipped by the whole world and who is the god of all obstructions and troubles, is also leading a pious life under my instructions. (28)

योऽपि ब्रह्मविदां श्रेष्ठो देवसेनापतिः प्रभुः ।
स्कन्दोऽसौ वर्तते नित्यं स्वयंभूविधिचोदितः ॥२९॥
ये च प्रजानां पतयो मरीच्याद्या महर्षयः ।
गृणन्ति विविधं लोकं परस्मैव नियोगतः ॥३०॥
या च श्रीः सर्वभूतानां ददाति विपुलां धियम् ।
पत्नी नारायणस्यासौ वर्तते मदनुग्रहात् ॥३१॥
बाचं ददाति विपुलां या च देवो सरस्वती ।
साऽपीश्वरनियोगेन चोदिता संप्रवर्तते ॥३२॥
याज्ञोपपुर्यान् घोराक्षरकान् तारयिष्यति ।
सावित्री संस्मृता देवो देवाज्ञानुविधायिनी ॥३३॥
पार्यती परमा देवो ब्रह्मविद्याप्रदायिनी ।
याऽपि ध्यता विशेषेण सापि मद्भक्तानाम् ॥३४॥

Lord Skanda, the self-born, who is the greatest of all persons knowing Brahman and the general of the army of gods, is also under my rule (29)

It is under the order of Supreme one that great sages and Prajāpatis like Marici create different Lōkas (regions of the universe). (30)

Lakṣmī, the spouse of Nārāyaṇa, who gives immense wealth to people, is also existing on my favour (31)

Goddess Sarasvatī who bestows profound learning on people, has also been engaged by Lord and is functioning under His instructions (32)

Goddess Sāvitrī who when appealed to, saves all persons even from the lowest hell, also carries out the orders of the god. (33)

The Supreme Goddess Pārvatī who, on prayer, bestows the knowledge of Brahman, also moves on my instructions. (34)

योजनन्तमहिमाऽनन्तः शेषोऽप्यामरप्रभुः ।
 दधाति शिरसा लोकं सोऽपि देवनिर्घोषतः ॥३५॥
 योऽग्निः संवर्तको नित्यं बटवारूपसन्धितः ।
 पिबत्यखिलमम्भोधिमीश्वरस्य नियोगतः ॥३६॥
 ये चतुर्दश लोकेऽस्मिन् मनवः प्रयितो जतः ।
 पातयन्ति प्रजा सर्वास्तेऽपि तस्य नियोगतः ॥३७॥
 आदित्या वसवो ह्यष्टा भरतश्च तयाऽग्निर्नो ।
 अन्यथा वैवताः सर्वा मन्त्रास्त्रेणैव विच्छिन्ताः ॥३८॥
 गन्धर्वा गन्धडा शृङ्गाः सिद्धाः साध्याश्च चारणाः ।
 यक्षरत्नपिशाचाश्च स्थिताः शास्त्रेणैव त्वण्भुवः ॥३९॥
 कलाकाष्ठानि मेघाश्च मुहूर्ता दिवसाः क्षयाः ।
 श्रावणः पक्षमासाश्च स्थिताः शास्त्रेणैव प्रजापते ॥४०॥
 युगमन्वन्तराण्येव मम तिष्ठन्ति ज्ञासते ।

Ananta Nāga also called Śeṣa, whose glory knows no bound, who is the Lord of all gods and who holds the world on his head is under the authority of the Supreme God (35)

Sarivartaka Agni who assuming the form of the Submarine (in the form of a mare) always drinks the water of the sea, is also under my authority (36)

The fourteen Manus, who are ruling the people of this earth and are famous for their vigour are also under His power (37)

Ādityas, Vasus, Rudras, Maruts, two Aśvinikūtmāras and all other gods, are established by my law (38)

Gandharvas, Garuḍas, Rikṣas, Siddhas, Sadhyas Cāruṣas, Yakṣas, Rākṣasas, Piśācas—all these are under the rule of the Self-born (39)

All the divisions of time, viz., Kālā, Kāyā, Nimeṣa, Muhūrta, day, night, season, fortnight, month Yugas, Manusvantaras, Para, Parārdha whichever are in the

परार्धेव परार्धाश्च कालमेवास्ताथा परे ॥४१॥
 चतुर्विधानि भूतानि स्याद्वराणि वराणि च ।
 नियोगदेव वर्तन्ते देवस्य परमात्मनः ॥४२॥
 पातालानि च सर्वाणि भुवनानि च शासनात् ।
 ब्रह्माण्डानि च वर्तन्ते सर्वाण्येव त्वण्भुवः ॥४३॥
 अतीतान्यप्यसत्त्वानि ब्रह्माण्डानि ममाज्ञया ।
 प्रवृत्तानि पदार्थैर्घः संहितानि समन्ततः ॥४४॥
 कलाकाष्ठानि भविष्यन्ति सह वस्तुभिरात्मनः ।
 बह्विष्यन्ति सर्वेपाता परस्य परमात्मनः ॥४५॥
 भूमिरापोऽनतो वायुः ख मनो बुद्धिरेव च ।
 भूताचिराविप्रवृत्तिर्निघोषे मम वर्तते ॥४६॥
 यास्योपजगता योनिर्मोहितो सर्वदेहिनाम् ।
 माया विवर्तते नित्यं साधारण्यनिर्घोषतः ॥४७॥

system of Prajāpati, are under my control (40, 41)

All the four categories of living beings, the inert and the animated, are under the rule of the great God—Supreme Self. (42)

All the (seven) nether regions, all the worlds and all the Brahmanṇḍas are existing and functioning on the command of the Self-born (43)

The innumerable universes of the past which are no more, the universes which are at present existing, being built up with a combination of elements, and the universes which will be created in future with the primal elements, all will carry out the command of the Supreme God (44, 45)

Earth, water, fire, air, ether, mind, intellect, ego and the primal Prakṛti all are under my rule (46)

Māyā, which is the origin of the all universes and who holds all animals under her spell of charm, is functioning at all times under the order of Īśa. (47)

यो वे देहभृता देवः पुरुषः पठयते परः । मयैव प्रीयते कुतर्न मयैव प्रत्यं व्रजेत् ॥४०॥
 ब्रह्माज्ञां वर्तते नित्यमोश्चरस्य नियोगतः ॥४१॥ ब्रह्म हि भगवानोक्तः स्वयं ज्योतिः सनातनः ।
 विभूय मोहकलितं यथा पश्यति तत् पदम् । परमात्मा परं ब्रह्म मतो ह्यन्यन्न विद्यते ॥४२॥
 साऽपि विद्या महेशस्य नियोगवशास्तिनी ॥४३॥ इत्येतत् परमं ज्ञानं युष्माकं कथितं मया ।
 ब्रह्माज्ञां किमुक्तेन मम शक्त्यात्मकं जगत् ॥ ज्ञात्वा विमुच्यते जन्तुर्जन्मतत्तारबन्धनात् ॥४४॥

इति श्रीकृष्णपुराणे पद्माहस्य संहिताया उपरिवर्माणे (ईशरगीतासु) षष्ठोऽध्यायः ॥६॥

७

ईश्वर उवाच ।

शृणुध्वमुपमः सर्वे प्रभावं परमेष्ठिनः । नित्यालम्ब निर्विकल्पं तद्धाम परमं मम ॥१॥
 य ज्ञात्वा पुण्यो मुक्तो न ससारे पतेत् पुनः ॥२॥ ब्रह्म ब्रह्मविदा ब्रह्मा स्वयम्भूविश्वतोमुखः ।
 परात् परतरं ब्रह्म शाश्वतं निष्कलं ध्रुवम् । भावाधिनामहं देवः पुराणो हरिरव्ययः ॥३॥

Ātman (soul) the God who is described as the Supreme Person (Puruṣa) among the living creatures is also existing and functioning under the will of Īvara (48)
 Vidyā (learning personified) through whom people destroy the dark ignorance illusion and see the Supreme Self, is also functioning under the will of Mahēśa (49)
 What is the use of describing in more details ? (To speak in brief) The entire universe is the manifestation of my power. I propel it and in the end it merges into my self (50)
 I am Bhagavān (i.e. the possessor of all powers, i.e. saḍaīvara), God (Īvara), Luminous with my own radiance, eternal, the Supreme self, and the Supreme Brahman, there is nothing other than me (51)
 I have imparted this great wisdom, to you people which, when achieved, frees human beings from the fetters of rebirth (52)

Thus ends Sixth Chapter (of the Īvaragītā) in the Second Part of the Kūrma Purāṇa Samhitā consisting of six thousand verses-6

7

God said : O Sages, now you all listen to (my description of) the glory of Paramēsthin. One who knows Him attains liberation and is never reborn in this world (1)
 My supreme abode is that which is the greatest of all, Brahman, Eternal, undivisible and constant, and full of everlasting cosmic joy (2)
 Of the persons knowing Brahman I am Brahman the Svayambhū (self-born), whose faces are turned on all sides. Among the holders of Māyā, I am the eternal God Hari (3)

योगिनामस्म्यहं शंभुः स्त्रीणां देवी गिरीन्द्रजा ।
 आदित्यानामहं विष्णुर्धनुनामस्मि पावकः ॥४॥
 रुद्राणां शंकरश्चाहं गरुडः पततामहम् ।
 ऐरावतो गजेन्द्राणां राघः अस्त्रभूतामहम् ॥५॥
 ऋषीणां च वसिष्ठोऽहं देवानां च शतक्रतुः ।
 शिल्पिणां विश्वकर्माहं प्रह्लादोऽस्म्यमरद्विपाम् ॥६॥
 सुभीनामप्यहं क्वास्तो तपानां च विनायकः ।
 वीराणां वीरभद्रोऽहं सिद्धानां कपित्थो मुनिः ॥७॥
 पर्यंतानामहं मेघनक्षत्राणां च चन्द्रमाः ।
 वज्र प्रहरणानां च दत्तानां सत्यमस्म्यहम् ॥८॥
 अन्तर्तो भोगिनां वेदः सेनानां च पावकः ।

Of the Yogins I am Śambhu of the women I am the daughter of the king of mountains (i. e. Pārvatī), of the Ādityas I am Viṣṇu, of the Vasus I am Pavaka (Agni) (4)

I am Śamkara among the Rudras, Garuḍa among the birds, Airavata among the lordly elephants, Rama among the men at arms (5)

Of the sages (seers) I am Vasuṣṭha, of gods I am Śatakratu (Indra), of the artisans I am Viśvakarman and of the enemies of the gods (i. e. daityas) I am Prahlāda, (6)

I am Vyasa among the sages, Vināyaka among the Ganas, Virabhadra among the heroes, sage Kapila among the perfected ones (Siddhis) (7)

Of the mountains I am Meru, of the stars I am the moon, of the weapons I am Vajra, of the Vratas (meritorious vows) I am truth. (8)

Of the serpents I am Lord Ananta of the generals I am Skanda (Kārttikeya), of the Āśramas (four stages of life) I am the household (Gārhaṣṭhya) and of Lords I

वाय्रमाणां च गार्हस्थ्यमीश्वराणां महेश्वरः ॥९॥
 महाकल्पश्च कल्पानां युगानां कृतमस्म्यहम् ।
 कुबेरः सर्वयक्षाणां गणेशानां च वीरकः ॥१०॥
 प्रजापतेनां वक्षोऽहं निर्रतिः सर्वरक्षसाम् ।
 वायुर्बलवतामस्मि द्वीपानां पुष्करोऽस्म्यहम् ॥११॥
 मृगेन्द्राणां च सिंहोऽहं यन्त्राणां धनुरेव च ।
 वेदानां सामवेदोऽहं यजुषां शतवृद्धिम् ॥१२॥
 सावित्री सर्वजप्यानां गृह्यानां प्रणयोऽस्म्यहम् ।
 सूक्तानां पौरुषं सूक्तं ज्येष्ठसामं च सामयुः ॥१३॥
 सर्ववैद्यार्थविदुषां मनुः स्वायम्भुवोऽस्म्यहम् ।
 ब्रह्मयत्तस्तु वैशानां क्षेत्राणामविमुक्तकम् ॥१४॥

am Mahāśvara (9)

I am the Great Aeon (Mahākālpa) among the aeons (Kalpas), Kṛtayuga among the Yugas, Kubera among all the Yakṣas and Viraka among the Ganeśas (10)

I am Dakṣa among the Prajāpatis, Nirṛti among all the Rākṣasas, wind (Vāyu) among the powerful ones and Puṣkara among the islands (Dvīpas) (11)

I am lion among the kings of beasts, bow (Dhanuḥ) among the weapons, the Sāmaveda among the Vedas, the Śatarudriya (chapter) of the Yajus (12)

Among the Mantras to be muttered I am Savitrī, of the Mantras deserving secrecy I am Pranava (i. e. OM), of the Vedic hymns I am the Puruṣasūkta, and the Jyēṣṭhasāman among all the Sāmans (13)

Of all those who know the true purport of the Vedas I am Svāyambhuva Manu, of the countries I am Brahṁāvarta and of the holy places I am Avimuktaka (Kāśī). (14)

विद्यानामात्मविद्याऽहं ज्ञानानामेश्वर परम् ।
 भूतानामस्म्यहं व्योम सत्त्वानां मृत्युरेव च ॥१५॥
 पाशानामस्त्वहं माया काल कलयतामहम् ।
 गतीनां मुक्तिरेवाहं परेषां परमेश्वर ॥१६॥
 यश्चान्यदपि लोकेऽस्मिन् सत्त्व तेजोबलप्रधानम् ।
 तत्सर्वं प्रतिजानोष्ये मम तेजोविजृम्भितम् ॥१७॥
 आत्मानं पश्या प्रोक्ता सर्वे सत्तारवर्त्तिनः ।
 तेषां पतिरहं देव स्मृतः पशुपतिर्वृषे ॥१८॥
 मायापाशेन बध्नामि पशून्नेताम् स्वलोचनम् ।
 मामेव मोक्षकं प्राहुः पशूनां वेदवादिनः ॥१९॥
 मायापाशेन बध्नानां मोक्षकोऽहो न विद्यते ।
 मामृते परमात्मानं भूताधिपतिमव्ययम् ॥२०॥

Of all the learnings I am the learning through which Ātman (self) is attained, of all the knowledges I am excellent Isvara knowledge, of all the elements I am the ether (Vyoman) death of all the beings (Sattvas) (15)

Of all the fetters I am Māya (the cosmic illusion), of calculators I am time, of all the goals I am liberation (Mukti), the Supreme God of all the great ones (16)

Whatever else a person or an object in this world is great in power or quality, know you O sages is a manifestation of my power (17)

All beings in this world are called Paśus, I am their master Hence I am called Paśupati by the wise (18)

I chain these Paśus with the fetters of Māyā (illusion), just as a sport, and the knowers of the Vedas know me to be the only liberator of those Paśus (19)

There is none else who can liberate them from the fetters of Māyā, than

चतुर्विंशतितत्त्वानि माया कर्म गुणा इति ।
 एते पाशा पशुपते वलेशाश्च पशुबन्धना ॥२१॥
 मनो बुद्धिरहंकार धानिलाप्रजलानि भू ।
 एता प्रकृतयस्त्वष्टो विश्वाराश्च तपापरे ॥२२॥
 ध्रोत्र त्वक् चक्षुषो जिह्वा घ्राण चैव तु पञ्चमम् ।
 पायुपत्य करो पादौ वाक् चैव दशमो मता ॥२३॥
 शब्द स्पर्शश्च रूप च रसो गन्धस्तयैव च ।
 त्रयोविंशतिरेतानि तत्त्वानि प्राकृतानि तु ॥२४॥
 चतुर्विंशरूपव्यक्तं प्रथमं गुणलक्षणम् ।
 अनादिमध्यनिधनं कारणं जगत् परम् ॥२५॥
 सरसं रजस्तमश्चेति गुणत्रयमुदाहृतम् ।
 साम्बावस्थितिभेदेतेषामव्यक्तं प्रकृतिं विदुः ॥२६॥

myself the Supreme self the undying lord of beings (20)

The twentyfour principles, Māyā action and (three) qualities—these and the miseries are the fetters of Paśupati, for the Paśus (21)

Mind Intellect, Ego, Ether Air Fire, Water and Earth these eight are called the Prakṛtis (i.e. the productive ones) every thing else is a product (Vikāra) (22)

Ear skin eyes, tongue nose the fifth, rectum, genic organ, hands, feet, vocal organ the tenth, sound touch, form taste and smell, these thirteen principles are the products of Nature (Prakṛti) (23, 24)

The Twenty fourth one called Pradhāna (Primary matter) the unmanifest perceptible only as quality, without beginning, middle or end is the sole cause of (the creation of) the universe (25)

Sattva Rajas and Tamas—these are called the three qualities (Gunas) The equilibrium of these three is known as the unmanifest Nature (Prakṛti) (26)

सत्त्व ज्ञान तमोऽज्ञान रजो मिथ्यमुदाहृतम् ।
 गुणानां बुद्धिर्वैषम्याद् वैषम्यं कवयो विदुः ॥२७॥
 धर्माधर्माविति श्रोक्तो पक्षो द्वौ बन्धसंज्ञितौ ।
 मध्यपितानि कर्माणि निबन्धाय विमुक्तये ॥२८॥
 बन्धियामस्मिता राग द्वेष चाभिनिवेशकम् ।
 क्लेशाख्यानचक्षान् प्राहुः पाशानात्मनिबन्धनम् ॥२९॥
 एतेषामेव पाशानां मायां करणमुच्यते ।

मूलप्रकृतिरध्यक्ता सा भक्तिर्नपि तिष्ठति ॥३०॥
 स एव मूलप्रकृतिः प्रधानं पुरुषोऽपि च ।
 विवारा महदादीनि देवदेव सनातन ॥३१॥
 स एव बन्धः स च बन्धकर्ता
 स एष पाशः पशवः स एव ।
 स खेव सर्वं न च तस्य वेत्ता
 तमाहुरप्यं पुरुषं पुराणम् ॥३२॥

इति श्रीकूर्मपुराणे षट्साहस्रशो रुद्राव्ययमुपरिदिमाने (द्विधरणीकानु) सप्तमोऽध्यायः ॥३॥

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ईश्वर उवाच ।

अन्यत्र गृह्यतमं ज्ञानं यद्यपि साक्षात्प्राप्तम् ।
 येनाती हरते जन्तुर्धोरं संसारसागरम् ॥१॥

बह्वक्षयस्य शास्त्रं शाश्वतो निर्मलोऽप्ययम् ।
 एकाकी भगवानुक्तः केवलः परमेश्वरः ॥२॥

Sattva is knowledge Tamas is ignorance, while Rajas is said to be the admixture of both. The wise say that the difference is created by faulty understanding of the Gunas (27)

There are two fetters called Dharma and Adharma. All actions if surrendered to me never leads to bondage but to emancipation (28)

Avidyā (ignorance), Asmitā (Ego), Rāga (attachment), Dveṣa (repulsion), Abhiniveśa (longing) are called miseries and these are the fetters which bind the soul (to the worldly life) (29)

It is Māyā (cosmic illusion) from which all these fetters originate. This Māyā is the Nature unmanifest and stays in me as a power (30)

This is the basic Prakṛti which is known as both Pradhāna and Puruṣa and again products as e.g. Mahat, etc. He is the eternal God of gods (31)

He is the bondage, He is the cause of bondage. He himself is the Puruṣa (i.e. the individual souls) and also the Pāśa (fetter). He knows everything—but none knows Him (perfectly). He is called the First and the Eternal Puruṣa (32)

Thus ends Seventh Chapter (of the Īśvaragītā) in the Second Part of the Kūrma Purāṇa Sāhita consisting of six thousand verses ~ 7

8

God said: O Great Brāhmanas, now I shall narrate to you another most secret knowledge which enables people to pass over the horrible cycle of birth (1)

I am identical with Brahman, tranquil, eternal, pure, undecaying, one, without a second and the Supreme God (2)

[322]

मम योनिमहद् ब्रह्म तत्र गर्भं दधाम्यहम् ।
 मूल मायाभिधानं तु ततो जातमिदं जगत् ॥३॥
 प्रधातुं पुरुषो ह्यात्मा महान् सूतादिव च ।
 तन्मात्राणि महाभूतानोन्निर्याणि च जजिरे ॥४॥
 ततोऽष्टमभवद्वैम सूर्यकोटिसमप्रभम् ।
 तस्मिन् जज्ञे महाब्रह्मा मच्छ्रवणा चोपबृंहित ॥५॥
 ये चाप्ये बहवो जीवा ममया सर्वे एव ते ।
 न सा पश्यन्ति पितर मायया मम मोहिता ॥६॥
 याश्च योनिषु सर्वासु सभवन्ति हि मूर्तयः ।
 तासां माया परा योनिर्ममैव पितरं विदुः ॥७॥
 यो मामेव विज्ञानाति बोजिनं पितरं प्रभुम् ।
 स धीर सर्वलोकेषु न मोहमधिगच्छति ॥८॥

ईशान सर्वविद्यानां मूतानां परमेश्वरः ।
 ओङ्कारमूर्तिर्भगवानहं ब्रह्मा प्रजापति ॥९॥
 सम सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।
 विवक्ष्यत्स्वयिनश्च्यन्तं यः पश्यति स पश्यति ॥१०॥
 सम पश्यन् हि सर्वत्र समवस्थितमीश्वरम् ।
 न हिनस्त्यात्मनात्मानं ततो याति परां गतिम् ॥११॥
 विदित्वा सप्त सूक्ष्माणि यदङ्गं च महेश्वरम् ।
 प्रधानविनियोगज्ञं परं ब्रह्माधिगच्छति ॥१२॥
 सर्वज्ञतां कृत्स्नमाविषोभ
 स्वतन्त्रतां वित्यमनुभूतशक्तिः ।
 जगन्तशक्तिश्च विभोविदित्वा
 पञ्चदशरङ्गाणि महेश्वरस्य ॥१३॥

The Mahat Brahman (ie Prākṛti) is my womb, I cast the seed (of creation) in that and it is called the original Maya of which the entire universe is born (3)

It is from this Māya that Pradhāna (the Primary matter), Puruṣa, Ātman (soul) Mahat the origin of the elements Tanmātrās (five finer elements) the five great elements and the senses are born (4)

It is from this that the golden sphere (Anḍa) as bright as a million suns was originated Being actrised by my power, great Brahmā was born in it (5)

All the other creatures are made of me (Brahman) Being under the spell of my illusion (Mayā) they cannot see me who is their father (6)

People know that I am the father and Māyā is the mother of all the various kinds of creatures under various species (7)

Wise men knowing me as the father who casts the seeds (of creation) never get be wildered in all the worlds (8)

I am the Lord of all the Vidyas (learning), Supreme God of the living beings the embodiment of Oṃkāra', Bhagavan (possessor of the six super-powers) Brahmad and Prajāpati (9)

He who sees the Supreme Lord abiding equally in all creatures and not perishing when they perish, sees the truth (10)

He who sees God equally present every where, never offends the Self by the self and thereby attains the Supreme Goal (11)

He who knows the seven subtle principles and Maheśvara with six limbs (ie properties) knows the principal application and attains the Supreme Brahman (12)

Omniscience contentment perception of the beginningless freedom undecaying and unlimited strength—these are the six physical components of Lord Maheśvara, which are to be known (realized) (13)

सर्व ज्ञान तमोऽज्ञान रजो मिश्रमुदाहृतम् ।
 युगाना बुद्धिवैपम्याद् वैषम्य कथयो विदु ॥२७॥
 धर्मधर्मविति प्रोक्तौ पाप्मी द्वौ बन्धसंज्ञितौ ।
 मय्यपितानि कर्माणि निबन्धाय विमुक्तये ॥२८॥
 अविद्यामस्मिता राग द्वेष क्षामिनिवेशकम् ।
 श्लेष्मास्थानचलान् प्राहु पाशानात्मनिबन्धनान् ॥२९॥
 एतेषामेव पाशाना माया कारणमुच्यते ।

मूलप्रकृतिरव्यक्ता सा सक्तिर्मयि तिष्ठति ॥३०॥
 स एव मूलप्रकृति प्रधान पुरुषोऽपि च ।
 विदारा महादोनि देवदेव सनातन ॥३१॥
 स एव बन्ध स च बन्धकर्ता
 स एव पाश पक्षव स एव ।
 स वेद सर्वं न च तस्य वेत्ता
 तथाहुरप्य पुरुष पुराणम् ॥३२॥

इति श्रीकूर्मपुराणे परब्रह्मसत्त्व संहितायामुपरिविम्बाने (ईश्वरीयानु) सप्तमोऽध्यायः ॥३॥

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ईश्वर उवाच ।

अमयं पृथक्त्वं ज्ञान कथ्ये द्वाष्ट्यणुगवा ।
 देनासौ तरते जगदुर्ध्वं ससारसागरम् ॥१॥

Sattva is knowledge Tamas is ignorance, while Rajas is said to be the admixture of both. The wise say that the difference is created by faulty understanding of the Gunas (27)

There are two fetters called Dharma and Adharma. All actions if surrendered to me never leads to bondage but to emancipation (28)

Avidya (ignorance), Asmāta (Ego), Raga (attachment), Dvesa (repulsion), Abhinivesa (longing) are called miseries and these are the fetters which bind the soul (to the worldly life) (29)

मह ब्रह्ममय शान्त शश्वतो निर्मलोज्ज्वल ।

एकाकी भगवानुक्त केवल परमेश्वर ॥२॥

It is Maya (cosmic illusion) from which all these fetters originate. This Maya is the Nature unmanifest and stays in me as a power (30)

This is the basic Prakṛti which is known as both Pradhāna and Puruṣa and again products e.g. Mahat, etc. He is the eternal God of gods (31)

He is the bondage, He is the cause of bondage. He himself is the Paśu (i.e. the individual souls) and also the Pāśa (fetter). He knows everything—but none knows Him (perfectly). He is called the First and the Eternal Puruṣa (32)

Thus ends Seventh Chapter (of the Īśvaragītā) = the Second Part of the Kūrma Purāṇa Samhitā consisting of 52 thousand verses—7

8

God said O Great Brāhmanas, now I shall narrate to you another most secret knowledge which enables people to pass over the horrible cycle of birth (1)

I am identical with Brahman, tranquil, eternal, pure undecaying, one, without a second and the Supreme God (2)

तन्मात्राणि मन आत्मा च तानि
 सूक्ष्माण्याह सप्ततत्त्वात्मकानि ।
 या सा हेतु प्रकृति सा प्रधान
 बन्ध प्रोक्तो विनियोगोऽपि तेन ॥१४॥
 या सा शक्ति प्रकृतौ सौनख्या
 वेदेयुक्ता कारण ब्रह्मयोनि ।
 तस्या एक परमेष्ठो परस्ता-
 न्महेश्वर पुण्य तत्त्वरूप ॥१५॥
 अहो योगी परमात्मा महीयान्
 ज्योमय्यापी वेदवेद्य पुराण ।

एको रुद्रो मृत्युरन्यत्तमेक
 बीज विश्व देव एक स एव ॥१६॥
 तमेवैक प्राहुरन्येष्यनेक
 त्वेकस्मान् केचिदन्वयमाह ।
 अणोरणोयान् महतोऽस्ती महीयान्
 महादेव प्रोच्यते वेदविद्भि ॥१७॥
 एव हि यो वेद गुहास्य पर
 प्रभु पुराण पुण्य विश्वरूपम् ।
 हिरण्य बुद्धिमता परा गति
 सचुद्धिमान् बुद्धिमतीत्य तिष्ठति ॥१८॥

इति श्रीकूर्मपुराणे षट्सादशस्क संहितायामुपनिविमगे (इक्ष्वाक्याय) अष्टमोऽध्यायः ॥८॥

The five Tanmātras (finer elements), mind, Ātman (soul)—these are called the seven subtle principles Prakṛti is cause of all these, she is also called Pradhāna and hence is also called bondage and application (14)

The power that is concealed in Prakṛti has been called in the Vedas as the cause and origin of Brahman Her only Puruṣa is Parameṣṭhin Maheśvara Supreme and truth incarnate (15)

That is the Puruṣa who is Brahman, Yogin Paramātmā (the Supreme Self), Great pervader of the sky, Knowable through the Vedas and Eternal He is Eka Rudra, Death, Invisible, without

a second the seed (of creation) and the universe (16)

Some call Him one' and some others many' Some consider him to be one 'Ātma (soul)' while others think him otherwise. But he is subtler than an atom and greater than anything great He is described as the Great God (Mahādeva) by the knowers of the Vedas (17)

He who thus realizes the Lord residing in the cave (Guhā), Eternal Puruṣa whose manifest is the universe and who is full of golden radiance the Supreme goal of wisemen, wise, he passes over the region of perception (buddha) (18)

Thus ends Eighth Chapter (of the Īśvargītā) in the Second Part of the Kūrma Purāṇa Samhitā consisting of six thousand verses-8

श्रद्धय ऊचुः ।

निष्कलो निर्मलो नित्यो निष्क्रिय परमेश्वर ।
तत्रो वर महादेव विश्वस्य कथं भवान् ॥१॥
ईश्वर उवाच ।

नाहं विश्वो न विश्वं च मामृते विद्यते द्विजा ।
मायातिमित्तमनास्ति सा चात्मानमपाश्रिता ॥२॥
अनादिनिधना शक्तिर्मायाऽव्यक्तसमाश्रया ।
तन्निमित्तं प्रपञ्चोऽयमव्यक्तादभवत् सत्तु ॥३॥
अव्यक्तं कारणं प्राहुरानन्दं ज्योतिरक्षरम् ।
अहमेव परं ब्रह्म मत्तो ह्यात्मन विद्यते ॥४॥

तस्मान्मे विश्वरूपत्वं निश्चितं ब्रह्मवादिभिः ।
एकत्वे च पृथक्त्वे च प्रोक्तमेतन्निदर्शनम् ॥५॥
अहं तत् परमं ब्रह्म परमात्मा सनातनम् ।
अकारणं द्विजा प्रोक्तो न दोषो ह्यात्मनस्तथा ॥६॥
अनन्ता शक्तयोऽव्यक्ते मायायां सन्निता ध्रुवा ।
तस्मिन् विविस्थितं नित्यमव्यक्तं भाति केवलम् ॥७॥
मायिस्तत्त्वस्यते भिन्नमभिन्नं तु स्वभावतः ।
एकया मम सायुज्यमनाविनिधत्तं ध्रुवम् ॥८॥
पुनोऽमूढगणया मूर्तिरभ्यया तत्तिरोहितम् ।
अनाविमध्यं तिष्ठन्तं युज्यतेऽविद्यया क्षितं ॥९॥

The sages said : If the Supreme Lord is without parts pure eternal and perfectly passive, then O Mahadeva please tell us how can you assume the form universal ? (1)

The Lord said O Brahmanas I am not the universe but the universe cannot exist without me Maya (cosmic illusion) is at the root of all these and I have sheltered Maya in my very soul (2)

The Power which has neither the beginning nor end and which is sheltered in the Unmanifest is called Maya. This expanse (i.e. the manifestation) originated from this and came out of the unmanifest (3)

The unmanifest which is bliss itself and imperishable radiance is called the cause. I am the Supreme Brahman nothing except me exists at all (4)

Therefore the Brahmapurushas have conclusively proved that the universe

is in my form. The same idea is implied in both unity and diversity (5)

I am that Supreme Brahman—the Supreme Self and eternal O Brahmanas it is verily said that I am without any cause. So no fault can be ascribed to the Self (6)

Innumerable and unlimited are the powers viz. Maya etc. inherent in the unmanifest. Hence only the unmanifest which is eternal and situated in the heaven (i.e. beyond the phenomenal world) region is supreme (7)

Though one in reality He appears to be divergent due to these powers. I am united with only one power i.e. Maya. I am without the beginning and end and (hence) constant (8)

Through one of these powers a person attains prosperity, through some other he loses it entirely. That which exists without the beginning and end is united with Avyaya (9)

तदेतत् परम व्यक्त प्रभामण्डलमण्डितम् ।
 तदक्षर पर ज्योतिस्तद् विष्णो परम पदम् ॥१०॥
 तत्र सर्वमिदं प्रोतमोत चैवाखिल जगत् ।
 तदेव च जगत् कृत्स्न तद् विज्ञाय विमुच्यते ॥११॥
 यतो वाचो नियतंते अप्राप्य मनसा सह ।
 आनन्द ब्रह्मणो विद्वान् विभेति न कुतश्चन ॥१२॥
 वैवाहमेतं पुरुषं महान्त-
 मावित्ययं तमरा परस्तात् ।
 तद् विज्ञाय परिमुच्येत विद्वान्
 निर्यामन्ही भवति ब्रह्मभूत ॥१३॥
 यस्मात् पर नापरमस्ति किञ्चित्
 यज्ज्योतिषा ज्योतिरेक विविस्वम् ।
 तदेवात्मानं मयमानोऽयं विद्वान्-
 नारामाण्ही भवति ब्रह्मभूत ॥१४॥

That great manifest enveloped in a halo is the imperishable radiance and this is the divine abode of Visnu (10)

The entire universe is pervaded by this, and this is the universe One who realizes this attains emancipation (11)

Wherefrom words together with the mind, turns back, not having attained the bliss of Brahman He who knows (this) does not fear from anything at all (12)

I know this great person of Sun's radiance, beyond darkness Only by knowing this a wise man may be redeemed and become ever blissful one with Brahman (13)

Than whom there is naught else higher which is the supreme light in heaven, of all the lights, by knowing this to be his one self a wise man attains eternal bliss and becomes one with Brahman (14)

तदन्वय कलित गूढदेह
 ब्रह्मानन्वममृत विश्वधाम ।
 चदन्त्येव ब्राह्मणा ब्रह्मनिष्ठा
 यत्र गत्वा न निवर्तन्त भूय ॥१५॥
 हिरण्यमे परमाकाशतत्त्वे
 यद्विचिं प्रविभातीय तेज ।
 तद्विज्ञाने परिपश्यन्ति धीरा
 विभ्राजमान विमल ध्योम धाम ॥१६॥
 तत पर परिपश्यन्ति धीरा
 आत्मन्यात्मानमनुभूयानुभूय ।
 स्वयम्ब्रह्म परमेष्ठी महोपायान्
 ब्रह्मानन्वी भयवानीश एव ॥१७॥
 एको देव सर्वभूतेषु गूढ
 सर्वव्यापी सर्वभूतान्तरात्मा ।
 तमेवैकं येऽनुपश्यन्ति धीरा-
 स्तेषां शान्तिं शश्वतीनेतरेषाम् ॥१८॥

The Brahmanas established in the Bra hman declare Him as undecaying confusing (for the common man) subtle bodied cosmic joy, immortal and the abode of the universe One who attains Him, is never reborn in this world (15)

Through the vision of Fire (Tejas) that lights up in the subtle element of ether of golden hue, the wise man can see the transcendental and pure void (i e Brahman) (16)

The wise men realize even the higher truth by repeated realization of Self in their own souls Self luminous Parameshthin, the great is full of cosmic joy (17)

The one God hidden in all beings (or element) all pervading and the inner soul of all things—the wise who realizes him they alone and none else attain eternal peace (18)

सर्पाननशिरोप्रीय सर्वभूतगुहाशय । इत्येतदंश्वर ज्ञानमुक्त यो मुनिपूगवा ।
सर्वव्यापी च भगवान् न तस्मादन्यदिष्यते ॥१९॥ गोपनीय विशेषेण योनिनामपि दुर्लभम् ॥२०॥

इति श्रीशृंगपुराणे पद्माद्वयस्तु सद्दिवापामुपरिचिप्राने (ईश्वरप्रितम्) नवमोऽध्यायः ॥१॥

१०

ईश्वर उवाच ।

अतिङ्गमेकमव्यक्तं तित्त्वं ब्रह्मेति निश्चितम् ।
स्वयमप्येति परं तत्त्वं परे व्योम्नि व्यवस्थितम् ॥११॥
अव्यक्तं कारणं यत्तद्वक्ष्ये परमं पदम् ।
निर्गुणं शुद्धचित्तानं तद् यं परयन्ति सूरयः ॥१२॥
तन्निष्ठा शान्ततरुणा नित्यं तद्भूतव्यभाविता ।
परयन्ति तत् परं यत्तु यत्तस्मिन्मिति श्रुतिः ॥१३॥

He has faces, heads and throats on all sides. He dwells in the hearts of all. He is all pervading and the possessor of six divine properties. Nothing else than Him is desirable. (19)

Thus ends Ninth Chapter (of the Hwaragita) in the Second Part of the Kāṭhina Purāṇa Sāhitya consisting of six thousand verses—9

IV

The Lord said. The supreme Brahman is without any mark (Ling) but He Himself is with the Ling (mark) and constant. He is Self-luminous Truth absolute and stays in the highest sky (i.e. beyond the phenomenal world). (1)

The cause, that is unmanifest, is imperishable and the supreme goal. It is free of (three) qualities (Gunas) and pure knowledge. The learned (only) see it. (2)

That which is described as Linga (the Primal cause or mark) is seen by only the sages who are devoted to it are calmly

अव्यक्ता नहि मा इष्टुं शक्यं ये मुनिपूगवा ।
नहि तद् विशते ज्ञानं यत्तस्तज्ज्ञायते परम् ॥११॥
यत्तस्तत्परमं ज्ञानं केवलं वयसो विदुः ।
अज्ञानमितरत् सर्वं यस्मान्मायामयं जगत् ॥१२॥
यज्ज्ञानं निर्मलं मूढम निर्विकल्पं पदव्ययम् ।
ममात्माऽसौ तदेवेदमिति प्राहुर्विपश्चित्तः ॥१३॥
येऽप्यनेकं प्रपरयन्ति तेऽपि परयन्ति तत्परम् ।

O great sages I have thus narrated to you this knowledge divine—which must be kept secret carefully and it is rare even among the Yogins. (20)

dissolved and are always engrossed in its contemplation. (3)

O great sages in no other way one can see Me and there is no other knowledge by which I can be realized. (4)

This the highest knowledge which only the Seers can attain. Everything else is ignorance, because the entire world is full of illusion (Māyā). (5)

The learned men really say that the knowledge which is pure, subtle, without a duality and undecaying is my soul. (6)

And those who realize truth to be many do also see the Absolute (ultimately)

तदेतत् परम व्यक्त प्रभामण्डलमण्डितम् ।
 तदक्षर पर ज्योतिस्तद् विष्णो परम पदम् ॥१०॥
 तत्र सर्वमिदं प्रोतमोतं चेवास्त्रित जगत् ।
 तदेव च जगत् कृत्स्नं तद् विज्ञाय विमुच्यते ॥११॥
 यतो वाचो निवर्तन्ते अग्रस्य मनसा सह ।
 आनन्दं ब्रह्मणो विद्वान् विभेति न कुतश्चन ॥१२॥
 वेदाहमेतं पुरुषं महान्त-
 मादित्यघणं तमसं परस्तात् ।
 तद् विज्ञाय परिमुच्येत विद्वान्
 नित्यानन्दो भवति ब्रह्मभूत ॥१३॥
 यस्मात् परं नापरमस्ति किञ्चित्
 यच्छ्रोतिया ज्योतिरेक दिविस्वम् ।
 तदेवात्मानं मन्यमानोऽयं विद्वान्-
 नात्मानन्दो भवति ब्रह्मभूत ॥१४॥

That great manifest enveloped in a halo is the imperishable radiance and this is the divine abode of Vishnu (10)

The entire universe is pervaded by this, and this is the universe. One who realizes this attains emancipation (11)

Wherefrom words, together with the mind, turns back, not having attained the bliss of Brahman. He who knows (this) does not fear from anything at all (12)

I know this great person of Sun's radiance, beyond darkness. Only by knowing this a wise man may be redeemed and become ever blissful one with Brahman (13)

Than whom there is naught else higher which is the supreme light in heaven, of all the lights, by knowing this to be his one self a wise man attains eternal bliss and becomes one with Brahman (14)

तदव्यय कलितं गूढदेहं
 ब्रह्मानन्दममृतं विश्वधाम ।
 वदन्त्येव ब्राह्मणा ब्रह्मनिष्ठा
 यत्र गत्वा न निवर्तन्ते मूय ॥१५॥
 हिरण्यये परमाकाशतत्त्वे
 यदाक्षिणि प्रविभातीव तेजः ।
 तद्विज्ञाने परिपश्यन्ति धीरा
 विश्राज्यमानं विमलं व्योम धाम ॥१६॥
 ततः परं परिपश्यन्ति धीरा
 आत्मगन्धारमामनुसूयानुभूय ।
 स्वयंप्रभं परमेष्ठ्यो महोपायं
 ब्रह्मानन्दो भगवान्मोक्ष एव ॥१७॥
 एको देव सर्वभूतेषु गूढः
 सर्वव्यापी सर्वभूतान्तरारामः ।
 तमेवंकं येऽनुपश्यन्ति धीराः-
 स्तेषां शान्तिं शरवती नैतरेषाम् ॥१८॥

The Brahmanas established in the Brahman declare Him as undecaying confusing (for the common man) subtle bodied cosmic joy, immortal and the abode of the universe. One who attains Him, is never reborn in this world (15)

Through the vision of Fire (Tejas) that lights up in the subtle element of ether of golden hue, the wise men can see the transcendental and pure void (i.e. Brahman) (16)

The wise men realize even the higher truth by repeated realization of Self in their own souls. Self-luminous Parameshu, the great is full of cosmic joy (17)

The one God hidden in all beings (or element), all pervading and the inner soul of all things—the wise who realizes him, they alone and none else attain eternal peace (18)

सर्वाननशिरोप्रीव सर्वभूतगुहाशय । इत्येतदंशवर ज्ञानमुक्त यो मुनिपुंगवा ।
सर्वव्यापी च भगवान् च तस्मादन्यदिष्यते ॥१९॥ योपवीत विशेषेण योगिनतामपि दुर्लभम् ॥२०॥

इति श्रीशंभुपुराणे पञ्चसहस्रनामसंहितायामुपरिनिभागे (ईश्वरगीतायु) दशमोऽध्यायः ॥१॥

१०

ईश्वर उवाच ।

अलिङ्गमेकमव्यक्त लिङ्गं प्रोति निश्चितम् ।
स्वयज्योति पर तत्त्व परे व्योम्नि व्यवस्थितम् ॥१॥
अव्यक्त कारण यतदंशर परम पदम् ।
निर्गुण शुद्धविज्ञान तद् वै परयन्ति सूरय ॥२॥
तत्पिण्डा शान्तसकल्पा निर्यतद्भूयभाविता ।
परयन्ति तत् पर प्रह्ला यतस्त्रिङ्गमिति धुति ॥३॥

He has faces, heads and throats on all sides He dwells in the hearts of all He is all pervading and the possessor of six divine properties Nothing else than Him is dearable (19)

अन्यथा नहि मा द्रष्टु शक्यं वै मुनिपुंगवा ।
नहि सद्यः विद्यते ज्ञान यतस्तज्ज्ञाप्यते परम् ॥४॥
एतत्तत्परम ज्ञान कैवल्य कथयो विदुः ।
अज्ञानमित्तरत् सर्वं यस्मान्मायामय जगत् ॥५॥
अज्ञान निर्वस्त नृक्षम निर्विकल्प यदव्ययम् ।
समात्मसंज्ञो तदेवेदमिति प्राकृष्टविपश्चित ॥६॥
येऽप्यनेकं प्रपश्यन्ति तेऽपि पश्यन्ति तत्परम् ।

O great sages I have thus narrated to you this knowledge divine—which must be kept secret carefully and it is rare even among the Yogins (20)

Thus ends Ninth Chapter (of the Isvaragita) in the Second Part of the Kurma Purāṇa Samhita consisting of six thousand verses—9

10

The Lord said The supreme Brahman is without any mark (Ling) but He Himself is with the Ling (mark) and constant He is Self-luminous Truth absolute and stays in the highest sky (i.e. beyond the phenomenal world) (1)

The cause, that is unmanifest, is imperishable and the supreme goal It is free of (three) qualities (Gunas) and pure knowledge The learned (only) see it (2)

That which is described as Līṅga (the Primal cause or mark) is seen by only the sages who are devoted to It are calmly

dissolved and are always engrossed in its contemplation (3)

O great sages in no other way one can see Me and there is no other knowledge by which I can be realized (4)

Thus the highest knowledge which only the Seers can attain Everything else is ignorance, because the entire world is full of illusion (Māyā) (5)

The learned men verily say that the knowledge which is pure, subtle, without a duality and undecaying is my soul (6)

And those who realize truth to be many do also see the Absolute (ultimately)

आश्रिता परमा निष्ठा बुद्ध्वैक तत्त्वमव्ययम् ॥७
 ये पुन परम तत्त्वमेकं चानेकमोश्वरम् ।
 भक्त्या मा सप्रपश्यन्ति वित्तेषास्ते तदात्मका ॥८
 साक्षादेव प्रपश्यन्ति स्वात्मान परमेश्वरम् ।
 नित्यानन्द निर्विकल्प सत्त्वरूपमिति स्थिति ॥९
 भजन्ते परमानन्द सर्वं यत्तदात्मकम् ।
 स्वात्मगदवस्थिता शान्ता परोऽव्यक्ते परस्य तु ॥१०
 एषा विमुक्ति परमा मम सायुज्यमुत्तमम् ।
 निर्वाणं ब्रह्मणा चैव कैवल्यं कथयो विदुः ॥११
 तस्मादन्नादिमध्यान्तं वसुधैकं एवमिह ॥
 स ईश्वरो महादेवस्त विज्ञाय विमुच्यते ॥१२
 न तत्र ह्यपि प्रविभातीह चन्द्रो
 न नक्षत्राणि तपनो नोत् विद्युत् ।

तद्भातेवमक्षित भाति नित्यं
 तन्नित्यभासमन्त्र सद्भिभाति ॥१३
 नित्योदित सविदा निर्विकल्प
 शुद्ध बृहन् परम पद्भिभाति ।
 अजान्तर ब्रह्मविदोऽय नित्य
 पश्यन्ति तत्त्वमवत् यत् स ईश ॥१४
 नित्यानन्दममृत सत्त्वरूप
 शुद्ध वदन्ति पुरुष सर्ववेदा ।
 तमोमिति प्रणवेनेशितार
 प्यायन्ति वेदार्थयिमिश्रितार्थ ॥१५
 न भूमिरापो न मनो न बलि
 प्राणोऽनिलो गगन नोत् बुद्धि ।
 न चेतनोऽन्यत् परमाकाशमध्ये
 विभाति देय शिव एव केवल ॥१६

by exclusive adherence and by under-
 standing the undying truth (7)

Those who again view the Supreme
 truth, the Lord as one or many with per-
 fect devotion should be known as comple-
 tely identified with that (truth) (8)

It is a fact that they achieve direct
 perception of their Self, the Supreme Lord
 who is full of eternal bliss, without duality
 and the embodiment of truth (9)

They having been well established in
 their own self and having their sense
 under perfect control attain the absolute
 bliss which is inherent in everything and
 embodiment of that (i.e. the Supreme
 Brahman) in the unmanifest (16)

This (the highest emancipation the best
 identification with Me, this is Nirvana
 (salvation) unity with Brahman and
 perfect isolation—as the Seers know it (11)

Therefore there exists only one object
 which is without the beginning middle
 and end the Supreme and benevolent

He is Mahadeva the Lord, one who
 knows him is liberated (12)

The sun shines not there, nor the
 moon and stars, the fire shines not nor
 the lightning The whole world is illu-
 minated with this light and that Eternal
 and Constant Radiance shines for all the
 times (13)

The Radiance which is ever rising,
 Consciousness without duality pure
 great and Supreme shines The knowers
 of Brahman see the Highest and Constant
 truth which is the Lord Himself in it (14)

It is said in all the Vedas that the
 (Supreme) Purusa is full of eternal bliss
 immortal, embodiment of truth and pure
 Those who ascertain the truth with the
 help of the Vedas, meditate upon this
 Overlord as Pranava OM (15)

He is none of earth water mind fire
 Prana (breathing or life) air, sky, intelli-
 gence, consciousness or the opposite God
 Siva alone shines in the highest sky (16)

इत्येतदुक्तं परमं रहस्यं
ज्ञानारामृतं सर्ववेदेभ्यः सूक्ष्मम् ।

जानाति योगी विबुधेभ्यः देशे
मुञ्चतीति योगं प्रथमो ह्यजग्रहम् ॥१७॥

इति श्रीकूर्मपुराणे षट्साहस्रश्लोका संहितायामुपनिषद्विभागे (ईश्वरगीतासु) दशमोऽध्यायः ॥१०॥

११

ईश्वर उवाच ।

भक्त परं प्रब्रूयामि योगं परमदुर्लभम् ।
येनात्मानं प्रपश्यन्ति भानुमन्तमिवेश्वरम् ॥१॥
योगाग्निर्वहति क्षिप्रमशेषं पापपञ्जरम् ।
प्रसन्नं जायते ज्ञानं साक्षात्पार्ष्णसिद्धिदम् ॥२॥
योगात्संजायते ज्ञानं ज्ञानाद् योगः प्रवसते ।
योगज्ञानाभिपुङ्गवः प्रसीदति महेश्वर ॥३॥

एककालं द्विकालं वा त्रिकालं नित्यमेव वा ।
ये मुञ्चन्तीह मद्योगं ते विज्ञेया महेश्वरा ॥४॥
योगस्तु द्विविधो श्रेयो ह्यभायं प्रथमो मतः ।
अपरस्तु महायोगः सर्वयोगोत्तमोत्तमः ॥५॥
शून्यं सर्वनिराभासं स्थिरं यत्र चिन्तयते ।
अभावयोगः स प्रोक्तो येनात्मानं प्रपश्यति ॥६॥
यत्र पश्यति कात्मानं विद्यामग्नं निरञ्जनम् ।

The nectar of this secret knowledge of
all the Vedas has been revealed to you
It is known by the Yoga only Hence

one should always practise Yoga with all
efforts in a solitary place (17)

Thus ends Tenth Chapter (of the Īśvaragītā) in the Second Part of the
Kūrma Purāṇa Sāṃhitā consisting of six thousand verses—10

11

The Lord said Now I shall speak to
you of the Yoga which is extremely rare,
which enables one to visualize the self
as luminous as the sun (1)

The fire of Yoga burns out very
quickly all the sins and then the sublime
knowledge which directly leads to
fulfilment of emancipation, appears (2)

Knowledge is born of Yoga as well as
Yoga starts from knowledge (Hence)
The Supreme God (Maheshvara) is pleased
with him who is well-established in both
Yoga and knowledge (3)

mine once twice or thrice a day or all the
times, are known to be (identified) with
Maheshvara (4)

Yoga is of two kinds one is called
Abhaya-yoga and the other is called
Maha-yoga (the great Yoga) which is the
best of all kinds of Yogas (5)

The Yoga in which one contemplates
on one's self as void and without the
shadow (i.e. manifestation) of anything
also is called Abhaya Yoga which enables
one to visualize the self (6)

And the Yoga in which one realizes
the self as the eternal bliss a stainless and

मयंपयं स महायोगो भाषितः परमेश्वरः ॥७
 ये चान्ये योगिना योगाः श्रूयन्ते ग्रन्थविस्तरे ।
 सर्वे ते ब्रह्मयोगस्य कला नाहन्ति षोडशोऽपि ॥८
 यत्र साक्षात् प्रपद्यन्ति विमुक्ता विश्वमोक्षरम् ।
 सर्वेषामेव योगानां स योगः परमो मतः ॥९
 सहस्रोऽप्येकं शतशो ये चेश्वरबहिष्कृताः ।
 न ते परयन्ति मामेकं योगिनो यतमानसाः ॥१०
 प्राणायामस्तथा ध्यानं प्रत्याहारोऽप्यध्यानाः ।
 समाधिश्च मुनिश्रेष्ठा यमो नियम आसनम् ॥११
 मन्येकचित्तायोगो वृत्त्यन्तरनिरोधतः ।
 तत्साधनान्यष्टधा तु युष्माकं कवितानि तु ॥१२

one with me is called Mahāyoga the great lord (of all Yogas) (7)

All other forms of Yogas practised by different (schools of) Yogins and described in manuals written elaborately cannot be equal to even one sixteenth part of Brahmayoga (8)

The Yoga in which the liberated one realizes the universe as the Lord Himself (i.e. the self) is known to be the highest of all Yogas (9)

Those Yogins who consider god to be different from themselves (or who do not believe in the existence of god) cannot realize me, the one, in spite of their practising Yoga hundred and thousand times with concentrated mind (10)

O great sages, I have just now narrated to you the eight-fold means (Sādhana) of Yoga which is exclusive concentration on Me by the restriction of all other fluctuations (of the mind), viz regulation of the breath, contemplation, withdrawal of the senses, fixed attention, concentration, abstinence, observance and

अहिंसा सत्यमस्तेय ब्रह्मचर्यापरिग्रही ।
 यमाः शसोऽपि प्रोक्ताश्चित्तशुद्धिप्रदा नृणाम् ॥१३
 धर्मणा मनसा वाचा सर्वभूतेषु सर्वदा ।
 अक्लेशजनन प्रोक्तं त्वहिंसा परमपिभिः ॥१४
 अहिंसायाः परो धर्मो नास्त्यहिंसा परं सुखम् ।
 विधिना या भवेद्विहा त्वहिंसेव प्रकीर्तिता ॥१५
 सत्येन सर्वमान्योऽस्ति सत्ये सर्वं प्रतिष्ठितम् ।
 प्रयार्थक्यनाचारः सत्यं प्रोक्तं द्विजातिभिः ॥१६
 परद्रव्यापहरणं चौर्याद् बाध्यं बलेन वा ।
 स्तेयं तत्प्राणाचरणावस्तेयं धर्मसाधनम् ॥१७

posture. (11,12)

Abstinence from injury, truth, celibacy and non acceptance of gifts are, in brief, called abstentions which purify the human mind (13)

Not to inflict any pain on any creature by action, thought or speech, at anytime is called 'abstinence from injury' (Ahimsā) by the great sages (14)

There is no religion greater than the 'abstinence from injury', it is the greatest happiness. But the injury done in pursuance of the (sacrificial) code is deemed as non injury (15)

'Statement of fact' is called the truth (Satya) by the twice born ones (i.e. the Brahmanas). Everything can be attained by this truth and everything is founded on truth (16)

Taking away possessions of other people by theft or by force is called 'Steya' (theft), non-observance of this is called 'Asteya' (abstinence from theft) and this is means to meritorious deeds (17)

कर्मणा मनसा वाचा सर्ववस्थानु सर्वदा । उत्तरोत्तरवैशिष्ट्यं प्रादुर्बोधपवेदिन ॥ २३
 सर्वत्र मयुतस्याग ब्रह्मैव प्रवक्षते ॥ २४ ॥ यः शब्दबोधजनन परेषा शृण्वता स्फुटम् ।
 द्रव्याणामन्यादानमापद्यिष्येच्छया । स्वाध्यायोवाचिकं प्रोक्तं उपाशोरय तत्तत्तम् ॥ २५
 अपरिग्रह इत्याहुस्त प्रयत्नेन पालयेत् ॥ २६ ॥ ओष्ठयो स्पन्दमात्रेण परस्याशब्दबोधक ।
 तप स्वाध्यायततोपा श्लेचमीश्वरपूजनम् । उपाशुरेव निर्विष्ट साहसो वाचिकाग्रज ॥ २७
 समासाग्रियथा प्रोक्ता योगतिद्धिप्रवायिन ॥ २८ ॥ यत्पदासतसङ्गत्वा परिस्पन्दनवर्जितम् ।
 उपवासापराकाविकृच्छ्रान्नायणादिभिः । चिन्तन सर्वशब्दाना मानसं त जप विदुः ॥ २९
 शरीरतोषणं प्रादुस्तापसास्तप उत्तमम् ॥ ३० ॥ बद्ध्वात्मात्मतो निदमस्त पुनो भवेदिति ।
 वेदा तशतश्रोत्रप्रणवादिजप बुधाः । वा घोस्तामप्यथ प्रादु सतोप मुत्ततक्षणम् ॥ ३१
 सत्वशुद्धिर्वा पुता स्वाध्याय परिचलते ॥ ३२ ॥ बाह्यमाभ्यन्तरं शौचं द्विधा प्रोक्तं द्विगोतमा ।
 स्वाध्यायस्य नमो मेऽऽ वाचिकोपाशुमानसाः । मृज्जलाभ्या स्मृतं बाह्यं मन शुद्धिर्वातरम् ॥ ३३ ॥

Abstinence from the performance of sexual intercourse (Maithun) in action, thought and speech at all times and under all circumstances is called celibacy (Brahmacarya) (18)

Not to take any object (gift) willingly even at the moment of crisis is called 'non acceptance (of gifts)' (Aparigraha)—it should be observed in right earnest (19)

Penance, study, contentment cleanliness (of body and mind) worship of God—are called observances (Nyama) in brief. These lead to the success of Yoga (20)

Emaciation of body by fasting (Upavāsa) and observing the vows as Parāśara, Cāṇḍiāyana etc. is called the best penance (Tapah) by the sages (21)

Muttering (Japa) of the Vedānta the Śītarudrīya and Praṇava which purify the Sattva Gūṇa in men—is called 'the study (Sādhya)' by the wise (22)

The study (Sādhya) is of three kinds, viz vocal (Vācika) labial (Upāśāsa) and mental (Mānasa). The knowers of

the Vedas say that the subsequent is better than the preceding one among them (23)

The study (i.e. the muttering) which is explicitly audible to others is called the vocal (Vācika) and the definition of the labial (Upāśāsa) is as follows (24)

The labial study is performed by only movements of the lips and it is not audible to others. It is thousand times superior to the vocal study (25)

The study which one contemplates on all the words (of the Mantra) in sequence of parts of speech and syllables, without any movement (of the lips) is known as mental (Mānasa) (26)

The understanding by which man thinks it sufficient whatever comes by chance—is called by sages as contentment (Santoṣa) which is happiness itself (27)

O great Brāhmaṇas, cleanliness (Śauca) is said to be of two kinds viz external and internal. The external is achieved with the help of earth and water while the internal is the purity of mind (i.e. thoughts) (28)

स्तुतिस्मरणपूर्वाभिर्वाङ्मनःकायकर्मभिः ।
 सुनिश्चला शिवे भक्तिरेतद्विधरपूजनम् ॥२९॥
 यमाः सनियमाः प्रोक्ताः प्राणायामं निबोधत ।
 प्राणः स्वदेहजो वायुरायामस्तन्निरोधनम् ॥३०॥
 उत्तमाधममध्यस्वात् त्रिधास्यं प्रतिपादितः ।
 स एव द्विविधः प्रोक्तः सगर्भोऽगर्भ एव च ॥३१॥
 माश्राद्धादशको मन्त्रश्रुतिशक्तिभाजिकः ।
 मध्यमः प्राणसरोधः पट्टिनाम्नाग्रिकोत्तमः ॥३२॥
 प्रस्वेदकम्पनोत्पानजनकश्च यथाक्रमम् ।

मन्दमध्यममुख्यानामानन्ददुत्तमोत्तमः ॥३३॥
 सगर्भमातुः सजपमगर्भं विजपं बुधाः ।
 एतद् धैर्ययोगिनामुक्तं प्राणायामस्य लक्षणम् ॥३४॥
 सव्याहृति सप्रणवा गायत्री शिरसा सह ।
 त्रिर्जपेदायतप्राणः प्राणायामः स उच्यते ॥३५॥
 रेचकः पूरकरश्चैव प्राणायामोऽयं कुम्भकः ।
 प्रोच्यते सर्वसास्त्रेषु योगिभिर्यतमानसः ॥३६॥
 रेचकोऽजस्रनिष्वासात् पूरकस्तन्निरोधतः ।
 सान्धेन सस्यतिर्या सा कुम्भकः परिगोपते ॥३७॥

The unshakable devotion to Śiva expressed by the reciting of hymns of praise, meditation, worshipping, and by the actions of words, mind and body is called the worship of God (Īśvara-pūjana)

(29)

Abstentions (Yamas) along with observances (Niyamas) have already been described. Now you try to understand what regulation of breath (Prāṇāyāma) is. 'Prāṇa' (breath) means the wind produced in the body and 'Āyama' is its restraint

(30)

This (Prāṇāyāma) is called to be of three kinds, viz. superior, middling and low. This again admits of another two fold division, viz. with something inside (Sagarbha) and without something (Agarbha)

(31)

A Prāṇāyāma (regulation of breath) is called low when it has the duration of twelve moras (Matrās), a middling when the duration is of twentyfour moras and the best when of thirty-six moras

(32)

These three kinds of Prāṇāyāma cause sweating, trembling and lifting

(of the body) respectively. The superiority of the one to the other may be ascertained by the joy attained in these three states

(33)

The Prāṇāyāma which is accompanied by muttering (of Mantras) is with something inside (Sagarbha) and which is not accompanied by such muttering is called without something inside (Agarbha) by the wise. This is the definition of (various kinds of) Prāṇāyāma practised by the Yogins

(34)

One should mutter the Gāyatrī hymn thrice, along with Pranava (i. e. Om) the Vyākṛta (i. e. Bhūḥ Bhuvah and Svah) and the Śīromantra (?) in one restrained breath. This (practice) is called Pranayāma

(35)

The Prāṇāyāma is further classified by the Yogins who are in full control of their minds in all the scriptures, as Rēcala, Pūraka, and Kumbhaka.

(36)

Rēcala is performed by continuously exhausting the breath while Pūraka is by the restraint of it. The state of equilibrium is called Kumbhaka

(37)

इन्द्रियाणां विचरता विषयेषु स्वभावतः ।
निग्रहः प्रोच्यते सद्भिः प्रत्याहारस्तु सत्तमा ॥३८॥
हृत्पुण्डरीके नाम्ना वा मूर्ध्नि पर्वतस्तके ।
एवमादिषु देशेषु धारणा चित्तबन्धनम् ॥३९॥
देशावस्थितिमालम्ब्य बुद्ध्या वृत्तिसति ।
वृत्त्यन्तरंरसमृष्टा तद्वधानं सूरयो विदुः ॥४०॥
एकाकारं समाधिं स्याद देशालम्बनवर्जितम् ।
प्रत्यक्षी ह्यर्धमात्रेण योगसाधनमुत्तमम् ॥४१॥
धारणा द्वावशायां ध्यानं द्वावसधारणा ।
ध्यानं द्वावशाकं यावत् समाधिरभिधोष्यते ॥४२॥
आसनं स्वस्तिकं प्रोक्तं पद्ममण्डपं तथा ।
साधनानां च सर्वेषामेतत्साधनमुत्तमम् ॥४३॥

ऊर्वोर्ध्वरि विप्रेन्द्रा कृत्वा पादतले उभे ।
समासेतात्पनं पद्ममेतदासनमुत्तमम् ॥४४॥
एव पादमर्धकस्मिन् विन्यस्योरुणि सत्तमा ।
आसीतार्द्धासनमिदं योगसाधनमुत्तमम् ॥४५॥
उभे कृत्वा पादतले जम्बूवोरन्तरेण हि ।
समासेतात्पनं प्रोक्तमासनं स्वस्तिकं परम् ॥४६॥
अदेशकाले योगस्य दर्शनं हि न विद्यते ।
अग्न्यभ्यासे जले वाऽपि शुष्कपर्वतचये तथा ॥४७॥
अनुव्याप्तौ श्मशाने च शीर्णगोष्ठे चतुष्पथे ।
सराब्दे सभये वाऽपि चैत्यवल्मीकसचये ॥४८॥
अशुभे दुर्जनसङ्घाते मशकादिसमन्विते ।
नाचरेषु वेहबाधे वा शौर्मनस्यादिसभये ॥४९॥

O great ones the restraint of the senses who fickle by nature in the objects of senses is called withdrawal of senses' (Pratyahara) by the pious (38)

Concentration of mind on particular places, e.g. the heart the navel the head or even the peak of a mountain is called fixed attention (Dharana) (39)

The continuation of functioning of the intellect on a particular object of contemplation not inter mixed with any other functioning is known to be contemplation (Dhyana) by the learned (40)

Samādhi is an uniform consciousness without the aid of any particular spot and object (of concentration) This is the culmination of Yoga practices (41)

Dharaṇā is extended upto twelve Yāmas, a Dhyāna is equal to twelve Dharanās, and twelve Dhyānas constitute a Samādhi (42)

Svastika, Padmāsana (lotus posture) and Ardhasāna—these are the postures which are the best of all means (of Yoga) (43)

One should sit by placing one's feet on the thighs This is called the Padmaṇasana—the best of all postures O great Brahmanas (44)

One should sit by placing only one foot on the (alternative) thigh This posture is called Ardhasana (the half posture) which is one of the best means of Yoga O Brahmanas (45)

One should sit by placing the feet between the (alternative) knees and thighs This is called the Svastika posture (46)

Yoga is not possible in an improper place or at an improper time So one should not practise Yoga at a place adjacent to fire or in water or in site strewn with dry leaves, infested by (wild) beasts in a cruna forum, in an old cowpen near a junction of roads in a place disturbed by din and bustle fearful or on an ant-hill, in an inauspicious spot, haunted by wicked persons or full of mosquitoes etc One should not practise Yoga also when the body is sick or the

सुगुप्ते सुगुप्ते देवे गुह्याय पर्वतस्य तु ।
 नद्यास्तोरे पुण्यदेशे देवतापतने तथा ॥५०॥
 गृहे वा सुगुप्ते रम्ये विजने जन्तुवर्जिते ।
 पुञ्जोत्त योगी सततमात्मानं यत्परायणः ॥५१॥
 नमस्कृत्य तु योगेन्द्रान् सशिष्यांश्च विनायकम् ।
 गुरुं संयाय मां योगी मुञ्जोत्त गुरुमाहितः ॥५२॥
 शासनं स्वस्तिष्ठं बद्धा एवमद्वंद्वयार्थं वा ।
 नासिकापे समं दृष्टिमोषदुष्प्रोक्तिलक्षणः ॥५३॥
 कृत्वाऽपि निर्भयः शान्तस्त्वक्त्या मायामयं जगत् ।
 स्वात्ममयमित्यतं देवं चिन्तयेत् परमेस्वरम् ॥५४॥
 शिष्यापे द्वादशाङ्गुल्ये कन्वमित्वाऽपि पञ्चजम् ।

धर्मकन्दसमुद्भूतं ज्ञाननालं सुशोभनम् ॥५५॥
 ऐश्वर्याद्वदत्तं श्वेतं परं वराग्यकर्णिकम् ।
 चिन्तयेत् परमं कोशं कर्णिकायां हिरण्मयम् ॥५६॥
 सर्वशक्तिमयं साक्षाद् यं ब्राह्मिद्विषमव्ययम् ।
 ओंकारवाक्यमव्यक्तं रश्मिजातसमायुतम् ॥५७॥
 चिन्तयेत् सद्यः विमलं परं ज्योतिर्वदशरम् ।
 तस्मिन् ज्योतिषि विमलस्य स्वात्मानं तदनेकतः ॥५८॥
 ध्यायीताकाशमव्ययमोक्षं परमकारणम् ।
 तदात्मा सर्वगो भूत्वा न किञ्चिदपि चिन्तयेत् ॥५९॥
 एतद् गुरुत्तमं ध्यानं ध्यानान्तरमवोच्यते ।
 चिन्तयित्वा तु पूर्वोक्तं हृदये पद्मपुतामम् ॥६०॥

mind is worried

(47-49)

A Yogin who is devoted to me should contemplate on the Self in a place which is solitary and pleasing in a cave of a mountain, on the bank of a river, in a holy place or in a temple, or in a room which is solitary and pleasing and not haunted by any beast. (50, 51)

A Yogin should practise Yoga with well-concentrated mind and having bowed down to all the great Yogins along with their disciples, to Vinayaka, to their respective preceptors and to Me. १५१

originated from the root of merit (Dharma), his knowledge as it is, is beautiful, has eight petals of eight Yogic properties (e.g. Apriman, Laghiman, etc.), is white and has a pericarp of renunciation. He should also contemplate on the golden hued calyx in the pericarp of the lotus. This is called omnipotent divine and underlaying, expressed only as Omkara, unmanifest and full of radiance. (55-57)

There he should think a lustre which is Srutless, Transcendental and Imperishable. He should place, by con-

आत्मानमयं कर्तारं तन्नालतप्तमत्विषयम् ।
मध्ये वह्निशिखाकारं पुरुषं पञ्चविंशकम् ॥६१॥
चिन्तयेत् परमात्मानं तन्मध्ये यमं परम् ।
धोकारबोधितं तस्य शाश्वतं शिवमच्युतम् ॥६२॥
अव्यक्तं प्रकृतौ लीनं परं ज्योतिरनुत्तमम् ।
तदन्तं परम् तस्यमात्माधारं निरञ्जनम् ॥६३॥
ध्यायीत तन्मयो नित्यमेकरूपं महेश्वरम् ।
विशोध्य सर्वतत्त्वानि प्रणवेनायवा पुनः ॥६४॥
सत्त्वाय नमि चात्मानं निश्चले परमे पदे ।
प्लावयित्वात्मनो देहं तेनैव ज्ञानवारिणा ॥६५॥
मदात्मा मन्मयो भस्म गृहीत्वा ह्यग्निहोत्रकम् ।

तेनोद्धृत्य तु सर्वोद्भूतमग्निरित्यादिमन्त्रतः ।
चिन्तयेत् स्वात्मनो ज्ञानं परं ज्योतिरित्यरूपिणम् ॥६६॥
एष पाशुपतो योगः पशुपाताविमुक्तये ।
सर्ववेदान्तसारोऽयमत्याश्रयमिति श्रुतिः ॥६७॥
एतत् परतरं गुह्यं मत्साधुज्योयपादकम् ।
द्विजातीनां तु कथितं भक्तानां व्रतधारिणाम् ॥६८॥
ब्रह्मचर्यमहिम्ना च समा शौचं तपो दमः ।
सतोषं सत्यमास्तिक्यं व्रताङ्गानि विशेषतः ॥६९॥
एकेनाप्ययं ह्रीनेन यतमस्य तु लुप्यते ।
तस्मादात्मगुणोपेतो मद्ब्रतं बोद्धुमर्हति ॥७०॥
धीतरागभयक्रोधा सन्ध्या मासुपाभिता ।

the afore said lotus in his heart and the self who is the creator and luminous as a flame of fire the twentyfifth Purusa in the midst of that lotus (60-61)

Then he should contemplate on the Supreme Self (Paramātmā) in the afore said Purusa as a transcendental void, understood only through the Omkara, eternal, benevolent (Śiva) and unshaken, unmanifest, inherent in Nature (Prakṛti) and the Supreme Lustre. He should then meditate upon the Supreme Principle (Paramatattva) the basis of the self and stainless, within the said Lustre, having identified himself with the Eternal Maheshvara who is One and having purified all the principles with the help of Pranava (62-64)

He should think in himself Īśāna who is the Supreme Lustre, having placed (by contemplation) himself in Me who am stainless and the ultimate abode, having purified himself with the water of that very knowledge being well identified with Me, having taken the sacred ash of

the Agni hotra sacrifice and anointing the whole body with it while reciting the hymn 'Agni, etc.' (65, 66)

This is the Pasupata Yoga meant for the liberation of the Pasus (i.e. individual souls) from the fetters (of Maya). This is the cream of all the Vedāntas (i.e. the Upaniśads) and the Śruti declare that this is beyond the Āśramas (i.e. the laws of the four stages of life) (67)

This is the secret of all secrets it leads to the absorption (of the devotee) unto Me. It is narrated to Brāhmanas, devotees and Brahmacarins (only) (68)

Celebacy, abstinence from injury, forbearance, cleanliness, penance, restraint of senses, contentment, truth, faith in the next life (or faith in the Vedas)—these are the component parts of a religious vow (69)

If lacking in one of these parts the vow of austerity is violated and lost. So one should observe one's vow being guarded by the qualities of the soul (70)

Delivered from passion, fear and anger, absorbed in Me, taking refuge in

यह्योऽनेन योगेन धृता मद्भावमाप्ताः ॥७१॥
 ये यथा मा प्रपद्यन्ते तास्तथैव भजाम्यहम् ।
 ज्ञानयोगेन मा तस्माद् यजेत परमेश्वरम् ॥७२॥
 अथवा भक्तियोगेन वैराग्येण परेण तु ।
 चेतसा योऽप्युक्तेन पूजयेन्मा सदा शुचिः ॥७३॥
 सर्वकर्माणि सन्दस्य मित्राणी निष्परिग्रहः ।
 प्राप्नोति मम सायुज्यं गुह्यमेतन्मयोक्तिम् ॥७४॥
 भद्रेष्टा सर्वभूताना मंत्रः करुण एव च ।
 निर्ममो निरहंकारो यो मद्भक्तः स मे प्रियः ॥७५॥
 सतुष्टः सतत योगी यतश्चमा दृढनिश्चयः ।
 सम्यक्चित्तमनो बुद्धिर्यो मद्भक्तः स मे प्रियः ॥७६॥
 यस्मात्प्रोद्धिजते लोको लोकात्प्रोद्धिजते च यः ।

Me, many people purified by this Yoga have attained to My state of being (71)

I accept men in the same way in which they approach Me Hence, one should worship the great Lord (Paramesvara) through Jñanayoga (i.e. the path of knowledge) (72)

Or one should worship Me through devotion, utter renunciation and with heart already awakened, being completely pure. (73)

One by renouncing all the action and living on alms and practising non-acceptance of gifts, can attain Me This is the secret disclosed (to you) by me (74)

The devotee who has no ill will to any being, who is friendly and compassionate, free from selfishness and egotism is dear to me (75)

The devotee who is content, always engaged in Yoga, in full control of his self, very firm on his determination, has surrendered his mind and intellect in me, is dear to me (76)

He from whom the people do not

हर्षामर्षभयोद्वेगंमुक्तो यः स हि मे प्रियः ॥७७॥
 अनपेक्षः शुचिर्दक्ष उदासीनो गतव्ययः ।
 सर्वारम्भपरित्यागी शक्तिमन् यः स मे प्रियः ॥७८॥
 तुल्यनिन्दास्तुतिमौनो संतुष्टो येन केनचित् ।
 अनिनेतः स्थिरमतिर्मद्भक्तो मामुपैष्यति ॥७९॥
 सर्वकर्माभ्यां सदा कुर्वाणो मत्परायणः ।
 मत्प्रसादावद्याप्नोति शाश्वतं परम पदम् ॥८०॥
 चेतसा सर्वकर्माणि भ्रमि सन्दस्य मत्परः ।
 निरासीर्निर्ममो भूत्वा मामेक शरणं व्रजेत् ॥८१॥
 त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः ।
 कर्मभ्यामिप्रवृत्तोऽपि नैव तेन निबध्यते ॥८२॥

shrink, and who does not shrink from the world and who is free from delight and anger, fear and anxiety, is dear to me (77)

He who has no expectation, is pure, competent, unconcerned and has no suffering, who has renounced all initiatives and is a devotee, is dear to me. (78)

He who considers both blame and praise equal, who is silent, content with whatever comes, who has no (permanent) abode and is firm in determination and devoted to me will attain Me (79)

One who is devoted to Me, even performing always all actions, attains to the eternal and supreme abode through My grace (80)

Surrendering in thought all actions to Me, depending on Me as the Supreme and being free from desire and egotism, one should come to me for shelter. (81)

Having given up attachment to the results of actions, ever content, without any fixed abode (or any kind of dependence), though he is engaged in work, he never gets bondage of it. (82)

निराशोयंतचित्तमा त्यक्तसर्वपरिग्रहम् ।
 शरीरं केवलं कर्म कुर्वन्नाप्नोति सत्त्वदम् ॥८३॥
 यदृच्छालाभतुष्टस्य द्वन्द्वतीतस्य चैव हि ।
 कुर्वन्तो मत्प्रसादाय कर्म सत्सरनाशनम् ॥८४॥
 मन्त्रना मन्त्रमस्कारो मन्त्राजो मत्परायणम् ।
 मामुपगच्छति योपोशं तत्त्वा मा परमेश्वरम् ॥८५॥
 मद्बुद्धयो मा सततं धोषयन्त परस्परम् ।
 कथयन्तश्च मा निरुप मम सायुज्यमाप्नुयु ॥८६॥
 एव नित्याभियुक्तानां मायेव कर्मसाम्बन्धम् ।
 भाशयामि तमं कृत्स्नं ज्ञानदीपेन भास्वता ॥८७॥
 मद्बुद्धयो मा सततं पूजयन्तीह ये जनाः ।

Having no desire and with his mind and self under perfect control giving up all possessions, though he performs actions by the body alone he attains to that abode (i.e. emancipation) (83)

Of one who is content with whatever comes by chance and who is beyond the contradictories (i.e. pleasure and pain) actions performed with a view to obtaining my pleasure cause termination of the cycle of rebirths (84)

One who fixes one's mind on me reveres Me, worships me and is devoted to Me thus having realized Me as the Lord of the Yogins and the Great Lord (Parmesvara) shall come to me (85)

Having their thoughts in me and enlightening each other and ever conversing me, they will attain complete absorption into me (86)

I destroy by the shining lamp of wisdom the entire darkness of ignorance born of the illusion accompanied with actions of those who ever persevere (87)

I bring attainment of what they have not and security in what they have to

तेषां नित्याभियुक्तानां योगक्षेमं यदाम्यहम् ॥८८॥
 येऽन्ये च कामभोगार्थं यजन्ते ह्यन्यदेवता ।
 तेषां सततं विज्ञेयं देवतानुगतं फलम् ॥८९॥
 ये चान्यदेवताभक्ता पूजयन्तीह देवता ।
 मद्भुवनासमायुक्ता मुच्यन्ते तेषां नावत ॥९०॥
 तस्मादनोश्चरन्त्यास्तवत्वा देवानशोपत ।
 मामेव सधयेदोशं ॥ याति परमं पदम् ॥९१॥
 त्वत्त्वा पुनरिषि स्नेहं नि शोको निष्परिग्रहम् ।
 यन्नेष्वाभरणात्सिद्धे विरक्तं परमेश्वरम् ॥९२॥
 येऽर्चयन्ति सदा तिक्ष्णं त्वत्त्वा भोगानशोपत ।
 एकेन जन्मना तेषां दशमि परमेश्वरम् ॥९३॥

those who have their thoughts in Me ever worship Me and ever persevere (88)

Those who worship other divinities with a view to getting (worldly) enjoyments it is to be clearly understood that they will get results according to those divinities (89)

Those who are devoted to other divinities and worship them with their thoughts in Me are also liberated due to their ideals (90)

So he who abandons other (lower) divinities who are dependents, and comes to Me for shelter also attains the highest goal (i.e. emancipation) (91)

Having given up the attachment to near ones like children etc. and being free of bereavement and possession, and a renunciate, one should worship the Great Lord in the (emblem of) Linga throughout one's whole life (92)

I give them who ever worship the Linga having given up all enjoyments the divine riches even in a single birth (93)

परानन्दात्मकं लिङ्गं केवलं सन्निरञ्जनम् ।
 ज्ञानात्मकं सर्वगतं योगिना हृदि सस्थितम् ॥९४॥
 ये चान्ये नियता भक्ता भावपित्वा विधानतः ।
 यत्र वदन्त तल्लिङ्गमर्चयन्ति मधेश्वरम् ॥९५॥
 जले वा वह्निमध्ये वा व्योम्नि सूर्येऽथ वाऽन्यतः ।
 रत्नादी भावदित्वेशमर्चयेत्लिङ्गमेश्वरम् ॥९६॥
 सर्वं लिङ्गमयं होतृत्वं सर्वं लिङ्गे प्रतिष्ठितम् ।
 तस्मात्लिङ्गेऽर्चयेदेष यत्र वदन्त शाश्वतम् ॥९७॥
 अप्रो क्षिपावतामसु व्योम्नि सूर्यं मनोदिनाम् ।
 काष्ठादिष्वेव मूर्खाणां हृदि लिङ्गं तु योगिनाम् ॥९८॥
 प्रद्युम्नप्रविजानो विरक्तः प्रीतिसयुतः ।

The Linga is the emblem of Supreme Bliss, It is the only Existant and Stainless, It is Knowledge itself and omnipresent and dwells in the hearts of the Yogins (94)

All other devotees, having thought in persuance of the scriptures worship Mahesvara in Linga at any place of their choice (95)

One should think the Linga of God any where, e g in water, in fire, in the sky, in the Sun or in any precious stone and should worship God in that Linga (96)

All This is one with the Linga and every thing is established in the Linga. Hence one should worship the Eternal Lord in the Linga, at any place (97)

The ritualists consider the Linga to exist in the (sacrificial) fire, the wise in the water or in the sky, or in the Sun, the fools in wood etc (i.e. idols made of wood, etc) and the Yogins in the core of their hearts (98)

A twice-born (i.e. a Brāhmana) even in case that knowledge has not yet dev-

यावज्जीवं जपेद् युक्तः प्रणवः शृङ्गणो वपुः ॥९९॥
 अथवा शतश्लोचं जपेदामरणाद् द्विजः ।
 एकाको यत्चित्तात्मा वाति परम पदम् ॥१००॥
 वसेद् वामरणाद् विप्रो वाराणस्या समाहितः ।
 शोष्णेश्वरप्रसादेन याति तत् परम पदम् ॥१०१॥
 तपोत्कमणकाले हि सर्वेषामेव देहिनाम् ।
 ददाति तत् पर ज्ञानं येन मुच्येत बन्धनात् ॥१०२॥
 वर्षाश्रमविधिं कृत्स्नं कुर्याणो मत्परायणः ।
 तेनैव जन्मना ज्ञानं लब्ध्वा याति शिवं पदम् ॥१०३॥
 येषु सत्रं वसन्तीह नीचा वा पापयोगिनः ।
 सर्वे सरन्ति सत्तारणीश्वरानुग्रहाद् द्विजाः ॥१०४॥

cloped in him, being free of all attachments and with complete devotion mutters the Pranava (i.e. the syllable Om) through out his life, or repeats the Śatarudriya till his death being in full control of his soul, he attains the Supreme Goal (99,100)

Or, if a Brāhmana lives in Vārānasi till death, with his mind fully concentrated he also attains the Supreme Goal through the grace of the Lord (101)

There the Lord endows all the beings at the time of their death, with Supreme knowledge by which they are freed from the fetters (102)

Those who are devoted to me, by performing all the duties according to their respective castes (Varnas) and stages of life (Āśramas) attain knowledge in the same life and reach the Supreme abode (103)

All those who reside there (i.e. in Vārānasi) O Brāhmanas even if they are sinners or of lowly origin, are liberated from the cycle of rebirth through the grace of the Lord (104)

किन्तु विघ्ना भविष्यन्ति पापोपहतचेतसाम् ।
धर्मं समाश्रयेत् तस्मान्मुक्तश्च नियतं द्विजा ॥१०५॥
एतद् रहस्यं वेदानां न देयं यस्य कस्य चित् ।
धार्मिकार्यं वातस्य भक्त्या बहुवारिणः ॥१०६॥
व्यास उवाच ।
इत्येतदुक्त्वा भगवानक्षययोगमनुत्तमम् ।
व्याजह्वारं समासीनं नारायणमनामयम् ॥१०७॥
मयंतं भाषितं ज्ञानं हितार्थं ब्रह्मादिनाम् ।
ज्ञातव्यं शान्तचित्तस्य शिष्येभ्यो भवता शिवम् ॥१०८॥
उक्तवन्नमस्य यो गौडानरुषोद् भगवानज ।
हिताय सर्वभक्तानां द्विजातीनां द्विजोत्तमा ॥१०९॥
भक्तोऽपि हि सज्जहाम शिष्याणां विधिपूर्वकम् ।
उपदेशयन्ति भक्तानां सर्वेषां वचनममम् ॥११०॥

But obstacles are sure to come to those whose hearts are overpowered by sinful acts. Hence, the Brahmanas should take the shelter of the piety (Dharma) with a view to achieving emancipation (105)

This is the secret of all the Vedas. It should not be disclosed to everybody but only to a pious man to a devotee and to a Brahmacarin (106)

Vyasa said: Having thus spoken of His best Self Yoga, the Lord (Bhagavan) said to sitting Nārāyaṇa who is free of all illa (107)

I have described knowledge for the benefit of the Brahmanas, you should impart this beneficial knowledge to disciples who are tranquil in their minds (108)

O Brahmanas, having thus said the unborn Lord (Bhagavan Ajna) spoke to the great Yogins for the good of all the devoted Brahmanas (109)

You too should, as per my instructions impart this knowledge of mine to your devoted disciples according to rules (110)

अयं नारायणो योऽहमीश्वरो नात्र सशयः ।
नान्तर ये प्रपश्यन्ति तेषां देवमिदं परम् ॥१११॥
ममेषां परमा भूतिर्नारायणसमाह्वया ।
सर्वभूतात्मभूतस्या शान्ता चाक्षरसज्जिता ॥११२॥
ये स्वन्ध्यां प्रपश्यन्ति लोके भेदवृशो जनाः ।
न ते मा सप्रपश्यन्ति ज्ञापन्ते च पुनः पुनः ॥११३॥
ये त्विमं विष्णुमन्यक्तं मा वा देवं महेश्वरम् ।
एकीभावेन पश्यन्ति न तेषां पुनरुद्भवः ॥११४॥
तस्मादनादिनिधनं विष्णुमात्मानमध्ययम् ।
भामेव सप्रपश्यन्तु पूजयन्तु तपेव हि ॥११५॥
येऽप्ययां मां प्रपश्यन्ति मत्वेन देवतान्तरम् ।
ते यान्ति नरकान् घोरान् बाहू तेषु बद्धस्थिताः ॥११६॥

I am also the same what this Narayana is. There is no doubt in this. This excellent (knowledge) should be given to those who do not find any difference between the two (111)

This is my Supreme Embodiment known by the name of Narayana which dwells in the very souls of all beings, which is tranquil and is known as Imperishable (112)

Those who due to their false notion of distinction in the world think other wise cannot visualize me and are reborn again and again (113)

Those who find this Vishu the unmanifest and Me the Supreme Lord as completely identified and one are never reborn (114)

Therefore, you consider Vishnu who is without beginning and end and the self undecaying as Me and worship Him in this way. Those who think Me otherwise, thinking Him just as some other deity should go to most horrible hells and I never abide in them (115, 116)

मूर्खं वा पण्डितं वापि ब्राह्मणं वा यदाश्रयम् ।
 मोक्षयामि श्वपाकं वा न नारायणनिन्दकम् ॥११७॥
 तस्मादेव महायोगो भद्रोक्तः पुरुषोत्तमः ।
 अर्चनीयो नमस्कृत्यो मत्प्रोतिजननाय हि ॥११८॥
 एवमुक्त्वा समस्तसिद्ध्य वसुदेवं पिनाकधृक् ।
 अन्तर्हितोऽभवत् तेषा सर्वेषामेव पश्यताम् ॥११९॥
 नारायणोऽपि भगवास्तापस येषभुत्तमम् ।
 जग्राह योगिनः सर्वस्तिष्ठत्वा ये परमं वपुः ॥१२०॥
 ज्ञातं भवद्भिरमल प्रसादात् परमेष्ठिनः ।
 साक्षादेव महेशस्य ज्ञानं सत्सारनाशनम् ॥१२१॥
 गच्छन्त्यं विज्वराः सर्वे विज्ञानं परमेष्ठिनः ।
 प्रवर्त्तयन्तं तिल्येभ्यो धार्मिकेभ्यो मुनीश्वरा ॥१२२॥

I shall redeem a person devoted to me whether he is a fool or a learned man, a Brāhmana, or an out caste but not one who defames Nārāyana (117)

All my devotees, therefore, should worship and revere this Great Yogin the Supreme Person (Puruṣottama) with a view to create my pleasure. (118)

So saying and having embraced Vāsudeva, the holder of the Pinaka bow (i.e. Śiva) disappeared at the very presence of those all (119)

Then Nārāyana too left his divine appearance and assumed the garb of an ascetic in presence of all those Yogins (120)

You have, through the grace of Parameṣṭhin, achieved the pure knowledge of Mahesha Himself, which destroys the cycle of rebirth (121)

O great sages you, now, being delivered from fever go and introduce this (Knowledge) of Parameṣṭhin, among your pious disciples (122)

इदं भक्त्या शान्त्या धार्मिकायाहिताश्रये ।
 विज्ञानमंश्वर देवं ब्राह्मणाय विशेषतः ॥१२३॥
 एवमुक्त्वा स विश्वात्मा योगिना योगवित्तमः ।
 नारायणो महायोगी जगामावर्शनं स्वयम् ॥१२४॥
 तेषां देवादिदेवेशं नमस्कृत्य महेश्वरम् ।
 नारायणं च भूसाहि स्थानि स्थानानि भेजिरे ॥१२५॥
 सनत्कुमारो भगवान् त्वर्त्तामि महामुनिः ।
 दत्तयानेश्वरं ज्ञानं सोऽपि सत्यप्रताप तु ॥१२६॥
 सनन्दनोऽपि योगेन्द्रः पुलहाय महर्षये ।
 प्रददौ गौतमायाय पुलहोऽपि प्रजापतिः ॥१२७॥
 अङ्गिरा वेदविक्रं भरद्वाजाय दत्तवान् ।
 जैबीष्याय कपिलस्तथा वत्सशिष्याय च ॥१२८॥

This divine knowledge should be imparted to a devotee, to a tranquil, to a pious man to a person who has established the (sacrificial) fire and especially to a Brāhmana (123)

Having thus said, Nārāyana, the soul of the universe, the greatest knower of Yoga among all the Yogins, disappeared himself (124)

They too having bowed down to Maheshvara, God of gods and Nārāyana the origin of all beings went to their respective places (125)

Bhagavān Sanatkumara the great sage handed down this divine knowledge to Samvarta who again gave it to Satya-vrata (126)

Sanandana, the great Yogin, imparted (this knowledge) to Pulaha the great sage Pulaha, the progenitor (Prajapati) taught it to Gautama (127)

Angira handed it down to Bharadvāja well-versed in the Vedas, and Kapila to Jugsavya and to Pañcāsikha (128)

पराशरोऽपि सनकात् पिता मे सर्वतत्त्वदृक् ।
लेभे तत्परमज्ञानं तत्प्राद्वाल्मीकिराप्तवान् ॥१२९॥
ममोवाच पुरा देव सतीदेहमवाद्भज ।
वामदेवो महायोगी यद् विलिपिनाकपृक् ॥१३०॥
नारायणोऽपि भगवान् देवसीतनयो हरि ।
यर्जुनाय स्वयं साक्षात् वल्लवानिदमुत्तमम् ॥१३१॥
यद्वा तत्प्रधानं यद्वा वामदेवानुत्तमम् ।
यिषोपाद् गिरिशो भक्तिस्तत्साक्षरस्य भेदमवत् ॥१३२॥
शरण्यं शरणं यद्वा प्रपन्नोऽहं यिषोपत ।
भूतेश गिरिश स्याणु देवदेव त्रिगुणितम् ॥१३३॥
भवन्तोऽपि हि तं वयं शम्भु गोपृषदाहनम् ।
प्रपद्यम्य सपत्नीका सपुत्रा शरणं शियम् ॥१३४॥

वर्तय्य तत्प्रसादेन कर्मयोगेन शकरम् ।
पूजयाम्य महादेवं गोपतिं भूतिभूषणम् ॥१३५॥
एवमुक्तेऽयं मुनयः शौनकाद्या महेश्वरम् ।
प्रणमुं शाश्वतं स्याणु व्यास सत्यवतीसुतम् ॥१३६॥
मब्रुवन् हृष्टमनसः कृष्णार्द्रपायनं प्रभुम् ।
साक्षादेव हृषीकेश सर्वलोकमहेश्वरम् ॥१३७॥
भवत्प्रसादादवसा शरण्ये गोपृषद्वजे ।
इदानीं जायते भक्तिर्वा देवैरपि दुर्धमा ॥१३८॥
कथयस्व मुनिधेष्ठ कर्मयोगमनुत्तमम् ।
येनासौ भगवान्नील शम्भुराध्यायुः सुमुखि ॥१३९॥
त्वत्सनिधायेव सूत भृशोऽनु भगवद्द्वय ।
सदृशसितलोकानां रक्षणं धर्मसंग्रहम् ॥१४०॥

Paraśara, my father and the realizer of all spiritual realities received this Supreme knowledge from Śnaka, and from him (Paraśara) Vālmīki received it (129)

Rudra Vāmadeva, the great Yogin and the holder of the Pināka bow, the offspring of Satī and Dhava taught this knowledge to me (130)

Bhagavān Nārāyaṇa Hari, son of Devaki, himself gave this sublime knowledge to Arjuna (131)

When I received this sublime knowledge from Rudra Vāmadeva thenceforward I cherished special devotion towards Gīśa, (i.e., Śiva) (132)

I have taken refuge especially, unto Rudra Gīśa who is the (true) protector, place of protection the Lord of beings (or the master of evil spirits) the Steady, God of gods and the holder of a trident (133)

You too, along with your wives and sons take refuge under that bull riding god Śaṅkha Śiva (134)

You be devoted to Śaṅkara by adopting the path of action (Karma yoga) by his grace and worship Māheśvara the master of the earth who is adorned with the ashes (135)

Thus being said the sages Śaunaka and others bowed down to Māheśvara the Eternal and Steady and to Vyāsa, son of Satyawatī (136)

They being delighted at their hearts said to Lord Kṛṣṇadvaipāyana who is Hṛṣīkeśa Himself, the Lord of the entire universe (137)

It is due to your grace that unshakable devotion towards Govatadhvaja (i.e. having a bull as His sign or vehicle = Śiva) is now developing (in us), which is rare even with the gods (138)

O the best of sages please now tell us the noble path of action (Karma yoga) through which Lord Śiva is to be worshipped by those who seek emancipation (139)

Let this Śūta listen to the words of God from you Please tell (us) the abstract

यदुक्तं देवदेवेन विष्णुना कूर्मरूपिणा ।
 पृष्टेन मुनिभिः पूर्वं शक्रेणामृतमन्वते ॥१४१॥
 श्रुत्वा सत्यवतीसूनुः कर्मयोगं सनातनम् ।
 मुनीनां भाषितं कृष्णं श्रोत्राच्च सुसमाहितः ॥१४२॥
 य इमं पठते नित्यं सत्त्वाच्च कृत्तिवासस ।
 सन्तुष्टोऽप्यमृतं सर्वपापं प्रमुच्यते ॥१४३॥

धावयेद्वा द्विजान् शुद्धान् ब्रह्मचर्यपरायणान् ।
 यो वा विचारयेदयं स याति परमां गतिम् ॥१४४॥
 यश्चैतच्छृण्व्यात्रित्य भक्तिपुक्तो दृढव्रतः ।
 सर्वपापविनिर्मुक्तो ब्रह्मलोके महीयते ॥१४५॥
 तस्मात् सर्वप्रयत्नेन पठितव्यो मनोपिभिः ।
 श्रोतव्यश्चाप्यमृतव्यो विशेषाद् ब्राह्मणे सदा ॥१४६॥

इति श्रीकूर्मपुराणे षट्सहस्रं वा संहितायामुपरिविभागे (ईश्वरगीतायां) एकादशोऽध्यायः ॥११॥

(ईश्वरगीता समाप्ता)

१२

ध्यात उवाच ।

शृणुष्वमृषय सर्वे ब्रह्ममाणं सनातनम् ।
 कर्मयोगं ब्राह्मणानामार्यन्तिकफलप्रदम् ॥१॥

भार्गवसिद्धमन्त्रि ब्रह्मणामुपदर्शितम् ।
 शृषीषा शृण्वता पूर्वं मनुराह प्रजापतिः ॥२॥

of the Law (Dharma) which can save the entire universe and which was narrated by Viṣṇu the god of gods in his incarnation of tortoise, being entreated by the sages and Śakra at the time of the churning of the ocean for nectar (140-141)

Sanatkumāra and others, is redeemed from all sins (143)

Or he who recites this to pure Brāhmanas devoted to celibacy or ponders upon its purport achieves the ultimate goal (144)

On hearing the words of the sages Kṛṣṇa son of Satyawatī narrated (to them) the eternal path of action (Karmayoga) being well concentrated in himself (142)

He who hears it everyday with devotion and being steady to his religious vows, is redeemed from all sins and attains to greatness in Brāhmaloka (145)

He who reads regularly this conversation of Kṛtiśāyas (one dressed in an elephant's hide i.e. Śakra) with the sages

Therefore, this should always be read heard and thought on by the wise men especially by the Brāhmanas (146)

Thus ends Eleventh Chapter (of the Īśvaragītā) in the Second Part of the Kūrma Purāṇa Saṁhitā consisting of six thousand verses ॥

(Here ends Īśvaragītā)

12

Vyāsa said: O sages, now you listen to me narrating eternal path of action which gives permanent results to the Brāhmanas (1)

This path of action (Karmayoga) which is established in the Vedas and later on demonstrated by Brāhma was first narrated by Maru the progenitor (Prajāpati) to

सर्वपापहरं पुण्यमृषिसङ्घर्षनिषेवितम् ।
समाहितधियो दूय भृशुष्व भवती मम ॥३॥
कृतोपनयनो वेदानधीयीत द्विजोत्तमा ।
गर्भाष्टमेष्टमे चाग्ने स्वतृणोक्तविधानतः ॥४॥
दण्डो च भेल्ली मूनी कृष्णरजिनधरो मुनिः ।
भिक्षाहारो गुह्यतो वीक्षमाणो गुरोर्मुखम् ॥५॥
कार्पासमुपवीतार्थं निर्मितं ब्राह्मणा पुरा ।
ग्राह्यानां प्रियं सूत्रं कौशं वा घस्त्रमेव वा ॥६॥
सर्वोपवीतो धैव स्यात् सदा यद्विशिखो द्विजः ।
अन्यथा यत् कृतं कर्म तद् भवत्ययचाकृतम् ॥७॥

यत्सेविकृतं वास कार्पासं वा कपायवम् ।
तदेव परिधानीयं शुक्लमच्छिद्रमुत्तमम् ॥८॥
उत्तरं तु समाख्यातं वासं कृष्णमग्निं शुभम् ।
अशावे गव्यमजिनं रौरवं वा विधीयते ॥९॥
उद्धृत्य वक्षिणं बाहुं सव्ये बाहौ समर्पितम् ।
उपवीतं भवेन्नित्यं विधीतं कण्ठसंज्ञने ॥१०॥
सव्यं बाहुं तमुद्धृत्य दक्षिणे तु धृतं द्विजाः ।
प्राचीनावीतमित्युक्तं पित्र्ये कर्मणि योजयेत् ॥११॥
अग्न्यागारे यथा मोष्ठे होमे जप्ये तथैव च ।
स्याप्यग्रे भोजने नित्यं ग्राह्यानां च सन्नियो ॥१२॥

sages eager to hear (2)

You being well concentrated in thoughts listen to me narrating this sacred teaching which destroys all sins and which is practised by the sages (3)

O the best Brāhmanas, one (i.e. a Brāhmana) having been initiated with the Upanayana Samskāra (i.e. sacred thread ceremony) at the age of eight or on the eighth year reckoning from conception according to the rules enjoined (on him) by the ritual texts (Śūtras) of his own school should study the Vedas (4)

(Then) He should hold a stick, wear a girdle the sacred thread and cover himself with skin of a black antelope, live on alms, think of the welfare of the preceptor and depend on him (5)

Cotton was created by Brahman, in the beginning to serve the purpose of the sacred thread. The three fold thread of the Brāhmanas should be made of either Kusha grass or cotton (6)

A twice born should always wear the sacred thread and keep his Śikha (a tuft of hair on the crown of the head) knotted

Otherwise all his (religious) performances will be in vain (7)

He should wear an unaltered (unsewn) clothing made of either १ bark or cotton. He should wear what is white (clean), untorn and nice (8)

The upper garment is stated to be made of the skin of १ black antelope and when the same is not available the skin of a cow or that of a Ruru (a species of antelope) is prescribed (as a substitute). The sacred thread is called Upanīta when it is placed on the left arm (here shoulder) by holding up the right one, when the thread is placed round the neck it is called Nivīta and when it is placed on the right arm (here shoulder) by holding up the left arm, it is called Pracināvīta which is necessary while performing the rites for the ancestors (Śrāddha) (9-11)

The sacred thread will be placed in the Upanīta position always while one is in sacrificial room or in a cowpen, engaged in a sacrificial performance or in muttering (some Mantras) or at the time of

उपासने गुरुणा च संध्यौ. साधुसमये ।
 उपवीतो भवेद्विष्य विधिरेण सनातन. ॥१३
 मौञ्जी त्रिवत् समा श्लक्ष्णा कार्या विप्रस्य वेष्टता ।
 मुञ्जाभावे कुशेनाह्वयं न्येनेकेन वा त्रिवि. ॥१४
 धारयेद् वेत्वपालाशौ दण्डौ केशान्तको द्विज ।
 यशार्हपुसज बाण्य सौम्यमव्रणमेव च ॥१५
 साय प्रातर्द्विज सप्ताधुपासीत समाहित ।
 कामाल्लोभाद् भयान्नोहात रसक्तेन पतितो भवेत् ॥१६
 अग्निर्कामं ततः कुर्यात् साय प्रातः प्रसन्नधीः ।
 एतावता तत्तर्पयेद् देवान्पुत्रीन् पितृगणास्तथा ॥१७

worshipping the preceptors daily Sandhya
 rites and meeting pious men, this is the
 eternal law (12, 13)

The girdle of a Brāhmana should be
 of Muija grass, it should be threefold,
 equal and soft. In case, Muija grass is not
 available Kusa grass is to be used. There
 will be one knot or three knots in a girdle.
 A twice born should have the stick of the
 woodapple tree (aegle marmelos) or of
 the Palāśa tree (Butea Frondosa) as high as
 to reach the hair (of the holder). The
 stick may also be made of any other wood
 prescribed for ritualistic purposes, it
 should be pleasant looking and without
 any crack (14, 15)

A Brāhmana (Dviya) should observe
 the Sandhya in the morning and in the
 evening with full concentration. Non-
 observance due to desire, greed or fear
 leads to sinking downward (16)

Thereafter one being happy in mind
 should offer oblations to the fire both in
 the morning and in the evening. Having
 taken a bath he should satisfy the gods, the

देवताम्यर्चनं कुर्यात् पुष्पैः पत्रेण वाऽम्बुभिः ।
 जमिवादनशीलं स्यान्नित्यं वृद्धेषु धर्मतः ॥१८
 असावहं नो नामेति सम्पक् प्रणतिपूर्वकम् ।
 बापुरारोग्यसिद्धयर्थं तन्नादिपरिवर्जितः ॥१९
 ज्ञापुष्मान् भव सौम्येति वाच्यो विप्रोऽभिवादाने ।
 अकारश्चास्य नाम्नोऽन्ते वाच्यः पूर्वोक्षरः श्रुतः ॥२०
 न कुर्याद् योऽभिवादनस्य द्विजः प्रत्यभिवादनम् ।
 नानिवाक्यः स विदुषा यथा शूद्रस्तर्पयं सः ॥२१
 व्यस्यस्तपानिना कार्यमुपसग्रहणं गुरोः ।
 सव्येन सव्यः श्रष्टव्यो दक्षिणेन तु दक्षिणः ॥२२

sages and the manes (17)

He should worship the gods with
 flowers, leaves or water. He should
 always revere the old according to law
 having forshaken to drowsiness (i. e.
 laziness) completely by bowing down (to
 them) and uttering 'O, here I am by
 name', with a view to gaining longevity
 and good health (18, 19)

A Brāhmana should be responded in
 return of the salute, 'may you be long-
 lived, O gentle one, and the vowel 'a'
 should be added at the end of his name,
 the penultimate syllable being drawn out
 to the length of a Pīṭa vowel (i. e., of
 three moras) (20)

A Brāhmana who does not return a
 salutation, should not be saluted by a
 learned man, he is just like a Śūdra (21)

One should touch the feet of one's
 preceptor by hands placed cross-wise,
 (so that) he touches the left foot by the
 left hand and the right foot by the right
 hand (22)

लोकिन घेदिन चापि तथाभ्यात्मिकमेव वा ।
 आदहीत यतो ज्ञान त पूर्वमभिवादयेत् ॥२३॥
 नोयक धारयेत् भक्ष पुष्पाणि समिधस्तथा ।
 एवविधानि चान्यानि न देवाद्येषु कर्मसु ॥२४॥
 ग्राह्यं कुशलं पृच्छेत् क्षत्रवन्धुमनामपम् ।
 घंश्य क्षेम समागम्य शूद्रमारोग्यमेव तु ॥२५॥
 उपाध्याय पिता ज्येष्ठो भ्राता चैव महोपति ।
 मातुल इयशुरस्याता मातामहपितामहौ ।
 यर्जयेच्छ विदुश्च पुरोडाश गुरव स्मृता ॥२६॥
 माता मातामहौ गुपीं पितुर्मविशु सोढरा ।
 शयधू पितामहोज्येष्ठा धात्री च गुरव स्त्रिय ॥२७॥

इत्युक्तो गुरुवर्गोऽयं मातुल पितृतो द्विजा ।
 अनुवर्त्तनमेतेषा मनोवाक्कायकर्मभि ॥२८॥
 पुर दृष्ट्वा समुत्तिष्ठेदभिवाद्य कृताञ्जलि ।
 नैतैरुपविशेत् सार्धं विषदेतात्मकारणात् ॥२९॥
 जीवितायमपि द्वेषाद् गुरुभिर्नैव भाषणम् ।
 उदितोऽपि गुणैरग्यैर्गुरुद्वेषो पतत्यय ॥३०॥
 गुरुणामपि सर्वेषा पूज्या पञ्च विशेषतः ।
 तेषामाद्याह्नय ध्येऽह्नयेता माता सुपूजिता ॥३१॥
 यो भावयति या सुते येन विद्योपविश्यते ।
 ज्येष्ठो भ्राता च भर्ता च पञ्चैते गुरव स्मृता ॥३२॥
 आत्मन सर्वयत्नेन प्राणरक्षणेन वा पुनः ।
 पूजनीया विशेषेण षड्वन्ते भूतिमिच्छता ॥३३॥

One should salute a person first of all, from whom he receives knowledge whether secular, vedic or spiritual (23)

(While thus saluting) one should not hold water, alms, flowers, sacrificial wood or other similar objects and should also not salute while engaged in any ritual of gods (24)

One should ask a Brahmana (on meeting him) about his welfare with the word *Kṣālaḥ*, a Kṣatriya *Ānīmāya*, a Vaiśya with the word *Kṣema* and a Śūdra with the word *Ārogya* (25)

A sub teacher (Upādhyāya) the father an elder brother, a king, a maternal uncle a father in law, protector, the grand fathers (both maternal and paternal) a person of higher caste and an uncle are regarded as superiors (Gurus) of a person (26)

Among the women—mother, grand mother, wife of a preceptor, sisters of both father and mother, mother in law, grand mother and a nurse senior in age are regarded as superiors (27)

Here O Brahmanas all the superiors on both paternal and maternal sides have been enumerated. One should revere them with thoughts, body and action (28)

On seeing the preceptor one should rise and salute him with folded hands. One should not share a seat with one's preceptors nor should one with them for any personal end (29)

One should not talk with enmity with his preceptors, even for the sake of life. One having attained prosperity by dint of other qualifications, will sink down if one turns an enemy to his preceptor (30)

Among all the superiors, five are to be especially revered, and again, the first three among them, the mother is first object of reverence of them all (31)

The father, the mother, he who educates, the elder brother and the master—these five are regarded as superiors (32)

One who desires prosperity should revere these five superiors by all means even at the cost of his life (33)

यावत् पिता च माता च द्वावेतौ निर्विकारिणौ ।
 तावत् सर्वपरित्यज्य पुन स्यात् तत्परायण ॥३४॥
 पिता माता च सुप्रीतौ स्याता गुणगुणैर्यदि ।
 स पुन सकल धर्ममाप्नुयात् तेन कर्मणा ॥३५॥
 नास्ति मातृसम देव नास्ति पितृसमो गुरु ।
 तपो प्रत्युपकारोऽपि न कश्चन विद्यते ॥३६॥
 तपोनित्य श्रियं कुर्यात् कर्मणा भवसा विरा ।
 न सान्द्रामनगुणातो धर्ममस्य समावरेत् ॥३७॥
 धर्मवित्त्वा मुक्तिफलं नित्यं नैमित्तिकं तथा ।
 धर्मसारं समुद्दिष्टं प्रत्यानन्तफलपदं ॥३८॥
 सन्मगाराय चकार विसृष्टस्तदनुज्ञया ।

शिष्यो विद्यास्त भुङ्क्ते प्रेत्य चाप्यते दिवि ॥३९॥
 यो भ्रातरं पितृसमं ज्येष्ठं भूलोऽवमन्यते ।
 तेन दोषेण स प्रेत्य निरपघोरमृच्छति ॥४०॥
 पुसा वर्त्मनिविष्टेन पूज्यो भर्ता तु सर्वदा ।
 याति दातरि लोकेऽस्मिन् उपकाराद्धि गौरवम् ॥४१॥
 येनराभर्तुं पिष्टायां स्वान् प्राणान् सत्यजति हि ।
 तेषामथाक्षर्यां लोकान् प्रोक्ष्य भगवान् मनु ॥४२॥
 मातुलाश्च पितृव्याश्च भ्रातुरानृषिभ्यो गुल्फः ।
 असावहमिति ह्यु प्रत्युत्पापं यवीयस ॥४३॥
 अवाच्यो दीक्षितो नाम्ना यवीयानपि यो भवेत् ।
 भोमवत्पूर्वकं त्वेवमभिभाषेत धर्मवित् ॥४४॥

A son should be devoted to his parents by ignoring everything else so long as they do not renounce the worldly life (34)

A son who is able to satisfy his parents by dint of his qualities achieves all the (religious) merits by that (noble) deed (35)

There is no divinity who equals mother nor there is any superior who equals the father. Hence requital of their obligation on (a son) is not possible (36)

A son should always please them by actions, thoughts and words. He should not observe any other religious vow, if not permitted by them (37)

With the exception of deeds that result in emancipation and religious duties obligatory and optional the service to parents is described as the cream of religion—it gives eternal results in the next life (38)

Having properly revered his preceptor and entering the household with his permission a disciple enjoys the fruit of

learning (in this life) and does not perish after the death (39)

A fool who ignores his elder brother equal to his father, is degenerated in the lowest of hells after death due to this sin (40)

He who follows the path of law should always revere his master. He attains fame in this world by doing services to a giver (a generous person) (41)

Those who sacrifice their lives to pay up the debt of maintenance of their masters are placed unshakably according to Bhagavān Manu in higher abodes after their death (42)

The younger people should rise in the presence of maternal uncles, uncles, fathers-in-law, priests and preceptors and say 'here I am' (43)

One who has been initiated (to perform a Vedic sacrifice) must not be addressed by his name even though he be a younger man, one who knows the Law (Dharma) must use in speaking to such a man 'Dhoh' and 'Bhavat' (44)

अभिविदाश्च पूज्यश्च शिरसा वन्द्य एव च ।
ब्राह्मणः अग्निदाद्येश्च श्रीकर्म. सोदर सदा ॥४५॥
नभिविदास्तु बिप्रेम क्षत्रियाद्याः कथञ्चन ।
ज्ञानकर्मगुणोपेता यद्यप्येते बहुभुताः ॥४६॥
ब्राह्मणः सर्वदेवर्षानां स्वस्ति कुर्यादिति स्थितिः ।
सर्वेषु सर्वार्थानां कार्यमेवाभिविदावनम् ॥४७॥
गुरुर्गर्गिष्ठजानीनां वर्णना ब्राह्मणो गुरुः ।
पतिरेको गुरुः स्त्रीणां सर्वसाम्प्रदायतो गुरुः ॥४८॥
विद्या कर्म ददो बन्धुर्विष भवति पञ्चमम् ।
साम्प्रदायानामि पञ्चाङ्गः पूर्वं पूर्वं गुरुत्तरात् ॥४९॥
पञ्चानां भिपु षण्षेण दूयाति यत्तद्वन्ति च ।

यत्र स्युः सोऽयं भानार्हः सुदोऽपि दशमीं गतः ॥५०॥
कन्या देवो ब्राह्मणाय स्थियं रात्रे ह्यचक्षुषे ।
बृद्धाय मारभुग्राय रोमिणे दुर्वलाय च ॥५१॥
भिक्षासाहस्य शिष्टानां गृहेभ्यः प्रयतोऽन्वहम् ।
निषेधं गुरुवेऽस्नीयाद् वाग्यतस्तदनुकथा ॥५२॥
भवत्पूर्वं चरेद् भैक्षमुपनीतो द्विजोत्तमः ।
भवन्मर्ष्यं तु राज्ञ्यो वंशस्तु भवदुत्तरम् ॥५३॥
मत्तर वा स्वसार वा मातुर्वा भगिनीं निजाम् ।
भिक्षेत भिक्षा प्रथमं या चेन्न न विमानयेत् ॥५४॥
सवालीयगृहेष्वेव सार्ववर्णिकमेव या ।
भैक्षस्य चरणं प्रोक्तं पतितमविद्यु र्वजितम् ॥५५॥

of honour among them, and so is also a Śūdra who has entered the tenth part of his life (i. e. age above ninety years) (50)

Way must be made for a Brāhmana, for a woman, for a king, for a blind man, for an old man, for the carrier of a burden, for one diseased and for a feeble person (51)

The disciple having control over his senses should collect alms from the houses of cultured people daily and having offered the same to his preceptor, should partake of it with his permission keeping complete silence (52)

A Brāhmana duly initiated with the sacred thread will beg for alms using the word 'Bhavaṭ' at the beginning, a Kṣatriya at the middle and a Vaiśya at the end (53)

A Brahmacārin should beg alms for the first time of his mother, or of his sister, or of the sister of his mother and she should not disoblige him (54)

Begging of alms from the houses of one's own caste or of all castes, except the houses of an outcaste, is prescribed (55)

चेदयत्तेरहोनां प्रशस्तानां स्वकर्मसु ।
 ग्रहाचर्याहरेद् भक्षं गृहेभ्यः प्रयतोऽन्वहम् ॥१६॥
 गुरोः कुले न भिक्षेत न ज्ञातिकुलबन्धुसु ।
 अलाभे त्वन्यगोहानां पूर्वं पूर्वं विवर्जयेत् ॥१७॥
 सर्वं वा विचरेद् ग्रामं पूर्वोक्तानामसंभवे ।
 नियम्य प्रयतो याचं दिशस्तृणवतलोकयन् ॥१८॥
 समाहृत्य तु तद् भक्षं यावदयंममावया ।
 भुञ्जीत प्रयतो नित्यं चाप्यतोऽन्वमानसः ॥१९॥
 भक्ष्येण वृत्तयेन्नित्यं मेकाग्रो भवेद् व्रतौ ।

भक्ष्येण व्रतितो वृत्तिरूपवाससमा स्मृता ॥६०॥
 पूजयेदशनं नित्यमद्यान्वतदकुत्सयन् ।
 दृष्ट्वा हृष्येत् प्रसीदेच्च प्रतिशब्देच्च सर्वदा ॥६१॥
 अनारोग्यमनावुध्यमस्वर्गं चातिभोजनम् ।
 अपुष्पं लोकविद्विष्टं तस्मात् तत्परिवर्जयेत् ॥६२॥
 प्रादुर्मुखोऽग्रानि भुञ्जीत सूर्याभिमुख एव वा ।
 नाद्यादुददमुखो नित्यं विधिरेव सनातनः ॥६३॥
 प्रसाह्य पाणिपादौ च भुञ्जानो द्विरुपस्थिरोत् ।
 शुचौ देशे समाप्तनो भुक्त्वा च द्विरुपस्थिरोत् ॥६४॥

इति दूर्योधने पद्मावतस्य संहितायामुपनिषत्तमे द्वादशोऽध्यायः ॥१३॥

A Brahmacārin being in control of his senses, should everyday collect alms from the house of those who have not given up Vedic studies and rituals and who are famous for performing their duties (56)

One should not beg from his preceptor, nor from his own blood-relations, but if there are no houses belonging to others (than the above-mentioned) one may go to one of those named above, taking the last-named first (57)

Or, if there is none of the mentioned above, he may approach the whole village, (i.e. every house of the village), being restrained and having controlled the speech and not looking at any direction. (58)

Having collected the alms just according to bare necessities and without any deceit, he eat it with restrained self, controlled speech (i.e. being silent) and apt attention (59)

He who observes the vow of a Brahmacārin shall constantly live on alms not eat the food given by one person only The living of a Brahmacārin on alms is regarded to be equal to fasting (60)

He (a Brahmacārin) should always worship the food, and eat it without any criticism. He should be delighted and satisfied by looking at the food (61)

Excessive eating causes illness, lessens longevity, does not lead to heaven, is not meritorious and universally hated, hence it should be avoided (62)

One should always take one's meals seating with face turned to the East or towards the Sun, but never to the North This is the eternal law (63)

One should start eating seated at a clean place first having washed hands and feet and sipping water twice (from the palm), having finished his food he should again sip water twice (from the palm) (64)

Thus ends Twelfth Chapter in the Second Part of the Kūrma Purāṇa
 Samhitā consisting of six thousand verses—12.

व्यास उवाच ।

भुक्त्वा पीत्वा च सुप्त्वा च स्नात्वा रभ्योपसर्पणे ।
ओष्ठापलमोकी स्पृष्ट्वा वासो विपरिधाय च ॥१॥
रेतोमूत्रपुरीषाणामुत्तर्गोऽपुस्तभायणे ।
छीविवाऽध्वपनारम्भे कासश्चास्ताग्ने तथा ॥२॥
चत्वरं वा यमशानं वा समाकृष्य द्विजोत्सवः ।
संध्ययोहमयोस्तद्ववाचान्तोऽप्याचमेत् पुनः ॥३॥
चण्डालग्लेच्छसंभाये स्त्रीगूदोन्निष्यन्दभायणे ।
उच्छिष्टं पुरुषं स्पृष्ट्वा भोज्यं चापि तपाविषम् ।
आचामेदधुपाते वा लोहितस्य सयैव च ॥४॥

भोजने संध्ययोः स्नात्वा पीत्वा मूत्रपुरीषयोः ।
आचान्तोऽप्याचमेत् सुप्त्वा सकृत्सकृदथान्यतः ॥१॥
अग्नेर्गोवाम्बालग्लेच्छं स्पृष्ट्वा प्रयत्नमेव वा ।
स्त्रीणामयातनः स्पर्शं नीवीं वा परिधाय च ॥२॥
उपस्पृशेज्जर्तं चार्द्रं तुणं वा मूमिमेव वा ।
केशानां चात्मनः स्पर्शं यातसोऽक्षान्तितस्य च ॥३॥
अनुष्णामिरफेनाभिरबुष्टाभिश्च धर्मतः ।
शौचेऽप्युः सर्वदावायेदासीनः प्रागुवद्मुखः ॥४॥
शिरः प्रागुव कर्णं वा मुक्तकन्धशिलोऽपि वा ।
अकृत्वा पादयोः शीघ्रमाचाम्तोऽप्यशुचिर्भवेत् ॥५॥

13

Vyāsa said : A good Brāhmana should sip water (for purification), even though he has done so before hand, after taking any food or drink, or having slept, or after bathing, or after walk in a street, or having touched his lips or after having changed his clothes, or after the discharge of semen, stool or urine, or after talking anything improper, or after spitting, at the beginning of study, after coughing or a heavy breathing, after crossing a yard or a crematorium and at both the junctures of day and night (1-3)

He should perform the same purification after having spoken to a Candāla or a Mleccha or a person who has eaten something, after talking with a woman and Śūdra who has still remains of food or after touching a person who has still the remains of the food (in the mouth or hands) or the remaining food itself, or after shedding tears, or after blood shed (4)

At the time of meals, at the time of

both the Sandhyās after a bath, after drinking something, after the discharge of stool or urine, and after a sleep he should perform the purification by sipping water once only for all those purposes, even though he has already done so (5)

He should do the same after touching fire or a cow, the body of a woman or of himself, or after wearing a undergarment (6)

As a purification after having touched his own hair (detached from his body) or a cloth which is not washed he may touch water, or a wet grass or earth (7)

One who wants to be purified should always perform Ācamana (i.e. sipping of water) according to law with water which is not hot, which is not with foam, or which is not impure, being seated with face turned towards either the East or the North (8)

If he performs Ācamana covering his head or neck, with cloth loosened around

सोपानत्को जलस्थो बालोऽपि वाचमेद्बुधः ।
 न चैव वर्णधारिभिरं तिष्ठन् बोद्धुं तदर्थं ॥१०॥
 नैकहस्तापितजलेविना सूत्रेण वा पुनः ।
 न पादुकासनस्थो वा यद्भिर्जानुरथापि वा ॥११॥
 न जल्पन् न हसन् प्रेक्षन् शयानं प्रह्व एव च ।
 नावीक्षितमभिः फेनाद्येरेषेताभिरंथापि वा ॥१२॥
 शूद्राद्युचिकरोन्मुक्तं साराभिस्तथैव च ।
 न चैवाद्गुलिभिः शब्दं न कुर्वन् नान्यमानसः ॥१३॥
 न वर्णरसबुद्ध्याभिर्न चैव प्रदरोदयं ।
 न पाणिभिरुभित्ताभिर्वा न बहिष्कृत एव वा ॥१४॥

हृद्गामि. पूषते विप्र. कण्ड्याभिः क्षत्रियः मुचिः ।
 प्राशिताभिस्तथा चैवः स्त्रीशूद्रौ स्पृशतोऽन्तः ॥१५॥
 अद्गुष्ठमूलान्तरतो रेखाया बाह्यमुच्यते ।
 अन्तराद्गुष्ठवेतिन्यो पितृणा तौर्यमुत्तमम् ॥१६॥
 कनिष्कामूलतः पश्चात् प्राजापत्या प्रवक्षते ।
 अद्गुल्यग्रे स्मृतं देव तदेवार्पं प्रकीर्तितम् ॥१७॥
 मूले वा देवमार्गं स्यादग्नेयं मध्यतः स्मृतं ।
 तदेव सौमिकं तौर्यमेतज्ज्ञात्वा न मुह्यति ॥१८॥
 बाह्येणैव तु तौर्येन द्विजो नित्यमुपस्पृशेत् ।
 कायेन चाप्येवं न तु विप्र्येण च द्विजाः ॥१९॥

his waist or with unknotted Sikha and without washing his feet, he remains uncleaned (9)

A learned man shall never perform Ācamana with shoes on, or standing in water, or putting a turban or with the rain-water, or while standing, or with water collected before hand (10)

Ācamana shall not be performed with water in only one hand, or being without the sacred thread or sitting on the shoes (?) or exposing the knees (11)

Performing Ācamana, while speaking, laughing, looking around, or lying, or bowing, without seeing the water, properly or with water mixed with foam, etc or with water given by a Śūdra, or an unclean person, or with hard water is forbidden. Ācamana should not be performed by touching water by fingers only. While performing Ācamana one should not make any sound, nor should he be inattentive (12, 13)

Ācamana shall not be performed with water which has been discoloured, or polluted, or is insufficient or has been

churned by hand. It shall not be performed outside a room (14)

A Brāhmana is purified if the water (with which Ācamana is performed) reaches upto the heart, a Kṣatriya is purified if it reaches upto the throat, a Vaiśya is purified if it is only licked up and a woman or a Śūdra is purified only by touching the water (on the lips) (15)

It is said that in the line at the base of the thumb Brāhmatīrtha exists, great Pitrīrtha exists between the thumb and the pointing finger (i.e., forefinger) Prājāpatyātīrtha is situated just below the base of the little finger. The tips of (all the fingers are described as both Daivatīrtha and the Āsatīrtha (16, 17)

Or, both Daiva and Āsatīrthas are situated at the base of (all the) fingers while Agneyātīrtha which is also called Saumika tīrtha exists in the middle of fingers. One who knows this is never illusioned (18)

A Brāhmana should always perform Ācamana with the help of Brāhmatīrtha, or of Daivatīrtha, but never with Pitrīrtha (19)

त्रिः प्रानीयादयः पूर्वं ब्राह्मणः प्रयतस्ततः ।
 संनृज्याद्गुण्डमूलेन मुखं ये समुपस्पृशेत् ॥२०॥
 अद्गुण्डानामिकाभ्यां तु स्पृशेन्नेन्द्रियं ततः ।
 तर्ज्यद्गुण्डयोगेन स्पृशेन्नासापुटद्वयम् ॥२१॥
 कनिष्ठद्गुण्डयोगेन ध्रुवणे समुपस्पृशेत् ।
 सर्वाणामयं योगेन हृदयं तु तलेन वा ।
 संस्पृशेद् वा शिरस्तद्वद्गुण्डेनाथवा द्वयम् ॥२२॥
 पि प्रानीयाद् यक्षभस्तु सुप्रीतास्तेन वेषताः ।
 प्रक्ष्या विष्णुर्नहेराश्च भवन्तीत्यमृशुभ्रम् ॥२३॥
 गङ्गा च यमुना चैव प्रीयेते परिमाणेनतः ।
 संस्पृष्टयोल्लोचनयोः प्रीयेते शशिभास्करौ ॥२४॥
 नासत्पदयोः प्रीयेते स्पृष्टे नामापुटद्वये ।

कर्णयोः स्पृष्टयोस्तद्वत् प्रीयेते चानितानती ॥२५॥
 तस्पर्ष्टे हृदये चास्य प्रीयन्ते सर्वदेवताः ।
 मूर्ध्नि संस्पर्शनादेकः प्रीतः स पुरषो भवेत् ॥२६॥
 नोच्छिद्यत् कुर्वन्ते मृत्या विप्रयोऽङ्गं नयन्ति दातुः
 दन्तवद् दन्ततन्त्रेण जिह्वास्पर्शशुचिर्भवेत् ॥२७॥
 स्पृशन्ति विन्दवः शरीरं वाचामपतः परान् ।
 भूमिर्गन्ते सम्राज्ञेया न तं प्रयतो भवेत् ॥२८॥
 मधुपर्कं च सोमे च ताम्बूलस्य च भक्षणम् ।
 कलमूले चैलुदण्डे न दोषः प्राह वै मनुः ॥२९॥
 प्रचरन्नाश्रयानेषु द्वयहस्तौ भवेन्नरः ।
 मूर्ध्नि निक्षिप्य सद् द्रव्यमाचम्याम्युचयेत् तु तत् ॥३०॥

With due attention, a Brāhmana should sip water thrice and then having rubbed his lips with the base of the thumb he should touch the mouth (20)

He should then touch both his eyes with the thumb and the ring-finger, and then he should touch both the nostrils with the pointer and the thumb (21)

He should touch both the ears with the little finger and the thumb. Then he should touch the heart with all the fingers or with the palm. He should touch the head in the same way or touch both (the heart and the head) with the thumb (22)

The gods, i.e., Brahmā, Viṣṇu and Maheshā please with the water which he (a Brāhmana) so sips thrice. We have heard of this (from ancient authorities) (23)

By the rubbing (of different parts of the face) Śaśin (moon) and Bhīṣaka (Sun) are pleased by the touching of both the eyes (24)

When both the nostrils are touched, Nāṣṭya and Dairya are pleased and in the

same way, both the ears having been Anala touched (Air) and Anala (fire) are pleased (25)

His heart being touched all the gods are pleased, and by the touching the head one is pleased, and He is the Puruṣa (26)

The thin sprays of water that may fall from the mouth on the body during Ācamana do not make (the body) impure (Ucchra), whatever sticks to the teeth (only) are regarded as teeth, but the touch of the tongue makes something impure (27)

A man while performing Ācamana does not become unclean if drops of water fall on his feet. Such drops are known to be like pure water in the earth (28)

There is no fault in eating Madhu parīṭa (a mixture of honey, clarified butter etc. to be offered on special occasions), in drinking Soma, in chewing betel and eating fruits, root or sugarcane. This has been ordained by Manu (29)

If a Brāhmana becomes impure by eating, or drinking something, while carrying any object (of ritualistic impor-

तजस वं समादाय पलुच्छिद्यतो भवेद् द्विजः ।
 भूभौ निक्षिप्यतद् द्रव्यमाचम्याभ्युक्षयेत् तु तत् ॥३१॥
 यद्यमनं समादाय भवेदुच्छेपणान्वितः ।
 अनियारौघतद् द्रव्यमाचान्तः शुचितामियात् ॥
 वस्त्रादिषु विफल्यः स्यात् तत्तत्स्पृष्टाचमैर्विह ॥३२॥
 अरण्येऽनुदके रात्रौ क्षौरव्याघ्राकुले पयि ।
 कुत्सा मूत्र पुरोयं वा द्रव्यहस्तो न दुष्यति ॥३३॥
 निधाय दक्षिणे कर्णे यद्गमूनमद्विमुखः ।
 अङ्गि कुर्याच्छङ्कमूत्र रात्रौ चेद् दक्षिणामुलः ॥३४॥
 अन्तर्धाय मूर्धौ फाण्डः धनैर्लोष्ठतृणेन वा ।

tance), he shall lay down that object on the ground, perform Ācamana himself, and sprinkle water on that object (for its purification) (30)

If he becomes impure by eating, or drinking something while carrying a metallic vessel in hand, he should place the vessel on the ground, perform Ācamana and sprinkle water on it (31)

If with some other pots (objects) the Brāhmaṇa becomes impure, in the same way, he need not place them on the ground but should perform only Ācamana for purification. In case of clothes etc the rule (of purification) is an optional one and he may perform only Ācamana, having touched those objects (32)

If a man with some articles in hand passes stool or urine while passing, at night, through a forest without water and infested with thieves and tigers, etc. he is never at a fault (33)

While passing stool or urine, a Brāhmaṇa should face the North by day and the south by night after putting his sacred

श्रावत्य च सिरः कुर्याद् विष्मूनस्य विसर्जनम् ॥३४॥
 खापाकूपतदीषोष्ठ्यंत्वाम्भ.पयि भस्मसु ।
 अशौ चैव श्मशाने च विष्मूत्रे न समाचरेत् ॥३५॥
 न गोमये न कृष्टे वा महावृक्षे न शङ्खे ।
 न तिष्ठन् वा न निर्वासा न च पर्वतमस्तके ॥३६॥
 न जीर्णदेवायतने न वस्त्रमौके कदाचन ।
 न सप्तस्त्रेषु बर्तय न गच्छन् वा समाचरेत् ॥३७॥
 तुषाङ्गारकपालेषु राजमार्गे तर्पय च ।
 न क्षेत्रे न वित्ते वाऽपि न हीये न चतुष्पथे ॥३८॥
 नोद्यानोदकमार्गे वा नोदरे न पराशुभौ ।
 न सोपानत्पादुको वा छनी वा नान्तरिक्षके ॥३९॥

thread on the right ear (34)

He should first cover the ground with wood, or leaves, or pelts, or grass and cover his head and then pass stool or urine (35)

He should not pass stool or urine in the shade, or in a well, or in a river, or in a cowpen, in a monumental building, on the road, on a heap of ashes, on fire, or in a crematorium (36)

He should not pass urine on cowdung, or on furrow, or on a great tree, or in a lawn covered with green grass, while standing, or being completely naked or on the top of a hill, or in a dilapidated (for torn) shrine, or on an ant-hill or in a hole inhabited by any living being or while going or on the heap of ashes made of corn-husk, or on royal roads, or in a field or in a hole, or in a bathing place (ghat) or in a cross road, or near a river or garden or in a barren land, or in a place extremely dirty. He should not do so with shoes or (wooden) sandals on, or holding an umbrella, or on a very high place, or facing women, preceptor,

न चैवाग्निमुखे स्त्रीणां शुक्राहाणयोगेनाम् ।
 न देवदेवालययोरपामपि कदाचन ॥४१॥
 न ज्योतींषि निरीक्षन् यान सप्ताग्निमुखोऽपि वा ।
 प्रत्यादित्य प्रत्यनत प्रतिसोम तयैव च ॥४२॥
 धाहृत्य मृत्तिका कृत्वास्तेषामन्यापकर्षणम् ।
 कुर्यादतन्द्रित शौच विशुद्धैरुद्धतोदके ॥४३॥
 नाहरेन्मृत्तिकां विष पाशुतान च कर्दमात् ।
 न मार्गान्नोपराद् देशाच्छौचशिष्टो परस्म्य च ॥४४॥
 न देवायतनात् कूपाद् ग्रामात् च जलात् तथा ।
 उपस्पृशेत् ततो नित्य पूर्वोक्तेन विधानतः ॥४५॥

इति श्रीकृष्णपुराणे षट्साहस्रवा संहितायामुपनिषद्भागो त्रयोवशोऽध्यायः ॥१३॥

१४

व्यास उवाच ।

एष दण्डाविभिर्मुक्त शौचाचारस्तमन्वित ।
 आहृतोऽभ्ययन कुर्याद् बोलमाणो गुरोर्मुष्णम् ॥१॥
 नित्यमुद्यतपाणि स्थात् साध्याचारं सुतयत् ।
 आस्पृश्यामिति चोक्त सन्नासीताभिमुख गुरो ॥२॥
 प्रतिश्रवणसमयं श्रयानो न समाचरेत् ।
 नासीनो न च भुञ्जामोनसिष्ठस्य पराद् मुखे ॥३॥
 नीच सव्यासन चास्य सर्वदा गुरुस्त्रिधा ।

*Brahmanas and line, an image of a god
 a shrine or in the waters (37-41)*

He should not do the same act while
 staring at heavenly bodies or while the
 junctures (of day and night) is appro-
 aching or facing the sun, the fire or the
 moon (42)

He should (then) collect earth from
 a bank (of a river etc.) and cleanse him-
 self attentively with pure water collected

(beforehand) so that the dirt and the bad
 odour are removed (43)

A Brahmana should not collect earth
 (for this purpose) from a dusty place, or
 from mud or from a road or from barren
 land, not the earth left as surplus after
 Śauca by others or from a shrine or from
 a well, or from a village or from (beneath)
 water He should always perform Āca-
 mana as per rule described above (44-45)

Thus ends Thirteenth Chapter in the Second Part of the Kurma Purāṇa
 Sadibhūta consisting of six thousand verses—13

14

Vyasa said A Brahmacārin holding
 a Daṇḍa (holy stick) and observing the
 rules of Śauca and Ācāra (as described
 above) should, when called by the Guru
 look at his face and engage himself in
 study (1)

He being devoted to the observance
 of good rules of conduct and well restrai-
 ned (holding the Daṇḍa in his raised hand,

will sit down facing the Guru when he
 asked for by him (2)

Addressing the Guru or taking his
 order should not be done while lying,
 sitting eating standing or with the face
 turned opposite (3)

While staying with the Guru, the seat
 and bed of the disciple should always be
 lower than that of the Guru And within

गुरोस्तु चक्षुर्विषये न मयेष्टासनी भवेत् ॥४॥
 नोदाहरेदस्य नाम परोक्षमपि केवलम् ।
 न चेवास्यानुकुर्यात् गतिभक्षणचेष्टितम् ॥५॥
 गुरोर्यत्र परोवादो निन्दा चापि प्रवर्तते ।
 कर्णो तत्र विधातव्यो गन्तव्य वा ततोऽन्यत ॥६॥
 ब्रूयत्यो मार्चयेदेन न क्रूरो नान्तिने स्त्रिया ।
 न चेवास्त्योस्तर ब्रूयात् स्थितो नासीत सन्निधौ ॥७॥
 उदकुम्भं कुशान् पुष्पं समिधोज्ज्वाहरेत् सदा ।
 मार्जनं सेपनं नित्यमङ्गानां चैव समाचरेत् ॥८॥
 नास्त्य निर्माल्यशयनं पादुकोपान्हावपि ।
 आक्रमेद्वासन चास्य छायादीन् वा कदाचन ॥९॥

the sight of the Guru the disciple should
 not sit freely (4)

Even in the absence of the Guru, his
 name should not be pronounced (by the
 disciple) and (with a tendency for deni-
 ing) the disciple should not mimic the
 manner of Guru's gait, pronunciation or
 other works (5)

A disciple should cover his ears or
 leave the place where the Guru is contra-
 dicted or blamed (6)

He should never worship the Guru
 from a distance. Nor he should worship
 the Guru in an angry mood, or while he
 is staying near a woman. The disciple
 should never argue with the Guru and
 should not sit down near him when
 he is standing (7)

He (the disciple) should always collect
 water jar Kusa flowers and sacrificial
 wood for the Guru and should always
 massage and anoint his body (with
 sandal etc) (8)

The disciple should never cross over
 (or use) the garland bed wooden sandal
 leather shoes seat and shadow (umbrella) (9)

सायमेव दन्तवक्त्रादीन् लब्ध्वा चास्मिन् निधेययेत् ।
 वनापृच्छश्च न यन्तव्यं भवेत् प्रियहिते रत ॥१०॥
 न पादौ सारयेदस्य सन्निधाने कदाचन ।
 जृम्भितं हस्तितं चैव कण्ठश्रावरणं तथा ।
 वर्जयेत् सन्निधौ नित्यमवस्कोटनमेव च ॥११॥
 यथाफलमधोषीत पावनं विमना गुह ।
 आसीतावो गुरो कूर्चं फलके वा समाहित ॥१२॥
 आसने शयने याने नैव तिष्ठेत् कदाचन ।
 घावन्तमनुधावेत् गच्छन्तमनुगच्छति ॥१३॥
 गोऽज्योष्ट्रधामप्रसादप्रस्तरेषु कटेषु च ।
 आसीत गुण्या सार्धं शिलाफलकनौषु च ॥१४॥

He should collect pieces of wood (for
 cleaning his teeth) and always offer him
 whatever he gets. He should not go to any
 other place without informing the Guru,
 and should always engage himself in
 work pleasing and beneficial to the Guru
 (10)

He should never sit before the Guru
 with his legs stretched out. He should
 avoid yawning laughing sounding of his
 throat and cracking of joints (11)

The disciple should continue his study
 at the proper time for study till the Guru
 does not become unmindful. He may
 calmly sit down before him on a mat of
 Kusa grass or a piece of wood but will
 never sit on a seat, on a bed or a carriage
 (along with the Guru). When the Guru
 goes somewhere, the disciple should
 follow him and if the Guru walks fast
 then the disciple should also go after him
 in fast steps (12, 13)

(Although sitting with the Guru is
 forbidden, still) the disciple may sit with
 him in a bullock cart, a horse drawn cart
 a carriage drawn by camels, in a palace,

जितेन्द्रियः स्यात् सततं वेश्यात्वाङ्गोपनः सुधिः ।
 प्रमुञ्जीत सदा याचं भधुरां हितभाषिणीम् ॥१५॥
 गन्धमाल्यं रसं कृत्यां भुक्तं प्राणिविहसिन्धुम् ।
 अभ्यर्क्ष्य चाङ्गोपानच्छत्रधारणमेव च ॥१६॥
 कामं लोभं भयं निद्रां शीतवादिनचर्चनम् ।
 आतर्जनं परोपार्थं स्त्रीप्रेक्षालम्भनं तथा ।
 परोपघातं पशुन्यं प्रयत्नेन विवर्जयेत् ॥१७॥
 उददुग्धं तुमनसो गोरकृन्मृत्तिकां कुशान् ।
 आहरेद् घायदर्यानि भक्ष्यं चाहर्ह्यश्वरेत् ॥१८॥
 कृतं च लघणं सर्वं वञ्च्यं पर्युषितं च यत् ।

अनृत्यदर्शो सततं भवेद् गीतादिनिःस्पृहः ॥१९॥
 नर्तित्यं च समीक्षेत न चरेद् दन्तधावनम् ।
 एकान्तमशुचिस्त्रीभिः सूत्रान्त्यैरभिभाषणम् ॥२०॥
 गुरुर्विच्छिद्यते भेषजायं प्रमुञ्जीत न कामतः ।
 मत्तापकर्षणदानं नाचरेद्दि कदाचन ॥२१॥
 न कुर्यान्मानसं विप्रो गुरोस्त्यागे कदाचन ।
 मोहोदायादि यातोभातुत्यक्तेन पतितो भवेत् ॥२२॥
 तीक्ष्णं वैदिकं चापि तयाध्यात्मिकमेव च ।
 आदशेत यतो ज्ञानं न तं दुहोत् कदाचन ॥२३॥
 गुरोरेष्यदतिप्राप्तस्य कार्पाकार्पमजानतः ।
 उत्सवप्रतिप्राप्तस्य अनुस्त्वायं समग्रवोत् ॥२४॥

on a piece of stone, on mat, on stone, on wooden seat or in a boat. (14)

He should always have control over his senses, be obedient, angerless, and clean; and always speak beneficial sweet words (15)

He should not use any scent, should not put on a garland and should not accept any sweet and wine a fermented drink made with a blend of honey and curd. He should give up violence to any living being. He should scrupulously avoid massaging the body with oil, Anjana (putting colours on the eye lids), use of shoes or umbrella (16)

He should carefully avoid lust, greed, fear, (excessive) sleep, (enjoying) music (both vocal and instrumental) or dance, threatening, discussing the faults of others, wicked stare at women or embracing them, doing harm to others and vilifying others behind them (17)

He will collect all things required (by the Guru) like water-jar, flowers, cow-dung, earth and Kusa and beg for alms every day. (18)

He will always avoid artificial saffes and stale objects, and will never see and enjoy dance, and will give up all interests in music, etc (19)

He shall never see the (rising and setting) sun and not cleanse his teeth. He should not sit alone or in company of any impure person, women, Śūdras or Candalas and should never address them (20)

He will not do things at his will and will use the remains of Guru's food as a medicine. At the time of bathing he will never cleanse the dirt on the body. (21)

A Brahmana will never think even in his mind that "I will leave my Guru". If one leaves the Guru induced by greed or under the spell of some false idea, he becomes fallen (22)

He should never act against him from whom he obtains secular, Vedic and spiritual knowledge (23)

Manu has said that it is quite proper to leave even a Guru who is proud, indiscriminate and unaware of what to do and what not to do. (24)

गुरोर्गुरो सन्निहिते गुरुवद् भक्तिमाचरेत् ।
 न चातिमृष्टो गुरुणा स्वान् गुरुभविदायेत् ॥२५॥
 विद्यागुरुवेतदेव नित्यं वृत्ति स्वयोनिषु ।
 प्रतिपेक्षतु चाधर्मादित चोपदिशत्त्वपि ॥२६॥
 श्रेयस्सु गुरुवद् वृत्ति नित्यमेव समाचरेत् ।
 गुरुनेषु द्वारेषु गुरोर्भवं स्वकंशुषु ॥२७॥
 मातः समानजन्मा वा शिष्यो वा यत्कर्मणि ।
 अध्यापयन् गुरुसुतो गुरुवन्मानमर्हति ॥२८॥
 उत्सादनं वै गाराणा स्मरणोच्छिष्टभोजनं ।
 न कुर्याद् गुरुपुत्रस्य पादयोः शौचमेव च ॥२९॥
 गुरुपत् परिपूज्यास्तु सर्वान् गुरुर्योपितः ।

असवर्णास्तु संपूज्याः प्रत्युत्थानाभिवादनः ॥३०॥
 अम्यञ्जन स्नापन च मानोत्सादनमेव च ।
 गुरुपत्न्या न कार्यापि केशाना च प्रसाधनम् ॥३१॥
 गुरुपत्नी तु युवती नाभिवाद्येह पादयोः ।
 कुर्वीत घन्दनं भूम्यामसावहमिति ध्रुवन् ॥३२॥
 विप्रोध्य पादग्रहणमन्वह चाभिवादनम् ।
 गुरुद्वारेषु कुर्वीत सता घर्ममनुस्मरन् ॥३३॥
 मातृष्वसा भ्रातृलानी श्वभ्रूश्चाथ पितृष्वसा ।
 तपूज्या गुरुपत्नीय समस्ता गुरुभार्या ॥३४॥
 भ्रातृभार्यापसप्राह्या सर्वर्णाग्रहणहन्पि ।

to different castes should be honoured only by rising and saluting (30)

He should not anoint oil on the body of Guru's wives, nor bathe them nor should he massage their body or arrange their hair (31)

A disciple should not touch the feet of a young wife of the Guru while saluting her. He should utter the words "I am such and such person" and touch the earth for saluting her (32)

A disciple on his return from a foreign land, should touch the feet of his Guru's wives while saluting her only on the first day, but after that every day he will only, salute them (on the earth) remembering the law of the wise (33)

Maternal aunt, wife of the maternal uncle, mother-in-law and the sister of father—all these are to be treated as respectfully as the wife of the Guru because they all are equal in status with the wife of the Guru (34)

He should every day salute the wife of his brother, who belongs to the same caste, by touching her feet. But he

If his Guru's Guru is near, he shall behave (towards him) as towards his own Guru but he should not unless has received permission from his teacher, salute (other) venerable persons of his own (relation) (25)

This is likewise (prescribed as) his constant behaviour towards (other) instructors in learning, towards his relatives, towards all who may restrain him from sin, or may give him beneficial advice (26)

To his betters he should always behave as towards his Guru, likewise towards sons, wives and relations of the Guru (27)

The son of the Guru, who imparts instruction (in place of his father), whether younger or of equal age or a pupil in the science of sacrifice, deserves the same reverence as the Guru (28)

He (i.e. a Brahmacarin) should not massage the body of his Guru's son nor assist him in bathing nor eat the remaining of his food, nor clean his feet (29)

The wives of the Guru who belong to the same caste are to be respected like the Guru himself, but those belonging

विमोष्य तूपसंग्राह्या स्नातिसंयन्त्रिणोपितः ॥३५॥
 पितुर्भगिन्यां मातुश्च ज्वायस्मां च स्वसर्षपि ।
 मातृवद् वृत्तिमातिष्ठेन्माता तन्मयो यरोयमो ॥३६॥
 एवमाचारसंपन्नमात्मवन्तमदात्मिकम् ।
 वेदमध्यापयेद् धर्मं पुराणाङ्गानि नित्यम् ॥३७॥
 संवत्सरोपदिष्टे शिष्ये गुरुरात्मनिर्दिशन् ।
 हरते दुष्कृतं तस्य शिष्यस्य वसतो गुरुः ॥३८॥
 आचार्यपुत्रः शुभपुत्रनिबो धार्मिकः शुचिः ।
 शक्तोऽग्नहोष्यो स्वस्ताधुरत्याप्या वरा धर्मतः ॥३९॥

कृतज्ञश्च तयाऽदोहो मेधावो शुभकृन्नरः ।
 आप्तः प्रियोऽप्यविधिवत्पठध्याप्या द्विजातयः ।
 एतेषु ब्रह्मणो दामन्यत्र तु ययोदितान् ॥४०॥
 आचम्य संपतो नित्यमधीत उदङ्मुखः ।
 उपसंग्रह्य तत्पावो वोक्षमाणो गुरोर्मुखम् ।
 अधीन्मो इति यूयाद् विरामोऽस्तिवनि चारमेत् ॥४१॥
 प्राक्कूलान् पर्युपासीनः पवित्रंश्चैव पावितः ।
 प्राणायामैस्त्रिभिः पूतस्तत ओङ्कारमर्हति ॥४२॥
 बाह्यणः प्रणयं कुर्यादग्ने च विधिवद् द्विजः ।
 कुर्यादप्ययनं नित्यं स ब्रह्मान्तलिपूवतः ॥४३॥

should do so to other women in the relation only on his (or their) return from a foreign land (35)

He should treat the sister of his father, the sister of his mother and his own elder sister just like his mother But the mother is superior to them (36)

The Guru should teach every day the Vedas scriptures, Purāṇas and Vedāṅgas to such a disciple who is devoted to the observance of the rules mentioned hereinbefore and who is self conscious and humble (37)

If a Guru does not impart any knowledge to his disciple even when he has already lived in the Guru's house for a full year, then that Guru becomes burdened with the sin of his disciple (38)

The Guru, according to the code of religion, will teach the following ten suitable persons : son of his Ācārya, one who is desirous of hearing (also who attends on the Guru), one who teaches something (him or others), a pious man, a pure soul, one able to receive the teaching and retain it, one who offers riches, food, etc. a wealthy man, his own relative and a pious man (39)

Among the twiceborns (Brahmanas), the following six categories of people are suitable for teaching The grateful, obedient, intelligent, benefactor, faithful and dear These are suitable for the study of the Vedas and the others should be taught in other subjects (40)

Every day, after performing the Ācamaṇa, the Brahmacārin should worship the feet of the Guru and sit down before the Guru facing the north and engage himself in study looking intently at the face of the Guru When the Guru will command 'read', he should start his study and when he will command 'stop here', then he shall discontinue. (41)

One can only acquire the fitness for pronouncing 'Om' after he has purified himself by the three Prāṇāyāmas (regulation of breathing) holding holy Kuśa in his two hands, sitting on a seat made of Kuśa (42)

Before and after the study of the Vedas, a twice-born should pronounce 'Om'. Everyday he should study the Vedas with his hands folded in the manner of 'Brahmaṇjali' (43)

सर्वेषामेव भूतानां वेदश्चक्षुः सनातनम् ।
 अधीयोताप्यं नित्यं ब्राह्मणाच्चयवतेऽन्यथा ॥४४॥
 योऽधीयोत श्रुचो नित्यं क्षीराहृत्या स देवताः ।
 श्रोणाति तर्पणन्येन कामैस्तृप्ताः सर्वे हि ॥४५॥
 यज्ज्यधीते निषत् दध्ना श्रोणाति देवताः ।
 क्षामान्यधीते श्रोणाति घृताहृतिभिरन्वहम् ॥४६॥
 धयर्धाङ्गिरसो नित्यं मध्वा श्रोणाति देवताः ।
 धर्माङ्गानि पुराणानि मासेस्तर्पयेते सुरान् ॥४७॥
 यथा समीपे निषतो नैतर्कं विधिमाश्रितः ।
 चायानीमप्यधीयेत्त गृधराख्य समाहितः ॥४८॥

The Vedas are the eternal eyes of all beings hence he should study the Vedas every day, otherwise he falls from the status of a Brāhmana (44)

By the study of the Rcs one gives the very same pleasure to the Gods which they get when milk is offered to them by a devotee in oblation. Having been thus pleased they fulfil always all his desires (45)

He who studies the Yajus daily pleases the gods as if by offering curd. The regular study of the Sāmans gives the gods the same pleasure which they get when oblation of clarified butter is offered to them daily (46)

And he who reads the Atharvaveda every day, pleases the god, as if with honey. The study of the Vedāngas or Purāṇas gives the gods the pleasure of an oblation of meat (47)

One should go out to a forest, by the side of a river or rivulet, and there he should continuously mutter the Gāyatrī with full self-restraint and concentration and observing the daily rules (48)

सहस्रपरमा देवो शतमग्न्या दशावराम् ।
 गायत्री वै जपेत्तिल्य जपयतः प्रकीर्तितः ॥४९॥
 गायत्री चैव वेदोश्च तुलयाऽनोलयत् प्रभुः ।
 एकतश्चतुरो देवान् गायत्रीं च तर्पकतः ॥५०॥
 लोकारमादितः कृत्वा व्याहृतोस्तदनन्तरम् ।
 ततोऽधीयीत सावित्रीमेकाग्रः श्रद्धयान्वितः ॥५१॥
 पुराकल्पे समुत्पन्ना भूर्भुवः स्वः सनातनाः ।
 महाव्याहृतयस्तिष्ठन् सर्वाद्युभयनिर्हणाः ॥५२॥
 प्रधानं पुण्यं कातो विष्णुर्ब्रह्मा महेश्वरः ।
 सत्त्वं रजस्तमस्तिष्ठः क्षमाद् व्याहृतयः स्मृताः ॥५३॥

The muttering, Gāyatrī a thousand times is the greatest, a hundred times is of medium value and ten times is inferior. Thus, in any manner, Gāyatrī should be muttered every day. This is called Japayajña (49)

God once weighed on a balance the Gāyatrī and the Vedas against each other. But all the four Vedas on one side weighed equal with Gāyatrī on the other (50)

One should first pronounce Om, then the Vyāhṛtis (i.e. Bhūr, Bhuvar and Svar) and then only mutter the Gāyatrī with full concentration and devotion (51)

During the former 'Kalpa' (eon) the three eternal Mahāvāhṛtis namely, Bhūr, Bhuvar and Svar were born, which destroy all ill (52)

These three Vyāhṛtis are regarded as Pradhāna (Primary matter, i.e. Prakṛti), Puruṣa (the great Person), and Kāla (Time), Viṣṇu, Brāhmā, and Mahāśvara, Sattva (goodness), Rajas (passion) and Tamas (dullness) respectively (53)

लोकारस्तत् परं ग्रहं सावित्री स्यात् तदक्षरम् ।
 य मन्त्रो महायोगः सारात् सारं ब्रह्म ॥१४४
 रीऽधीतेऽहन्वहन्तेता गायत्री वेदमातरम् ।
 वज्ञायार्थं ब्रह्मचारो यः याति परमां गतिम् ॥१४५
 गायत्री देवजननी गायत्री लोकपावनी ।
 य गायत्र्या परं जप्यमेतद् विज्ञाय भुज्यते ॥१४६
 ध्यायन्त्यस्य तु मातस्य पौत्रमास्या द्विजोत्तमा ।
 आवाक्या प्रोक्तपद्या या वेदोपाकरणं स्मृतम् ॥१४७
 वस्तुज्य ग्रामनगरमासाद्दिप्रोद्भूतं त्रयम् ।
 अधीयीत शुद्धौ देशे ब्रह्मचारो समाहितः ॥१४८
 पुण्ये तु छन्दसा कुर्याद् बहिस्तर्जनं द्विजः ।

Omkara is the Supreme Brahman and Savitri (i.e., Gayatri) is the Imperishable. This hymn (mantra = Gayatri) is the Mahayoga and is called the essence of all best things. (54)

A Brahmacarin who daily studies this Gayatri, the mother of the Vedas, following its purport attains to the highest goal. (55)

Gayatri is the mother of the Vedas and Gayatri is the purifier of the universe (or of all the people), there is nothing superior to Gayatri as an object of muttering. He who knows this (fact) is liberated. (56)

The Upakarana of the Vedas (i.e., the opening of the academic session for Vedic studies) is prescribed to be performed on the full moon of the month of Śravana or Āśāḍha or Prosthapada (i.e. Bhādra padma). (57)

A Brahmana, having left the villages and towns and being a celibate (a Brahmacarin) shall study (the Vedas) in a clean place for five months and a half. (58)

A Brahmana shall perform, in the

माधयुस्तस्य वा प्राप्ते पूर्वाह्ने श्रयमेहनि ॥१४९
 छन्दास्यूर्ध्वमयोम्यस्येच्छुस्तपस्वेषु वै द्विजः ।
 वेदाङ्गानि पुराणानि कृष्णपक्षे च मानवम् ॥१५०
 इमान् नित्यमनघ्यायानवीयानो विवर्जयेत् ।
 अघ्यायनं च कुर्वाणो ह्यम्यस्यतपि यत्नतः ॥१५१
 कर्णध्वेनिले रात्रौ दिवा पातुतमूहने ।
 विद्युत्स्तनितवर्षेषु महोत्तरानां च सप्तमे ।
 आकासिकमनघ्याययेतेष्वाहं प्रजापति ॥१५२
 एतान्मनुदितान् विद्याद् यदा प्रादुर्भूताग्निषु ।
 तदा विद्यावनध्यायमनूतौ चाभ्रशरैर्न ॥१५३
 निषतिं भूमिचक्षुर्न ज्योतिषा चोपसर्जने ।

fore noon the Utsargana of the Vedas on the Poya day or on the first day of the bright half of Magha. (59)

Thenceforward he shall study the Vedas in every bright fortnight and in the dark fortnight he shall study the Vedāṅgas, the Purāṇas and the Manava Dharmasāstra. (60)

A student of the Vedas should avoid study on the following forbidden days and the teachers should also refrain from teaching on those days. (61)

Prajapati declares that the Vedic study must be stopped from that particular time upto the next day (akalika) when the wind is audible at night and when if whirls up the dust in the day time, when lightning, thunder, and rain occur simultaneously, or when large meteors are seen falling. (62)

When one witnesses all these together, after the sacrificial fires have been lit then one must know that the study of the Vedas is forbidden and when clouds are visible except in the rainy season. (63)

When a preternatural sound from the sky (is heard), or an earthquake is

एतानाकालिकान् विद्यादध्यायान्तावपि ॥६४॥
 प्रादुर्भूतेष्वग्निषु तु विद्युस्तन्तिनिरवने ।
 सज्योति स्यादनध्याय सेवे रात्रौ यथा दिवा ॥६५॥
 नित्यानध्याय एव स्याद् ग्रामेषु नगरेषु च ।
 धर्मनपुण्यकामाना वृत्तिवन्दे च नित्यश ॥६६॥
 ज्ञान्त शवगते ग्रामे घृणतस्य च सन्निधौ ।
 शनध्यायो ह्यमाने समवाये जनस्य च ॥६७॥
 उदके मध्यरात्रे च विष्णूत्रे च विसर्जने ।
 उच्छिष्टे आढ्यभुक् चैव मनसाऽपि न चिन्तयेत् ॥६८॥

प्रतिगृह्य द्विजो विद्वानेकोदिष्टस्य केतनम् ।
 गृह्य न कीर्त्तयेद् ब्रह्म राज्ञो राहोश्च सूतके ॥६९॥
 यावदेकोऽनुदिष्टस्य स्नेहो मन्थश्च तिष्ठति ।
 किप्रस्य विदुषो देहे तावद् ब्रह्म न कीर्त्तयेत् ॥७०॥
 शयान श्रोदपादश्च कृत्वा चंदावसविधिकाम् ।
 नायोयोतामिष जम्बवा सूतकान्नाद्यमेव च ॥७१॥
 नोहारे चाणशब्दे च सध्यायोरुभयोरपि ।
 अनावास्या चतुर्दश्या यौर्जमास्यष्टमीषु च ॥७२॥
 उषाकर्मणि चोत्सवैः शिरात्र क्षण स्मृतम् ।

perceived, or when the lights of the sky are eclipsed, one should know that the Vedic studies must be discontinued until the same hour (of the next day has come) even if in the (rainy) season (64)

But at the time when lightning is (visible) and the roar of thunder is (audible) after the sacrificial fires have been lit, the discontinuance (of the study) shall last until the time when the next light of the day or the night becomes visible, but if rain occurs (śese) then the stoppage of study should be observed in the night as well as in the day time (65)

For those who are desirous of attaining to great religious merit a continual stoppage (of Vedic studies is prescribed) in village and towns and when any kind of foul smell is perceived (66)

(The Vedic study shall remain suspended) in a village where there a dead lies, in the presence of a Vrsala (i.e., a Śudra by action), where weeping (is heard) and in a crowd of men (67)

In water, in the mid night while he passes excrements or urine, or is unclean (by eating something) or after he has partaken of a Śraddha (funeral dinner) he must not even think (the Vedas etc.) in

his heart (68)

A learned Brahmana shall not study the Veda for three days, after accepting an invitation of a Śraddha in honour of one ancestor or when the king has been impure (for a birth or death in the family) or when Rahu is impure (by an eclipse of the Sun or the moon) (69)

As long as the odor and the oil of (food taken in) Ekoddishā (funeral dinner given in honour of one ancestor) remain in the body a learned Brāhmana should not recite the Vedas (70)

He shall not study the Vedas, while lying down while sitting on his hams with a cloth tied on his knees on when he has taken non Vegetarian food or eaten the food of a person impure due to birth or death in the family (71)

(He shall not study the Vedas) when there is a fog, or the sound of arrows (is heard), or in both the twilights or on the new moon day, or on the fourteenth and eighth days of a fortnight, or on the full moon day (72)

On the Upakarman (opening of the academic session) and on the Utsarga a stoppage for three days has been

अष्टकास्तु त्वहोरात्रं श्रुत्वन्त्यासु च रात्रिषु ॥७३॥
मार्गशीर्षे तथा पौषे माघमासे तत्रैव च ।
तिलोऽष्टकाः समारथाता कृष्णपक्षे तु सूरिभिः ॥७४॥
श्लेष्मातकस्य छायायाः शात्मसेर्मधुकस्य च ।
कदाचिदपि नाप्येयं कोविद्वीरकपितृयोः ॥७५॥
समानविष्टे च मृते तथा सङ्ग्रहाचारिणि ।
आचार्ये संस्थिते यादपि निरात्रं क्षयणं स्मृतम् ॥७६॥
छिद्राप्येतानि विप्राणा येऽनप्यायाः प्रकीर्त्तिताः ।
हिसृजित राक्षसस्त्रेण तस्मादेतान् विवर्जयेत् ॥७७॥
नेत्येके नास्त्यनप्यायः सध्योपासन एव च ।

prescribed, but on the Āṣṭakās and on the last nights of the seasons, for a day and a night (73)

The Āṣṭakā is defined by the learned as the eighth day of the dark fortnight of three months, viz Mārgaśīrṣa, Pausa and Māgha (74)

He shall never study under the shade of trees, viz Śītesmātaka (Cordia Latifolia), Śālmali (silk cotton tree), Madhuka (Bassia Latifolia), Kovidāra (Bauhinia Variegula), and Kapūtha (Crotalaria Elephan- (75)

Three days after the death of a person of equal learning, a schoolmate or a Ācārya (Teacher), should be regarded as forbidden for study (76)

The days described above as forbidden for study are like holes, through which, if Brāhmaṇas studies on those days, the Rākṣasas (demons) do harm to him, hence study should be avoided on those days (77)

उपाकर्मणि कर्मान्ते होममग्रेषु चैव हि ॥७८॥
एकामृचमयकं वा यजुः सामायवा पुनः ।
अष्टकाद्यास्वधीयोत भारवे चातिवापति ॥७९॥
अनप्यायस्तु नाङ्गेषु नेतिहासपुराणयोः ।
न धर्मशस्त्रेष्वन्येषु एवमेतानि वर्जयेत् ॥८०॥
एव धर्मः समासेन कीर्त्तितो ब्रह्मचारिणाम् ।
व्याख्याभिहितः पूर्वमुपोषा भावितात्मनाम् ॥८१॥
योऽन्ध्रं कुर्वते यत्नमनधीत्य भृति द्विजः ।
स संमूढो न संभाष्यो वेदब्राह्मणो द्विजातिभिः ॥८२॥
न वेदपाठमात्रेण संतुष्टो यं भवेद् द्विजः ।

prayers, (Sandhyās) Upākarmaṇ and completing a performance already begun, and in reciting Mantras during Homa (offering oblations in the sacrificial fire) (78)

One may read only one Rk, or one Yajus or one Sāman even on the day of violent storm on the Āṣṭakās (79)

There will be no fault for studying the Vedāṅgas, Itihāsa (History, Mahābhārata, Rāmāyana etc.) the Purāṇas and Dharma-śāstra (books of law) on those forbidden days. In cases of these subjects, only a festival (Paryāya) day is to be regarded as forbidden (80)

I have briefly narrated the code of religious duties for the Brāhmaṇas. The thoughtful Rsis were told all these before by Brāhmā himself (81)

A twice-born, who reads the scriptures leaving aside the Vedas, is a ignorant man and is declared to be a study of the Vedas, the Brāhmaṇas (82)

पाठमानावसन्नस्तु पङ्के गौरिव सोदति ॥८३॥
 योऽधीत्य विधियद् वेद वेदार्थं न विचारयेत् ।
 ससाग्वय सूत्रकल्प पात्रता न प्रपद्यते ॥८४॥
 यदि त्वात्यन्तिकं वास कर्तुमिच्छति वै गुरो ।
 युक्तं परिचरेदेनमाशरीरविमोक्षणार्थम् ॥८५॥
 गत्वा वनं वा विधिवज्जुहुपाज्जातवेदसम् ।
 अधीयीत सदा नित्यं ग्रहनिष्ठं समाहितं ॥८६॥
 सावित्रीं शतश्रीं च वेदान्ताभ्यं विशेषतः ।
 अन्यसेत सततं युक्तो भस्मस्नानपरायणः ॥८७॥

इति श्रीकर्मपुराणे पद्मादस्तका रुद्रितानामुपरिविभागो चतुर्दशोऽध्यायः ॥१४॥

if he be so, he will suffer like a cow
 fallen in the mud (83)

He who studies the Vedas systematic-
 ally but never makes any effort to com-
 prehend their meanings, falls to the
 level of a Śūdra along with his successors
 and never remains a fit person for offe-
 rings, etc (84)

If a firmly adherent Brahmacharin
 intends to live in his Guru's house for
 his whole life, he should serve the Guru
 with all attention till his death (85)

Or, the Brahmacharin should go to
 the forest and there perform 'Homa'
 according to the prescribed rules and
 he should always study the Vedas there
 with absolute devotion to Brahman (the
 Vedas) and unruffled calm (86)

एतद् विधानं परमं पुराणं
 वेदागमे सम्प्रणिर्हरितं च ।
 पुरा महर्षिप्रवराभिपूज्यं
 स्वायम्भुवो यन्मनुराह देव ॥८८॥
 एवमेश्वरसर्वापितान्तरं
 योऽनुतिष्ठति विधिं विधानवित् ।
 मोहमालमपहाय सोऽमृतो
 यतिस्ततः पदमनामय शिवम् ॥८९॥

He should recite the 'Śatarudriya'
 Gayatri and the Vedantas with special
 care and smearing ashes on his whole
 body (87)

I have narrated to you this ancient
 system quite consistent with the Vedas
 In the ancient times, Selfborn Manu
 explained this to the great Rsis on their
 request (88)

The person, with full knowledge of
 the systems, who observes this code
 surrendering himself to God in the afore-
 said manner, is liberated from the
 world of illusion and attains to the
 auspicious salvation full of divine happi-
 ness (89)

Thus ends Fourteenth Chapter in the Second Part of the Kōrma Purana
 Samhitā consisting of १४ thousand verses—14

व्यास उवाच ।

येदं वेदो तथा वेदान् वेदान् वा चतुरो द्विजाः ।
अधोत्य चार्धवस्त्राय ततः श्रापद् द्विजोत्तमः ॥१॥
गुरवे तु धरं वरं वरथा स्नायीत तबनुज्ञया ।
चीर्णद्रतोऽप्य पुक्तात्मा सशक्तः स्नातुमर्हति ॥२॥
वेणवी धारयेत् यष्टिमन्तर्वासस्तथोत्तरम् ।
एतौपवीतद्वितयं सोढकं च कमण्डलुम् ॥३॥
एन चोष्णोष्णमन्तं पादुके चाप्युपानहौ ।
रोम्मे च कृण्वते वैदं कृतकेशनशः शुचिः ॥४॥

स्वाध्याये नित्ययुक्तं स्वाद् बहिर्मात्यं न धारयेत् ।
अन्यत्र कान्धनाद् विप्रो न रक्ता विभृयात् खजम् ॥५॥
शुक्लाम्बरधरो नित्यं सुगन्धः प्रियदर्शनः ।
न जीर्णमलवद्वासा भवेद् वा विभये सति ॥६॥
न रक्तमुल्बणं चाप्यवृत्तं वासो न कुण्डिकाम् ।
नोपानहौ खनं चाथ पादुके च प्रयोजयेत् ॥७॥
उपवीतमलकारं वर्धन् कृष्णाजितानि च ।
नाभस्य परोदध्याद् वस्त्रो न विकृतं वसेत् ॥८॥
आहरेद् विधिवद्दारान् सवसानात्मनः शुभात् ।

15

Vyāsa said : A good twice-born (Brahmana) having completed the study of one Veda, or of two, three or four Vedas and fully realized the purport of them shall perform the (ceremony of Samavartana) bath (1)

Having pleased the Guru with offerings (of Dakṣiṇā, etc.) he shall do the (Samavartana) bath with his permission. A person who has observed all the prescribed vows, who is in full self-concentration and is able is allowed to bathe (i.e., to perform the Samavartana bathing) (2)

He should hold a stick of bamboo, wear an under garment and a sacred thread and carry a water pot (Kamaṇḍala) full of water (3)

He should be in possession of an umbrella, a spotless turban, wooden sandals and leather shoes, two ear-rings made of gold and the Veda. He should be clean and cleanly shaved and cut his nails (4)

He shall study the Vedas every day. He will not put on any garland outside (over his garments). He will not put on a garland of any other red flower except Kāśicāna flowers (5)

He should wear white clothes and anoint his body with scented objects. He should always be of a pleasing look. If he is wealthy, he should not wear dirty or worn out clothes (6)

He should not wear any red coloured or ugly looking clothes or a cloth or garment which has been used by others, nor he should hold a 'Kamaṇḍala' used by others. Like this, he should never use other's used leather shoes or wooden sandals, garland, sacred thread, ornaments, Kuśa, the skin of a black antelope. He shall not wear a garment while bearing the sacred thread on the right side, nor any distorted garment (7, 8)

He should then marry a girl of his own

रूपलक्षणसंपुक्तान् योनिदोषविर्जितान् ॥९॥
 अमातृगोत्रप्रभवाप्तमात्रविगोत्रजाम् ।
 आहरेद् ग्राहणो भाग्यं शीलशौचसमन्विताम् ॥१०॥
 ऋतुकाताभिगामो स्याद् यावत् पुत्रोऽभिजायते ।
 वर्जयेत् प्रतिषिद्धानि प्रयत्नेन दिनानि तु ॥११॥
 षष्ठ्यष्टमीं पञ्चदशीं द्वादशीं च चतुर्दशीम् ।
 ग्रहचारो भयेन्नित्यं तद्वज्जन्मव्याहनि ॥१२॥
 आदधोतावसर्प्याणि जुहुयाज्जातवेदसम् ।
 व्रतानि स्नातको नित्यं पावनानि च पालयेत् ॥१३॥
 वैशोदितं स्वकं कर्म नित्यं कुर्यादतन्द्रितः ।
 भक्त्या पतत्याशु मरकजतिभोगान् ॥१४॥

caste who is beautiful, auspicious and free of any defect on maternal side (9)

A Brāhmana should not marry a girl with the same 'Gotra' or 'Pravara' with him or a girl of the same 'Gotra' of his maternal side. He should marry a girl who is of good character and experienced in cleanliness and good conduct (10)

He should cohabit with his wife only after her monthly course excepting the forbidden days, that also so long as she is capable of bearing a male child. He should not cohabit with his wife on the sixth, eighth, twelfth and fourteenth days of the fortnight as well as on the Pūrṇimā (full moon) Amāvasya (new moon) days as also on three days beginning with the birthday. On these days a Brāhmana should observe Brahmacharya (11, 12)

A Snātaka should establish the Āvasathya fire, perform Homa in the fire and always observe all the purifying Vratas (13) (vow)

He should unweariedly perform all his daily duties constantly, prescribed by the Vedas, and in case he does not do so, he

अन्यसेत् प्रयतो वेदं महायज्ञान् न हापयेत् ।
 कुर्याद् गृहाणि कर्माणि सध्वोपासनमेव च ॥१५॥
 सख्यं समाधिकं कुर्यादुपेयादीश्वरं सदा ।
 देवतान्यपि गच्छेत् कुर्याद् भार्याभिपोषणम् ॥१६॥
 न धर्मं रयापयेद् विद्वान् न पापं गृहयेदपि ।
 कुर्वीतात्महितं नित्यं सर्वभूतानुकम्पकः ॥१७॥
 वयस्यं कर्मणोऽर्थस्य श्रुतस्पाभिजनस्य च ।
 वेपथान्बुद्धिसाहचर्यमाचरन् विचरेत् सदा ॥१८॥
 श्रुतिस्मृत्युदितं तन्मन्त्रं साधुभिर्गन्धं सेवितः ।
 समाचारं निषेधेत् नेहेतात्त्र्यं कर्हिचित् ॥१९॥

will soon become fallen and after death go to a fearful hell (14)

He should study the Veda with proper attention, should not abandon all the 'Mahāyajñas' (the great sacrifices) and domestic rituals as well as morning and evening prayers (Sandhyas) (15)

He should make friendship only with a person of equal status with him or of a superior status. He should always devote himself in the worship of God, always meditate on the gods and should maintain his wife (16)

A wise man should never publicize his own pious deeds, and nor he should conceal his sins. He should always do all things beneficial to him, with full sympathy and kindness to all other creatures (17)

He should always move about making his dresses, speech and thinking strictly suitable to his age, profession, wealth, learning and honour of his family (18)

He will observe only those conducts which are approved by the 'Śruti' and 'Smṛti' and which are fully observed by

येनास्य पितरो याता येन याता पितामहा ।
तेन यायात् सता मार्गे तेन गच्छन् न रिष्यति ॥२०॥
नित्यं स्वाध्यायशीलं स्यादित्ययजोपवीतवान् ।
सत्यवादी जितक्रोधो ब्रह्मभूषाय बल्यते ॥२१॥
सव्यास्तानपरौ नित्यं ब्रह्मयज्ञपरायणः ।
अनमूयो मृदुर्वान्तो गृहस्थः प्रेत्य चर्द्धते ॥२२॥
श्रीतरागभयक्रोधो लोभमोहविवर्जितः ।
सावित्रीणां गनिरत आढ्यकृन्मुच्यते गृहो ॥२३॥
मातापित्रोर्हिते युक्तो मोक्षार्हणहिते रतः ।
दास्यो यस्या देवभक्तो ब्रह्मलोके महोपते ॥२४॥

त्रिवर्सेवो सततं देवतानां च पूजनम् ।
कुर्यादहर्हृतित्यं नमस्येत् प्रयतं सुरान् ॥२५॥
विनायशीलं सततं समायुक्तो दयालुकः ।
गृहस्त्वस्तु समाख्यातो न गृहेण गृहो भवेत् ॥२६॥
दया दया च विज्ञानं सत्यं चैव दमं शमः ।
अध्यात्मनिरतं ज्ञानमेतद् ब्राह्मणलक्षणम् ॥२७॥
एतस्मात् प्रमादेन विशेषेण द्विजोत्तमः ।
यथाशक्तिं चरन् यश्च निन्दितानि विप्रजंयत् ॥२८॥
विषयं मोहरत्तिलं लब्ध्वा योगमनुत्तमम् ।
गृहस्थो मुच्यते बन्धात् नात्र कस्यैव पिकारणा ॥२९॥

the holy people, and will not perform any thing opposite (19)

He shall follow that path of the holy men which his fathers and grand fathers followed, while he follows that, he will not suffer any harm (20)

A person who studies the Vedas daily, puts on always the sacred thread is truthful and have conquered anger, becomes fit to become Brahman (21)

A householder who regularly bathes in the morning and in the evening and every day performs 'Brahma Yajña' (Vedic studies) who never finds fault with others who is humble and has full control over his senses always attains to heaven after his death (22)

A householder who performs 'Sāvitrī japi' (muttering of Gayatrī) and offers oblations to the ancestors, after giving up all attachments, fear anger greed and illusion attains to liberation (from the worldly life) (23)

A person who is engaged in the service of his parents cows and Brahmanas who is devoted to the gods

and has controlled his senses and performs Yajnas is honoured in the Brahmaloка (24)

A householder should always devote himself to the attainment of Dharma (religion) wealth (Artha) and desirables (Kama) Every day with a pure heart he should bow down to the gods and perform their worship (25)

Only such a person who can always make proper discrimination is always full of forgiveness and kindness is called a Gṛhastha otherwise, a man for only living in a house, cannot be called a Gṛhastha (26)

Forgiveness, kindness wisdom truthfulness self-control, calm and spiritual wisdom these are the signs of a Brahmana (27)

A Brahmana especially, should not be negligent to this He will also refrain from doing all despicable things and will perform good deeds to the best of his powers (28)

If a householder attains to the highest Yoga after clearing up the turbidity of illusion, there cannot be any doubt that

विगर्हातिक्रमाद्येर्पहितात्मन्यवघातनाम् ।
 अन्धमन्युसमुत्थाना रोषाणा मयेण समा ॥३०॥
 स्बदु लेष्विव कारुण्य परबु लेषु सौहृवात् ।
 रमेति मुनय प्राहु साक्षाद् धर्मस्य साधनम् ॥३१॥
 चतुर्दशाना विद्याना धारण हि यथार्थत् ।
 विज्ञानमिति तद् विद्याद् येन धर्मो विवर्द्धते ॥३२॥
 अथोत्थ विविदद् विद्यामये संशोपलम्ब तु ।
 धर्मकार्यान्निवृत्तश्चेन्न तद् विज्ञानमिष्यते ॥३३॥
 सत्येन क्षोकाञ्जयति सत्य तत्परम पदम् ।
 यथाभूतप्रवाद तु सत्यमाहुर्मनोयिष ॥३४॥

he will be liberated from the fetter (of this worldly life) (29)

To forbear the faults of others, e.g., angry accusations and ignoring reproach, jealousy bondage and killing originated from envy, is called forgiveness (Ksama) (30)

To feel pity due to good heartedness in the sorrows of others, as in one's own miseries is called 'compassion' (Daya) by the sages and the same *२* means to piousness (31)

Maintenance of the fourteen categories of learning to the true sense of the term is called 'wisdom par excellence' (Vijñāna), through which the piousness is increased (32)

After having acquired learning according to the prescribed rules and having realized the purport (of the scriptures) if one is negligent to the religious rites and duties, such learning cannot be termed a 'wisdom par excellence' (Vijñāna) (33)

One can conquer different worlds

॥३॥ शरीरोपरम शम प्रज्ञाप्रसादज ।
 अम्यात्ममत्तर विद्याद् यय शवा न शोचति ॥३५॥
 यय स देवो भगवान् विद्याया वेद्यते पर ।
 साक्षाद् देवो महादेवस्तज्ज्ञानमिति कीर्तितम् ॥३६॥
 तन्निष्ठस्तत्परो विद्वाद्भित्त्यमकोधन शुचि ।
 महायज्ञपरो विप्रो सभक्ते तदनुत्तमम् ॥३७॥
 धर्मस्थावतस यत्नाच्छरीर परिपालयेत् ।
 न हि वैह विना ह्य पुरुषं विद्यते पर ॥३८॥
 निरुधर्माधिक्येण पुण्येन निपतो द्विज ।
 न धर्मवर्जित कामधर्म वा मनसा स्मरेत् ॥३९॥

through truthfulness, the truth is the highest abode. The wise men define truth (Satya) as 'a statement of fact' (34)

Restraints (Dama) is the nonattachment of the body, and tranquility (Śama) is born of the calmness of intellect (Prajna). Spirituality is the name of that imperishable attainment which one never grieves (35)

The learning, through which God (the possessor of sixfold divine riches, the greatest of all gods) is known, is described as wisdom (Jñāna) (36)

A learned Brahmana who is attached to Him and devoted to Him, and is without anger and is clean and engaged in (five) great rites (Mahayajna) attains to that Best (i.e. the Supreme) (37)

One should maintain the physique which is the shrine of piousness with all care, (because) one cannot know the Supreme Rudra without the help of the physique (38)

A twice born, perfectly restrained should (equally) be engaged in piousness (Dharma) wealth (Artha) and desirables

सीदन्नपि हि धर्मेण न त्वधर्मं समाचरेत् ।
धर्मो हि भगवान् देवो मतिं सर्वेषु जन्तुषु ॥४०॥
भूतानां प्रियकारी स्यात् न परद्रोहकर्मणो ।

न वेदवेदान्तिन्दा क्रूर्यात् तंश्च न सवसेत् ॥४१॥
यस्त्विमं नियतं विप्रो धर्माध्यायं पठेच्छुचि ।
अध्यापयेत् ध्यायेद् वा ब्रह्मलोके महीयते ॥४२॥

इति श्रीवैष्णवे पञ्चसहस्रपां संहितायामुपरिविभागो षोडशोऽध्यायः ॥३॥

१६

ध्यात उवाच ।

न हि स्यात् सर्वभूतानि नानृतं याचयेत् क्वचित् ।
माहितं नाश्रियं वाच्यं न स्तेनं स्यात् कदाचन ॥१॥
मृणं वा यदि वा साकं मृदं वा जलमेव वा ।
परस्पापहरञ्जन्तुर्नरकं प्रतिपद्यते ॥२॥

(Kama) He should never even think of (achieving) desirables and wealth which are devoid of piousness (i.e. lawfulness)

(39)

One should never take resort to lawlessness (Adharma), even when he is in distress (because) piousness (Dharma) is God Himself and the ultimate Goal of all the beings

(40)

One should be a benefactor of all be

न राज्ञः प्रतिगृह्योपायं शूद्रपतित्वादयि ।

न चाप्यस्मादशक्तं निन्दितान् यजयेद् बुध ॥३॥

नित्यं याचनको न स्यात् पुनस्तं नैव याचयेत् ।

प्राणानपहरत्येव याचकस्तस्य दुर्मतिः ॥४॥

ings should not harm anybody by either action or thought One should not commit blasphemy against gods and the Vedas should not keep company with people (who commit such sins)

(41)

A Brahmana, who being clean regularly reads teaches or makes to hear (others) this chapter on piousness (religious conduct and duties) is honoured in Brahmaloaka

(46)

Thus ends Fifteenth Chapter in the Second Part of the Karma Purāṇa
Sāṃhitā consisting of six thousand verses—15

16

Vyāsa said : One should not cause injury to any creature never tell a lie nor use any harmful or harsh word, under no circumstances : should one become a thief

(1)

If a person who steals even a blade of grass or vegetables or earth or water belonging to some other person goes to hell

One should not accept a gift from a

Sudra or from a fallen man (i.e. a sinner) or from anybody (of Such type) In case a wise man is helpless he (may accept a gift and in that case too, he) should avoid the (above mentioned) forbidden ones

(3)

One should not always indulge in begging nor one should beg from the same man more than once A foolish begger robs him of his very life by doing so

(4)

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न देयद्रव्यहारो स्याद् विशेषेण द्विजोत्तम ।
 गृहास्व वा नापहरेदापञ्चपि कदाचन ॥१५॥
 न विप विपमिण्याद्गृहं ह्यस्व विषमुच्यते ।
 देवस्व चापि यत्नेन सदा परिहरेत् तत ॥१६॥
 पुष्पे शाहोदके काण्डे तथा मूले फले तृणे ।
 अदत्तादानमस्तेषु मनु ब्राह्म प्रजापति ॥१७॥
 ग्रहीतव्यानि पुष्पाणि देवाचनविधौ द्विजा ।
 मंसमादेव नियतमननुताय केवलम् ॥१८॥
 तृण फल फल पुष्प प्रयशश्च हरेद् बुध ।
 धर्मार्थं केवलं विप्रा ह्यन्यथा पतितो भवेत् ॥१९॥
 तिलमुद्गमवावीना मुष्टिर्षाह्णा पथि स्थिते ।

सुवार्तनान्यथा विप्रा धर्मविद्विरिति स्थिति ॥१५॥
 न धर्मस्यापदेशेन पापं कृत्वा व्रतं चरेत् ।
 वतेन पापं प्रच्छाद्य कुर्वन् ह्योशूद्रदम्भनम् ॥१६॥
 प्रेत्येह चेदशौ विप्रो गृह्यते यद्वादिभिः ।
 छयनाचरितं यच्च व्रतं रक्षाति गच्छति ॥१७॥
 मलिङ्गी लिङ्गिवयेण यो वृत्तिमुपनीवति ।
 स निङ्गिना हरेदेनस्तिर्षग्योनी च जायते ॥१८॥
 ब्रह्मस्तपतिन पापा लोके धर्मविनाशका ।
 तच्च पतन्ति पापेषु कर्मणस्तस्य तत कलम् ॥१९॥
 पापिन्द्रो विकर्मस्थान् यानाशारास्तदेष च ।
 पञ्चरात्रान्पापुपतान् यद्वाङ्मन्त्रेणापि नार्चयेत् ॥२०॥

A good Brāhmana should never take away the belongings of a god or that of a Brahmana, even if he is in distress (5)

A poison is not called a poison (by the learned) but the property of a Brahmana or a God is verily called a poison. Hence one should always avoid those (two) by all means (6)

It has been declared by Prajāpati Manu that taking away of flowers, vegetables, water, wood, root, fruit or grass (even) if these are not offered (by their owner) = not a theft (Asteya) (7)

O Brāhmanas, flowers may, however, be collected for worshipping gods and that too not always from the same place and without permission (8)

O Brāhmanas, A wise man may take openly away (without permission) grass, wood fruit and flower only to serve the ritualistic purpose, otherwise he sinks downward (9)

O Brāhmanas it is the established convention that persons knowing the Law if are hungry when journeying may take (without due permission) only one handful

of sesamum, or mung (phaseolus mungo) or barley etc, and not in any other circumstances (10)

One should not pretend righteousness when one observes different vows to perpetuate a sin already committed and thereby deceive Śūdras and women by covering a sin by vows (11)

Such a Brāhmana is censured by the knowers of the Vedas, in this world as well as after his death. The vow observed by decent goes to the Rākṣasas (12)

If a person who is not a Brāhmacārin or Sannyāsin earns his livelihood under the guise of a Brāhmacārin or a Sannyāsin takes away (unto himself) the sin, of such Brāhmacārin, etc and is reborn as an animal (13)

Hypocrites are the worst sinners and are the destroyers of righteousness in this world. They instantly sink down into sins, this is the results of sins (14)

One should not reverse not even outwardly the atheists, those engaged in opposite actions the Vāmācārin (i.e.,

देवनिन्दारतान् मर्त्यान् देवनिन्दारतास्तथा ।
 द्विजनिन्दारताश्चैव मनसपि न चिन्तयेत् ॥१६॥
 याजनं योनिसंगम्य सहवर्त्तं च भाषणम् ।
 कुर्वाणः पतते जन्तुस्तस्माद् यत्नेन वर्जयेत् ॥१७॥
 देवद्रोहाद् गुरुद्रोहः कोटिकोटिगुणाधिकः ।
 ज्ञानापयादो नास्तिभय तस्मात्कोटिगुणाधिकम् ॥१८॥
 गोभिश्च देवर्तविप्रैः कृष्या राज्ञोपसेवया ।
 कुलान्यकुलता यान्ति यानि होनानि धर्मतः ॥१९॥
 क्रुधयाहैः क्रियालोपेवैरनघ्ययनेन च ।
 कुलान्यकुलता यान्ति ग्राह्यणातिक्रमेण च ॥२०॥
 अनृतात् पारिवर्षाच्च तथाऽनघ्यस्य भदाणात् ।

Tāntrikas) followers of the Pāñcarātra school and the Pāsupatas (15)

One should not think even in mind those who are the scorers of the Vedas, of the gods and of the Brāhmana (16)

A person having acted as a priest of, or having matrimonial relation with or having dwelt in common abode or even talked to (such a person) sinks down, so he should avoid these by all means (17)

Enmity towards one's own Guru is million and million times worse than enmity towards gods Transgression of knowledge as well as atheism is ten million times worse than the latter (18)

Families fall in esteem by dealing in cattle, professional priesthood, agriculture and service under a king, and also when they lack in righteousness (19)

By low marriages, by non-performance of sacred rites, by neglecting the study of the Vedas and by irreverence towards Brāhmanas, families fall in esteem (20)

A (high) family is destroyed very rapidly by falsehood, promiscuity, eating of forbidden food and observing religious

व्यसोतधर्माचरणान् क्षिप्रं नश्यति वै कुलम् ॥२१॥
 अश्रोत्रियेषु वै दानाद् वृषलेषु तथैव च ।
 विहिताचारहोत्रेषु क्षिप्रं नश्यति वै कुलम् ॥२२॥
 नापामिकेवृते ग्रमे न व्याधिबहुले भूताम् ।
 न शुद्रराज्ये निवसेन्न पापण्डजनैर्वृते ॥२३॥
 हिमवद्विन्ध्ययोर्मध्ये पूर्वपश्चिमयोः शुभम् ।
 मुक्त्वा सप्तद्वयोर्देशं नान्यत्र निवसेद् द्विजः ॥२४॥
 कृष्णो वा यत्र चरति मृत्योर् नित्यं स्वभावतः ।
 पुण्यात्र विभूता नक्षत्रान् वा त्रिविधेद् द्विजः ॥२५॥
 अद्वंद्वोत्तामदीकूतं यर्धवित्या द्विजोत्तमः ।
 नान्यत्र निवसेत् पुण्यं नान्यजघ्नामस्तत्रिधौ ॥२६॥

not prescribed by the Vedas (21)

The family rapidly perishes by giving charities to those Brāhmanas who have not studied the Vedas and to the Śūdras and to those who do not follow the conduct enjoined in the śāstras (22)

One should not dwell in a village which is inhabited by irreligious or atheist people or which is extremely troubled by diseases or which forms a part of the kingdom of a Śūdra or which is full of hypocrites (23)

A Brāhmana should not dwell in any country other than which falls between the Himālyas and the Vindhya and between the Eastern and Western oceans (24)

Or, a Brāhmana should dwell in a country where black antelopes always graze by nature and where the rivers, famous as holy ones, flow. (25)

A good Brāhmana should not live in any place other than a holy place which is only a mile off from the bank of a river, nor he should dwell very near to the village of the people belonging to lowest caste (the untouchables) (26)

न संयतेनैव पतितेन चण्डालेन पुष्कलेः ।
 न मूर्खेनैव लिप्तेन नान्त्येनान्त्यावसायिनिः ॥२७॥
 एकशयसनेन विदित्कर्माण्डपस्वाग्रामियणम् ।
 याजनाध्यापने योनिस्तथैव सहस्रोजनम् ॥२८॥
 सहाध्यायस्तु दशमः सहायजनमेव च ।
 एकादश समुद्दिष्टा दोषाः साङ्ख्यसंज्ञिताः ॥२९॥
 समीपे वा व्ययस्यानात् पाप संक्रमते नृणाम् ।
 सस्नात् सर्वप्रयत्नेन साङ्ख्यं परिवर्धयेत् ॥३०॥
 एकपद्वत्पुपविष्टा ये न स्पृशन्ति परस्परम् ।
 भस्मना कृतमयादा न तेषां सकरो भवेत् ॥३१॥
 भूमिना भस्मना चैव सलिलेनावसेकतः ।

One should not dwell in the same place with the fallen people or with Cāṇḍālas, or Pukkāsas, or with illiterates, or with proud persons, or with those belonging to the lowest caste or with Antyavāsāyins (a son of a cāṇḍāla by a Nisādi) (27)

Sharing a bed or a seat, eating by sitting in the same row, mixture of food cooked in a bowl, officiating as a priest and teaching, marital relation and the studying together the tenth, and officiating together as priests the eleventh—these eleven are the sins which are termed as Śāṅkhyā sins (28, 29)

Or, a sin passes from one person on to another by staying closely. Hence, one should avoid, with all : endeavours, confusion (30)

There will be no confusion among those who are though sitting in the same row yet are not touching one another and are separated by ashes (31)

A row is considered to be disconnected by six objects viz fire, ashes, water

द्वारेण स्तम्भमार्येण पद्मि षट् कृत्रिभिद्यते ॥३२॥
 न कुर्वाच्चक्षुर्वेराणि विवाद न च पेशुनम् ।
 परक्षेने वा घयन्तौ न वाचसीत कश्चित् ।
 न सवदेत् सूतके च न कञ्चिन्मर्मणि स्पृशेत् ॥३३॥
 न सुमंपरिवेष वा नेन्द्रधामं शवाश्रिकम् ।
 परमं कथयेद् विद्वान् शशिन वा कदाचन ॥३४॥
 न कुर्वाद् बहुभिः सार्द्धं विरोधं शत्रुभिस्तथा ।
 व्यत्मन प्रतिकूलानि परेषां न समाचरेत् ॥३५॥
 तथैव यदाय न दूयात् न नक्षत्रानि निर्विशेत् ।
 नोदक्यामभिभाषेत् नाशुर्वि द्विजोत्तमः ॥३६॥
 न देवगुरुविप्राणां शीयमानं तु वारयेन् ।

sprinkling, a door and a row of columns (32)

One should not be involved into unnecessary enmity, nor wordly dual nor wrong vilification of any person in his absence and should not disclose to anybody if a cow grazes in the field of others (than the owner of the cow) One should not converse with person unclear due to birth or death in the family and should not wound the feelings of any body (33)

A learned man should never tell others (i. e. call others to show) about a solar eclipse, a rainbow, funeral pyre or the moon (34)

One should not quarrel with many (at a time) or with relatives One should not do anything to others which one does not like to be done to oneself (35)

A good Brahmana should not tell the lunar day of a fortnight or the stars He should not speak to a woman in the period of her monthly course or to an unclean person (36)

One should not resent another from making gifts to gods Gurus and Brāhmanas He should not praise him

न चात्मानं प्रशसेद् वा परनिन्दा च वर्जयेत् ।
 वेदनिन्दा देवनिन्दा प्रयत्नेन विवर्जयेत् ॥३७॥
 यस्तु देवानृषीन् विप्रान् वेदान् वा निन्दति द्विज ।
 न तस्य निष्कृतिर्दुष्टा शास्त्राब्जिह्वा मुनीश्वरा ॥३८॥
 निन्दयेद् वै गुरुं देवं वेदं वा सोपबृहन्म् ।
 कल्पकोटिशतं साधुं शीरेवे पश्यते नर ॥३९॥
 तूष्णीमासीत् निन्दाया न तूयात् किञ्चिदुत्तरम् ।
 कर्णो विधाप्य गन्तव्यं न चैतन्नवसोकयेत् ॥४०॥
 वर्जयेद् यं रक्षसाणि शरेणा गूहयेद् बुध ।
 चिदाश्च स्वर्गतं साङ्गं न कुर्वाद् वै कदाचन ॥४१॥
 न पापं पापिना दूषादपापं वा द्विजोत्तमा ।
 क्षतेन मुत्सरोप स्यान्मिथ्या द्विर्दोषवान् भवेत् ॥४२॥

यानि मिथ्याभिज्ञस्तानां पतन्त्यश्रूणि रोदनात् ।
 तानि पुनान् यशन् भ्रन्ति तेषां मिथ्याभिज्ञसिनाम् ॥४३॥
 ब्रह्महत्यासुरारपाने स्तेयगुर्वङ्गनागमे ।
 दृष्टं विशेषेण वृद्धैर्नास्ति मिथ्याभिज्ञसने ॥४४॥
 नेतेतोद्यन्तमादित्यं तश्चिन् चानिमित्तम् ।
 नास्तं यान्तं न वारिस्थं नोपसृष्टं न मध्यगम् ।
 तिरोहितं वाससा वा नादर्शान्तरगामिनम् ॥४५॥
 न नष्टा स्त्रियमोक्षेत् पुरुषं वा कदाचन ।
 न च मूत्रं पुरोप वा न च सप्तपृष्ठमपुनम् ।
 नागुचिं सूर्यसोमादीन् ग्रहानासीकवेद् बुध ॥४६॥
 पतितव्यूहं चण्डालानुच्छिद्यन् नावलोकयेत् ।
 नाभिभाषेत् च परमुच्छिद्यो वायवगुण्डित ॥४७॥

self and should avoid scorning others
 He should avoid by all means scorning
 gods and the Vedas (37)

O great sages no propitiatory rite is
 prescribed in the scriptures, for a
 Brahmana who scorns gods, sages
 Brahmanas and the Vedas (38)

A man who scorns a Guru, a god or
 the Veda with libations and Purapas suffers
 in the Raurava hell for hundreds of
 millions of aeons (Kaipas) (39)

Where scorning (of those goes on
 one should sit there silently and should
 not tell anything in reply, or one
 should abandon the place having cover-
 ed one's ears and should not even look
 at them (i.e., the scorners) (40)

A wise man should avoid (telling
 his own) secrets and should conceal
 those of others. He should never quarrel
 with his own peoples (41)

O great Brahmanas one should not
 describe the sins committed by sinners nor
 one should describe a sinner as a non-

sinner. By doing so he becomes equal in
 fault with him and if he tells a lie he
 commits both the sins (42)

The drops of tears of a person who
 has been falsely cursed (i.e. falsely
 accused) cause injury to sons and cattle
 of those who accuse him falsely (43)

Propitiation is found by the old for
 sinners who have committed murder of
 a Brahmana drinking of wine, theft and
 adultery with a Guru's wife but not for
 one who accuses a person falsely (44)

One should not, without any purpose,
 look the sun or the moon while rising or
 setting, or their reflection in water or in a
 eclipse or in the zenith, or through a cloth
 or reflected in a mirror (45)

One should not see a naked woman or
 a man or excreta or urine, or a couple in
 intercourse. A wise man when unclean
 should not see planets like the sun the
 moon etc (46)

One when unclean due to eating some
 food should neither see nor talk to an

न पादक्षालनं कुर्वति पादेनैव कदाचन ॥६८॥
 नाग्नी प्रतापयेत् पादौ न वास्यं पादयेद् बुधः ।
 नाभिप्रसारयेद् देवं ब्राह्मणान् गामयापि वा ।
 वाय्वग्निपुरविप्रान् वा सूर्यं वा शशिनं प्रति ॥६९॥
 अशुद्धः शयनं यानं स्वाध्यायं स्नानवाहनम् ।
 बर्हिनिष्क्रमणं चैव न कुर्वीत कथञ्चन ॥७०॥
 स्वप्नमध्ययनं स्नानमुद्वेगं ओजनं गतिम् ।
 उभयोः संध्यापोनित्यं मध्याह्ने चैव वर्जयेत् ॥७१॥
 न स्पृशेत् पाणिनोऽपि दृष्टो विप्रो गोब्राह्मणान्सत्तान् ।
 न चास्ननं पदा वाङ्मि न देवप्रतिमां स्पृशेत् ॥७२॥
 नाशुद्धोऽग्निं परिवरेत्त देवान् कोत्सेयेदपोन् ।
 नाधगाहेदवाधाम्बुं धारयेद्गान्धिमित्ततः ॥७३॥

and should never rub one's foot (while washing) with the other (58)

A wise man should not heat his feet in fire or wash them in a vessel made of bell metal (Kāmsya) or stretch them towards the image of a god, or Brahmanas or a cow or wind, or fire or a Guru, or a Brāhmana, or the sun or the moon, (69)

He, when unclean (due to some or other reason) should never perform the acts of sleeping, going, studying, bathing, using a vehicle and going outside (70)

He should always avoid sleeping, study, bathing, (udvartas), anointing, eating, and going in both the twilights and at noon (71)

A Brāhmana, when unclean due to eating something, should not touch a cow, = Brāhmana, or fire He should not touch = seat or an idol of a god with his feet (72)

He, when unclean, should not attend to fire (i.e., should not offer an oblation or fuel to sacred fire) = praise the gods and sages He should not bathe in water which = fathomless or should not

न वामहस्तेनोद्धृत्य पिबेद् वज्रेण वा जलम् ।
 नोत्तरेदनुपस्पृश्य नाप्सु रेतः समुत्सृजेत् ॥७४॥
 जमेष्पलिप्तमन्यद् वा लोहितं वा विपाणि वा ।
 व्यतिक्रमेण स्रवन्तौ नाप्सु मंथुनमाचरेत् ।
 चेत्य वृक्षं न वे छिन्नान्नाप्सु छीयनमाचरेत् ॥७५॥
 नास्त्रिभस्मकपालानि न केशात्र च कण्टकान् ।
 सुपाङ्गारकरीषं वा नाभिसिङ्हेत् कदाचन ॥७६॥
 मर्चाग्निं लङ्घयेद् धीमान् नोपदध्याद्य बभूचित् ।
 न चैनं पादतः कुर्यान्मुखेन न धमेद् बुधः ॥७७॥
 न कूपमवरोहेत् नावेसेताशुवि. बभूचित् ।
 अग्नीं न च क्षिपेदग्निं नाद्भिः प्रशमयेत् तथा ॥७८॥

hold (the urine and excreta) without any reason (73)

He should not drink water by lifting (the water pot) with his left hand or (directly) with his mouth He should not give a reply without having performed Ācmanan (after eating or drinking something), nor he should discharge semen in water (74)

He should not cast anything smeared with impure objects (like excreta and urine) or blood or poison (into water) cross a stream nor should commit intercourse in water He should not destroy a Cātya (a memorial temple), or cut a tree, or spit in water (75)

He should never sit over bones, ashes, skull, hair, thorn, husk, charcoal or refuse (76)

A wise man should never cross over fire, or place it below or touch it with his feet or kindle it with (the air of) his mouth (77)

He should not step down into a well, nor should he look at it, when unclean

मुहुर्नारणमार्ति वा न स्वयं ध्यायेत् परान् ।
 अपय्यं कूटपय्यं वा विद्रुषे न प्रयोजयेत् ॥८९॥
 न चोद्भि मुक्षतिभातिर् ज्वानपेक्षाशुचिर्वुधः ।
 पुण्यस्थानोदकस्थाने सोमान्तं वा कुर्यात् ॥९०॥
 न भित्तिस्तु पूर्वतमप्यभ्युपेतं कलाचन ।
 परस्परं गमून् व्यालान् यक्षिणो नावबोधयेत् ॥९१॥
 परदार्यं न कुर्यात् जलपातानपादिभिः ।
 कारपित्वा स्वकर्मणि कारन् पश्चात्त यश्चेत् ।
 साध्वंभात् गृह्दारान् मिश्रायं नाघद्रुयेत् ॥९२॥
 यहिर्नाह्यं यहिर्गम्यं भार्यया सह भोजनम् ।
 विगृह्य दार्यं पृष्टारभ्येति च पिपजयेत् ॥९३॥

न सावन्साहायनस्तिष्ठेन्न जल्पेद् वाहसन् बुधः ।
 स्वमग्निं नैव हस्तेन स्पृशेत्प्राप्नु निरं यतेत् ॥९४॥
 न पक्षकेणोपघमेन शूर्पेन न पाणिना ।
 मुले नैव धमेर्दग्निं मुरादग्निरज्जायत ॥९५॥
 परस्त्रियं न भायेत् नम्राज्यं पाजयेद् द्विजः ।
 नैकभरेत् सभां विप्रः समवार्यं च प्रजयेत् ॥९६॥
 न देवायतनं यच्छेद् कदाचिद् वाऽप्रदग्निम् ।
 न योजयेद् वा यच्छेद् न देवायतने स्वपेत् ॥९७॥
 नैकोऽभ्यासं प्रपठेत् नायामिदमनः शत ।
 न व्याघ्रिदूषितैर्वापि न दूर्जैः पतितेन वा ॥९८॥
 बोधानदग्निजतो याज्य जलाविरहितस्तथा ।

He should not cast fire into fire, or put it out with water. (78)

He, himself, should not convey to others the message of death or illness of a friend. He should not put up for sale a commodity which is inferior in quality or is adulterated. (79)

A wise man should not kindle up fire with the air of his mouth or he should not lit it up, when he is unclean. He should not tile the land of a holy place or a place of water, or that of a boundary (of a village or a town). (80)

He should never deny anything promised before hand, when it is due and should not cause snakes or birds to know each other. (81)

He should not cause hindrance to others by means of water, wind or heat, should not deceive the artisans after getting his own things done and should not knock the doors of houses, every morning and evening for alms. (82)

He should not wear a garland ever lit dress, or anoint himself with scented

objects outwardly. He should avoid taking meal together with his wife and entering through a bad way, and useless quarrels and arguments. (83)

A wise Brahmana should not stand up while taking his meal or get up while laughing. He should not touch his own fire with his hand or should stay in water for a long time. (84)

He should not kindle up fire with a fan, or a winnowing basket or with his hand. He should not do so with (the air of) his mouth, because fire was originated from the mouth. (85)

A Brahmana should not talk to the wife of another person, nor he should officiate as a priest of such a man who is not worthy of it. He should not attend an assembly alone and avoid crowds. (86)

He should not enter a temple without performing due circumambulation. He should not fan (himself) with a piece of cloth; nor he should sleep in a shrine. (87)

One should not travel in a way alone, or with irreligious people or with diseased

न रात्रौ नारिणा साद्वै न विना च कमण्डलुम् ।
 नाग्निगोब्राह्मणादीनामन्तरेण व्रजेत् क्वचिद् ॥८९॥
 न यत्सतन्त्री विततामतिक्रामेत् क्वचिद् द्विजः ।
 न निन्देद् योयिनः सिद्धान् व्रतिनो वा यतोस्तथा ॥९०॥
 देवतापतनं प्राप्नो देवानां चैव सत्रिणाम् ।

नाक्रामेत् कामतरङ्गाया ब्राह्मणानां च गोरपि ॥९१॥
 स्वा तु नाक्रमयेच्छाया पतितार्धर्न रोमिभिः ।
 नाङ्गारमस्मकेषां दिव्यधितिष्ठेत् कदाचन ॥९२॥
 वज्रयेन्मालंतीरेणुं ध्यानवस्त्रघटोदकम् ।
 न भक्षयेद्भक्ष्याणि नापेयं च पिबेद् द्विजः ॥९३॥

इति श्रीकर्मपुराणे षट्साहस्रंवा सहितयाशुपरिविभागे षोडशोऽध्यायः ॥१६॥

१७

व्यास उवाच ।

नास्त्राच्छूयस्य विप्रोऽग्नौ मोहाद्वा यदि वाऽन्यतः ।
 स शूद्रपौत्रं व्रजति यस्तु भुङ्क्ते ह्यनभयम् ॥१॥
 यन्मासान् यो द्विजो भुङ्क्ते शूद्रस्यान्नं विगर्हितम् ।

जीवमेव भवेच्छूद्रो मृतः श्वा चाभिजायते ॥२॥
 ब्राह्मणक्षत्रियविशः शूद्रस्य च मुनीश्वराः ।
 यस्यान्नेनोदरस्थेन मृतस्तद्योनिमाप्नुयाद् ॥३॥
 राजान्नं नर्त्तकान्नं च तक्ष्णोऽन्नं चर्त्तकारिणः ।

or excommunicated persons or with Śūdras, without shoes or water with a woman at night or without a water pot (Kamandalu) He should not pass in between fire, cows and Brāhmanas (88,89)

A Brāhmana should never cross over a rope with which a calf is tied, nor he should ever scorn Yogins, Siddhas and monks (90)

A wise man should not cross over willfully a shrine, or the shadow of gods, of

Brahmanas engaged in the sacrifices or of a cow (91)

He should not allow the excommunicated or diseased persons to cross over his own shadow; nor he should ever sit over charcoal, ashes or hair (92)

A Brāhmana should avoid the dust beaten up by broom sticks and water of a bathing cloth or pitcher He should not partake of a forbidden food and drink a forbidden drink (93)

Thus ends Sixteenth Chapter in the Second Part of the Kūrma Purāna Samhitā consisting of six thousand verses—16

17

Vyāsa Said A Brāhmana should never eat food of a Śūdra, even by mistake or under any other circumstances One who eats food of Śūdra any time other than that of a distress, is reborn as a Śūdra (1)

A Brāhmana who eats the forbidden food of a Śūdra for six months becomes

a Śūdra in this life and is reborn as a dog in the next (2)

O great sages, a Brāhmana is reborn after his death, as a Brāhmana, a Kṣatriya, a Vaiśya, or a Śūdra according to the caste with his food in his belly he dies (3)

He should avoid the food of a king, a

गणान्न गणिकान्न च षण्डान्न चैव वर्जयेत् ॥४॥
 चक्रोपजीविरजकतस्करश्चविना तथा ।
 गान्धर्वलोहकारान्न सूतकान्न च वर्जयेत् ॥५॥
 कुलातचित्रकर्मान्न चापुंषे पतितस्य च ।
 पौरोष्वच्छत्रिकयोरभिशस्तस्य चैव हि ॥६॥
 मुष्णकारशंसूपव्णधब्दानुरस्य च ।
 विभित्तवस्य चैवान्न पुश्रत्स्या इषिकस्य च ॥७॥
 स्नेहनास्तिगणोरन्न देवतान्निगदकस्य च ।
 सोमविह्वलिगन्धान्न श्रपाकस्य विशेषतः ॥८॥
 भार्याजितस्य चैवान्न यस्य चोपपत्तिगृहे ।
 वत्सृष्टस्य कवयस्य तथैवोच्छिष्टभोजिन ॥९॥

अपाङ्क्त्यान्न च सङ्क्षान्न शस्त्राजौवस्य चैव हि ।
 वलीवसन्ध्यासिनोश्चान्न मत्तोन्मत्तस्य चैव हि ।
 भीतस्य रुदितस्यान्नमवजृष्ट परिक्षृतम् ॥१०॥
 ब्रह्माद्विष पापस्वे आद्यान्न सूतकस्य च ।
 वृथापाकस्य चैवान्न शायान्न श्वशुरस्य च ॥११॥
 अग्रजानां तु नारीणां भूतकस्य तथैव च ।
 वारुकान्न विशेषेण सस्त्रविक्रयिणस्तथा ॥१२॥
 शौण्डाल्य पाटिकान्न च भिषजामन्नमेव च ।
 विद्वज्जननस्यान्न परिविश्वप्रमेव च ॥१३॥
 पुनर्भुयो विशेषेण तथैव विधिपूषते ।
 अवज्ञात चावधूत सरोष विस्मयान्धितम् ।

dancer, of a carpenter of a shoe maker, of a multitude, of a harlot and of a eunuch (4)

Similarly he should avoid the food of one who earns his livelihood by a wheel (a potter), of a washerman of a thief, of a wine seller, of a musician or a person adept in dramas of a black smith the food prepared for a woman in child bed (or the food of a person temporarily unclean due to birth or death in the family) (5)

Similarly he should avoid the food of a potter of an artisan of an usurer of a sinner (a fallen person) of one born of a widow remarried, of a servant who holds the umbrellas of one accused of a mortal sin of a goldsmith, of an actor of a hunter, of one bound (with fetters), of a diseased person of a physician of unchaste woman of one who carries a stick (a policeman), of a thief, of an atheist of one who scorns the gods, of one who sells Soma and especially of a Śvapaka (6-8)

He should avoid the food of one who is fully controlled by his wife, of one in whose house (lives) a paramour (of his wife), of

one who has been excommunicated, of a miser and of one who eats the fragments of (others' food), of one who is of inferior (Apāṅkṛt), of the multitude of one who makes his livelihood on weapons, of a eunuch, of a Sannyāsin, of a intoxicated person, of an insane person and of one who is afraid and is lamenting. He should avoid the food on which somebody has sneezed or over which some has spoken aloud. Similarly he should avoid the food of one who is hostile to Brāhmanas, who is inclined to sinful acts the food prepared for funeral ceremony, the food of that person who is unclean. He should avoid the food of that person who cooks uselessly (i.e., without a desire of offering it in a ritual), which is offered in funeral ceremony (Śrāddha), of father-in-law, of a woman who has neither husband nor a male issue of one who serves against salary of an artisan, especially of one who earns his livelihood by selling arms, of a drunkard, of a person who reside on the banks as a Pūshkita, of a physician, of a eunuch

पुरोरपि न भोक्तव्यमन्नं सत्कारवर्जितम् ॥१४॥
 वृष्टत हि मनुष्यस्य सर्वमन्ने व्यवस्थितम् ।
 यो यस्यान्नं समश्नति स तस्यान्नानि किं त्विदम् ॥१५॥
 आदिकं कुलमित्रं स्वयोपानम्रं नापित ।
 एते शूद्रेषु भोज्यान्ना यथात्मानं निवेदयेत् ॥१६॥
 कुसीलेषु कुम्भकारे क्षेत्रकर्मके एव च ।
 एते शूद्रेषु भोज्यान्ना इत्थां स्वल्पं वणं युयं ॥१७॥
 पायसं स्नेहपथं यद् वोरसं चैव सक्तम् ।
 पिण्याकं चैव तैलं च शूद्राश्च प्राह्यं द्विजानिभि ॥१८॥

of an unmarried elder brother whose younger brother is married of a widow remarried, one who has married a widow. One should not eat the food even of his Guru if the same is offered indifferently or with utter disgust, or with anger or astonishment or is without (ritual) purification. (9 14)

All the sins (and crimes) of a man rests on the food. Hence one eats (i.e. accepts) sins of a person whose food he eats. (15)

A labourer in (his) tillages a friend of his family his own cow herd and his barber are, among Śūdras whose food may be eaten (by a Brahmana) similarly of him who offers himself. (16)

Wise men can eat the food of an actor, a potter and a ploughman among the Śūdras, but they (i.e. the wise men) should pay a nominal price (of such food to those). (17)

The twice borns are allowed to accept rice cooked in milk, any food cooked in oily substance milk coarsely ground groats (of barley or wheat or peas) oil cake and oil from a Śūdra. (18)

वृन्ताकं नालिकाशाकं कुमुम्भाश्मन्तकं तथा ।
 पलाण्डुं लघुं शुक्रं निर्वासितं चैव वर्जयेत् ॥१९॥
 क्षत्राकं विडवराहं च शेतुं पेद्रूपमेव च ।
 विलयं सुमुखं चैव कवकानि च वर्जयेत् ॥२०॥
 गुञ्जनं किशुकं चैव ककुभाण्डं तर्पणं च ।
 उदुम्बरमलां च जलपां पतति वं द्विज ॥२१॥
 वृषा कृशरसवाहं पायसापूपमेव च ।
 अनुपाकृतमासं च देवान्नानि हर्षयिष्ये च ॥२२॥
 यवामू मातुसिङ्गं च मत्स्यान्वयनुपाकृतान् ।

One should avoid bringal (Vantaka) Nalika (Corchorus Capsularis = Nalika saka), willflower (Kusumbha) mountain ebony (Āśmantaka), onion garlic things turned sour and exudations (from trees). (19)

One should also avoid mushrooms, a village pig the Sefu fruit the thickened milk of a cow (which she gives after calving) Vilaya (a particular milk product) Sumukha and Kavaka (Ocimum basilicum pilosum). (20)

A Brahmana by eating leeks forest flame (Kimsuka = Butea frondosa) the eggs of Kakubha bird figs and goat becomes an out caste. (21)

He should carefully avoid rice boiled with sesamum wheat mixed with butter, milk and sugar rice cooked and flour cake which are not prepared for a sacrifice meat which has not been sprinkled with water (with prescribed Mantras) food to be offered to the gods (objects of oblation) (before they are actually offered), a gruel, citron (Māruṅga) fish which has not been sprinkled with water (with prescribed

नोप कपित्थं प्लक्षं च प्रयत्नेन विवर्जयेत् ॥२३॥
 पिण्याकं चोद्धृतस्नेहं देवधान्यं तथैव च ।
 रात्रौ च तिलसबद्धं प्रयत्नेन दधि त्यजेत् ॥२४॥
 नाशनीयात् पयसा तक्रं न बीजान्युपजीवयेत् ।
 क्रियादुष्टं भावदुष्टमस्तत्सर्गि वनयेत् ॥२५॥
 केशकोटावपन्नं च सङ्गुत्सेष्टं च नित्यशः ।
 भ्रातृघ्नं च पुनः सिद्धं चण्डालावेक्षितं तथा ॥२६॥
 चवश्यमा च पतितैर्गवा चाम्रातमेव च ।
 अर्माचितं पयुर्पित्तं पर्यागन्तं च नित्यशः ॥२७॥
 काककुक्कुटसंस्पृष्टं कृमिभिरश्चैव सपुतम् ।
 मनुजैरेष्यद्यप्रातः कुष्ठिना स्पृष्टमेव च ॥२८॥

न राजस्वल्पा वस्तु न पुश्वत्या सरोषया ।
 मत्तवद्वास्तसा चापि परवासीष्य वर्जयेत् ॥२९॥
 विषत्सर्पाश्च गो क्षीरमौष्ट्रं वानिदंशं तथा ।
 आचिकं सन्धिनीक्षीरमपेयं मनुजवीत् ॥३०॥
 क्ताव हंसदायूहं कस्तविद्धं पुकं तथा ।
 कुरेरं च चकोरं च जलपादं च कोकिलम् ॥३१॥
 वतसं खड्गवरीटं च श्येनं गृध्रं तथैव च ।
 उलकं चक्रवाकं च भासं पारायतनम् ।
 कपोतं टिट्थिं चैव ग्रामकृष्कुटमेव च ॥३२॥
 सिंहव्याघ्रं च मार्जारं श्वानं शूकरमेव च ।
 भृगालं भर्कटं चैव गर्दभं च न भक्षयेत् ॥३३॥

Mantras), Nipa (anthocephalus cadamba) wood apple and Plaksa (figs infectoria) (22, 23)

He should avoid carefully oil cake of which the only substance has been extracted out Devadhānya (lit gods grain andropogon, saccharatus) and in night curd as well as the preparations with sesamum (24)

He should not take butter milk mixed with milk, nor he should live on seeds. He should avoid any food which is spoilt due to evil action or thinking (of the giver) or which has been touched by a bad person (25)

He should also avoid always such food which has been polluted by falling of) hair or worms or given with discontent, which has been smelt by a dog, boiled again or observed by a Caṇḍāla or smelt by a woman in her monthly course, by out-castes, by a cow, or which has not been properly purified (by Mantras), stale and food intended for some other person (26, 27)

He should also avoid food which is touched by a crow or a cock, mixed with worms, or smelt by men or touched by a leper given by a woman in her monthly course or by an unchaste woman or by an angry woman, or by one who wears dirty clothes. He should avoid also residing in other's dwelling house (28, 29)

It has been declared by Manu that the milk of a cow that has no calf, of a camel of a cow within ten days of her calving of a sheep and of a cow in heat is not fit for drinking (30)

One should not eat the meat of the Bālākā crane, of the goose, of the woodpecker of the sparrow of the parrot of the esprey, the partridge, of the well footed birds of the cuckoo, of the crow of the Kāṇḍyāṛṣṭa (magpie), of the hawk of the vulture, of the owl of the Cakraśika of the birds of prey, of the dove, of the Tittibha bird (parula Jacana) of the village cock of the lion of the tiger, of the cat, of the

न भक्षयेत् सर्वमृगान् पक्षिणोज्यान् वनेचरान् ।
 जलेचरान् त्यलचरान् प्राणिनश्चेति धारणा ॥३४॥
 गोघा कूर्मं शशं श्वाविच्छत्यकश्चेति सत्त्वा ।
 भक्षया पञ्चनखा नित्यं भनुराहं प्रजापति ॥३५॥
 मत्स्यान् सर्पात्कान् भुञ्जीयान् मासं रौरवमेव च ।
 निषेधं देयताभ्यस्तु चाहणभ्यस्तु नान्यथा ॥३६॥
 ममूरं तित्तिरं चैव कपोतं च कपिञ्जलम् ।
 घाघ्रोणसं चकं भक्ष्यं मोनहृत्पराजिता ॥३७॥
 शकरं सिंहतुण्डं च तथा पाठीनरोहिता ।
 मत्स्याश्चैते समुद्दिष्टा भक्षणाय द्विजोत्तमा ॥३८॥

प्रोक्षितं भक्षयेवेया मासं च द्विजकाम्यया ।
 यथाविधि नियुक्तं च प्राणानामपि चात्यये ॥३९॥
 भक्षयेन्नेव मासानि शेषभोजी न सिध्यते ।
 औषधार्थमशक्तौ वा नियोगाद् यज्ञकारणात् ॥४०॥
 जगन्निजस्तु य आद्रे देवे वा मासमुत्सृजेत् ।
 यावन्नि पशुरोमाणि तावतो नरकान् व्रजेत् ॥४१॥
 अद्वेयं चाप्येषं च तद्वेदात्प्राप्तमेव च ।
 द्विजतो मां मनालोभ्य निश्च मद्यमिति स्थिति ॥४२॥
 तस्माद् सर्वप्रवारेण मद्यं नित्यं विवर्जयेत् ।
 पोत्वा पतति कर्मभ्यस्त्वस्य भावो भवेद् द्विज ॥४३॥

dog, of the pig, of the jackal of the monkey and of the donkey (31-33)

This is a well established rule that one should not eat (the meat of) all other animals and birds—wild, aquatic and living on dry land (34)

Manu the Prajapati declared the iguanas, the tortoise the hare, the porcupine and the hedgehog—these five to be eatable (35)

One may eat the fish which are scaly and the meat of Ruru antelope but always having offered the same to gods and Brahmanas and not otherwise (36)

O great Brahmanas the following are described as eatables the peacock the partridge the dove, the Kapurjal a bird the rhinoceros (or the Vadhra nasa bird) the crane (the particular species which is not forbidden) fish the gorse and Parajia Among the fish the Śafara, the Simhatunda the Pathina and the Rohita—these are eatables (37, 38)

One may eat the meat of the afore mentioned (birds and animals) when it

has been sprinkled with water (with prescribed Mantras) and that too when Brahmanas so desire, or when one is engaged (in any particular rite) according to the rules or when one's life is in danger (39)

One is not involved in sin even after eating meat if one eats it as the remaining portion (of what have been offered to gods etc) or as a medicine, or when one is heloten or one is engaged in a rite or when he is deputed (to do so) (40)

One who being invited in a funeral ceremony or in a sacrificial rite avoids (eating of) meat goes to hell so often as many hairs as a beast has (41)

It is an established rule that wine is an object not to be given to drunk by touched by or even seen by the twice borns (42)

So a Brahmana should avoid wine by all means He is deprived of all (the results of) good actions and becomes unfit for conversation by drinking it (43)

भक्षयित्वा ह्यभक्ष्याणि पीत्वाऽप्येयान्यपि द्विजः ।

नाधिकारो भवेत् तावद् यावद् तत्र जहात्यथ ॥४४॥

इति श्रीकूर्मपुराणे षट्साहस्रपा संहितायामुपरिदिशानो अष्टादशोऽध्यायः ॥२॥

१८

अथप ऊचुः ।

अहन्यहनि कर्तव्यं ब्राह्मणानां महामुने ।

सत्वाक्षयार्तिन कर्म येन मुच्येत बन्धनात् ॥१॥

ध्यात उवाच ।

वक्ष्ये समाहिता पूष भृशुष्व गदतो मम ।

अहन्यहनि कर्तव्यं ब्राह्मणानां कृपया विधिम् ॥२॥

ब्राह्मे मुहूर्ते तृताय धर्ममयं च चिन्तयेत् ।

A Brāhmaṇa, having eaten forbidden food and having drunk forbidden drink remains unauthorised (to perform rites etc.) as long as he does not give up

कायपलेष तदुद्भूतं ध्यापोत मनसेऽथरम् ॥३॥

उप रातेऽथ सप्राप्ते कृत्वा चावश्यकं बुध ।

स्नानान्नदीषु शुद्धासु शौचं कृत्वा यथाविधि ॥४॥

प्रातः स्नानेन पूयन्ते यैऽपि पापकृतो जना ।

तस्मात् सर्वप्रपणेन प्रातः स्नानं समाचरेत् ॥५॥

प्रातः स्नानं प्रशस्तं दुष्टादुष्टकारं शुभम् ।

ऋषोणामृषिता नित्यं प्रातः स्नानात् सदा ॥६॥

them (44)

A Brahmana should therefore avoid carefully all forbidden foods and drinks, otherwise he goes to Raurava hell (45)

Thus ends Seventeenth Chapter in the Second Part of the Kūrma Purāna
Sāmhita consisting of six thousand verses—17

18

The sages said O great sage please tell us all the daily duties of the Brāhmaṇas, by (performing) which one may be liberated from the fetters (1)

Vyāsa spoke I shall tell them You please listen to me narrating the daily duties of the Brāhmaṇas and the law in regular order (2)

One, having woke up in the moment (Muhūrta) sacred to Brahman (i. e., early in the morning) should think of spiritual merit and secular necessity, of bodily fatigue arising there from and meditate upon God in mind (3)

When the dawn approaches, a wise man, having relieved the necessities of nature, and then having purified himself according to the law should bathe in sacred (or clean) rivers (4)

Even the doers of sinful acts are purified by bathing in the morning, hence one should take a bath in the morning by all means (5)

Everybody prais a morning bath which brings in good results both material and spiritual and is beneficial There is no doubt that the greatness of

मुले सुप्तस्य सततं तासां याः संस्त्रवन्ति हि ।
 ततो नवाचरेत् कर्म यकृत्वा स्नानमादितः ॥७॥
 अलक्ष्मीः कालकर्णो च दुःस्वप्नं दुर्विचिन्तितम् ।
 प्रातःस्नानेन पापानि पूयन्ते नत्र संशयः ॥८॥
 न च स्नानं विना पुंसो पावनं कर्म सुस्मृतम् ।
 होमे जप्ये विशेषेण तस्मात् स्नानं समाचरेत् ॥९॥
 अशक्तावसिरस्कं वा स्नानमस्य विधायते ।
 क्षात्रेण वामना वरुणं मार्जनं कापितं स्मृतम् ॥१०॥
 भक्षामर्ष्यं समुत्पन्ने स्नानमेवं समाचरेत् ।
 ब्राह्मणीनी प्रपाशक्तौ ज्ञानान्धाहुर्मंगोपिणः ॥११॥
 ब्राह्मणानामेवमुद्दिष्टं चाप्ययं दिव्यमेव च ।

the sages rests in regular morning baths (6)

When one sleeps, saliva comes out in one's mouth; one should, therefore, not perform any duty (rites) without having first a bath. (7)

Alakṣmī, Kālakarṇī, bad dreams and bad thoughts—all these and the sins are purified by a morning bath and there is no doubt about it (8)

No other purifying action than a bath has been prescribed for men. Hence, one should take a bath, especially in case of sacrificial rites and muttering of Mantras (Japya). (9)

When one is unable (to take a full bath), one may wash oneself leaving his head or may rub oneself with a wet cloth—which is called a Kāpila bath. (10)

In case of inability (to take a full bath) one may take a bath in this way. Wise men say that bath is of six kinds, viz. Brāhma, etc. (11)

Bath is of six kinds, viz. Brāhma, Āgneya (of fire), Vāyavya (of air), Divya

वार्णं यौगिकं तद्वत् घोडा स्नानं प्रकीर्तितम् ॥१२॥
 ब्राह्मं तु मार्जनं मन्त्रैः कुशैः सोदकाद्विन्दुभिः ।
 जाम्बेयं भस्मना पादमस्तकाद्देहधूमनम् ॥१३॥
 गर्वा हि रजसा प्रोक्तं वायव्यं स्नानमुत्तमम् ।
 यस्तु सातप्रवर्षेण श्रमं तद् दिव्यमुच्यते ॥१४॥
 वार्णं चावपाहस्तु मानसं त्वात्प्रवेदनम् ।
 यौगिकं स्नानमाख्यातं घोपो विष्णुविचिन्तनम् ॥१५॥
 आत्मतोर्विमति श्यातं सेवितं ब्रह्मवादिभिः ।
 मनःशुचिकरं पुंसां नित्यं तत् ज्ञानमाचरेत् ॥१६॥
 शक्ताश्चेद् वारुणं विद्वान् प्राजापत्यं तर्पय च ।
 प्रसात्य दन्तकण्ठं वै भक्षयित्वा विधानतः ॥१७॥

(divine), Vārūṇa (of water) and Yaugika (12)

A Brāhma bath is to be performed with the help of Mantras and by sprinkling of sprays of water with Kuśa. An Āgneya bath is performed by smearing ashes from top to toe. (13)

A Vāyavya bath is performed by the dust (raised by the hoofs) of the cows, and a bath which is performed by the heat (of the Sun) is called Divya (14)

A Vārūṇa bath is dipping in water. Thinking in mind is called Yaugika bath (because) Yoga means the thinking of Viṣṇu (15)

This is called Ātmasthitha by the knowers of the Vedas, this is the purifier of mind; hence one should perform this particular type of bath everyday (16)

A learned man, if he is able, should perform the Vārūṇa and Prājāpatya bath, having cleansed his teeth with the help of a wood and performed Ācamana. The piece of wood to be used for cleaning the

आचम्य प्रयतो नित्यं स्नानं प्रातः समाचरेत् ।
 मध्याह्नगुलिसमस्योत्थं द्वादशाह्नुलसम्मितम् ॥१८
 सत्वचं दन्तकाष्ठं स्यात् तद्वेष्टेन तु धावयेत् ।
 क्षीरशक्तसमुद्भूतं मालतोसंभवं शुभम् ।
 अपाभाणं च वित्वं च करवोरं विशेषतः ॥१९
 यजंश्चित्वा निन्दितानि गृहीत्वेकं प्रयोदितम् ।
 परिहृत्य विनं पापं भक्षयेद् यं विधानवित् ॥२०
 नोत्पादयेद् वस्तकाष्ठं नाह्नुल्या धावयेत् क्वचित् ।
 प्रक्षाल्य भङ्क्त्वा तज्जह्याच्छुद्धीदेशे समाहितः ॥२१
 स्नात्वा संतर्पयेद् देवान्पूज्न् पितृमणोरुत्तमाः ।

आचम्य मन्त्रवद्वित्यं पुनराचम्य वाग्यतः ॥२२
 संमार्ज्यं मन्त्रेरात्मानं कुर्याः सोदकचिन्दुभिः ।
 आपो हि ष्ठावाहृतिभिः सावित्र्या वारुणैः शर्मैः ॥२३
 ओङ्कारव्याहृतिभुतां भवत्रो वेदमातरम् ।
 जप्त्वा जलाञ्जलिं ब्रह्माद् भास्करं प्रतिगमनाः ॥२४
 प्राक्कलेषु समासीनो दर्भेषु सुसमाहितः ।
 प्राणायामत्रयं कृत्वा ध्यायेत् संध्यामिति श्रुतिः ॥२५
 या संध्यासा जगत्सृष्टिर्मायातीता हि निष्कला ।
 ऐश्वर्ये तु पराशक्तिस्तत्त्वत्रयसमुद्भवा ॥२६
 ध्यात्वा जगत्कण्ठलग्नां सावित्रौ यं जपन् बुधः ।

teeth should be as thick as one's middle-finger and twelve Angulis in length. The piece of wood should be used with its bark and one should clean one's teeth with the tip of it. The branches of such trees which contain milky sap (Kṣīra-vṛkṣa e. g. Nyagrodha, Udumbara, etc.), Mālātī (Spanish jasmine), Apāmārga (Achyranthes aspera Linn.), Dilva (Aegle marmelos Corr.) and Karavīra (Nerium odorum Soland) are to be used for the purpose. Having avoided the forbidden plants and inauspicious days, one who knows the laws should select one of those (plants) and use it (for cleaning the teeth) (17-20)

One should not pull up a teeth cleaning wood by its root, and should never wash (one's teeth) with the help of fingers. Having washed it (or the teeth) and broken (the wood) one should throw it in a clean place (21)

Having taken the bath and performed the Ācamana, one should satiate the gods, the sages and the manes (by oblations of water) by (reciting prescri-

bed) Mantras and then performing Ācamana and observing silence one should rub (i e., purify) oneself by Kuśa along with sprays of water, and the mantra "Āpo hi śāhā, etc." along with auspicious Vāruṇa Vyāhrtis of Sāvitrī. Then one should mutter the Gāyatrī Mantra, the mother of the Vedas inter-set with Omkāra and Vyāhrtis and offer a handful oblation of water to Bhāskara (i e., the Sun god) with a fully concentrated mind to him (22-24)

Being well-concentrated and seated on a seat made of Kuśa-grass one should perform regulation of breath thrice and then contemplate on Sandhyā (i e., regular prayer to be performed in three junctures) this is prescribed by the Śruti (Vedas) (25)

Sandhyā is the Mother of the universe; she is the Supreme Power (Parā Śakti) of God, beyond the cosmic illusion, undivisible and an out-come of three (great) principles (26)

A wise Brāhmana should perform the morning and evening prayers (lit the prayers of the junctures) with his face

प्रादुमुखः सततं विप्रः संध्योपासनमाचरेत् ॥२७॥
 संध्याहीनोऽशुचिर्नित्यमनर्हः सर्वकर्मसु ।
 यवन्यत् कुरुते किञ्चिन्न तस्य फलमाप्नुयात् ॥२८॥
 अनपचेतसः शान्ता ब्राह्मणा वेदपारगाः ।
 उपास्य विधिवत् संध्या प्राप्ताः पूर्वं परा यतिम् ॥२९॥
 योऽन्यत्र कुप्ले प्लने घर्मकार्ये द्विजोत्तमः ।
 विहाय संध्याप्रणतिं स याति नरकामृतम् ॥३०॥
 तस्मात् सर्वत्रयस्तेन संध्योपासनमाचरेत् ।
 उपासितो भवेत् तेन देवो योऽस्तुतुः परः ॥३१॥
 सहस्रपरमा मित्य शतमग्न्या दशावराम् ।
 सावित्रीं यं जपेद् विद्वान्प्रादुमुखः प्रयतः स्तितः ॥३२॥

turned to the East and by contemplating
 Sāvitrī in the orb of the Sun (27)

A person who does not perform the morning and evening prayers is impure and unfit for all (religious) performances. He never achieves the results of whatever else he does (28)

In the past, the Brāhmanas who were tranquil, well-versed in the Vedas and did not think anything else attained, to the ultimate goal by worshipping Sandhyā (i.e., morning and evening prayers) according to the rules (29)

A good Brāhmana who diverts his attention to other religious rites without worshipping Sandhyā goes to hell ten thousand times (30)

Hence one should perform the Sandhyā (morning and evening) prayers by all means. Thereby the Supreme God who is the embodiment of Yoga is worshipped (31)

A learned man should, therefore, mutter Sāvitrī (i.e., Gāyatrī hymn) whose thousand repetitions are the best, hundred etc. of moderate merit and ten are

अयोपतिष्ठेदादित्यमुदन्तं समाहितः ।
 मन्वंस्तु विविधैः सौरभ्यं प्रजुः क्षामसंभवं ॥३३॥
 उपस्थाप महायोगं देवदेवं दिवाकरम् ।
 कुर्वीत प्रणतिं भूमीं मूर्त्यां तेनैव मन्त्रतः ॥३४॥
 ओ सखोल्लोक्य शान्ताय कारणप्रयहेतवे ।
 निवेदयामि आत्मानं नमस्ते ज्ञानरूपिणे ।
 नमस्ते घृणिने तुभ्यं सूर्याय ब्रह्मरूपिणे ॥३५॥
 त्वमेव ब्रह्म परमात्मो ज्योती रसोऽमृतम् ।
 भूर्भुवः स्वस्त्वमोक्षारः सर्वे वद्वाः सनातनाः ।
 पुष्टयः सन्महोत्तस्तस्या प्रणमामि कर्पविनम् ॥३६॥

the worst, being fully restrained and with face turned to the East (32)

Then he, being all-concentrated, should worship the rising Sun by (reciting) various hymns dedicated to the Sun God collected from the Rk, Yajur and Sāma-Vedas. (33)

Having worshipped the maker of the day (Divākara = the Sun God), the God of gods, the great Yogin, he should bow down on the ground reciting the following hymn (34)

Om, I surrender myself to Khakho-laka, the tranquil and the cause of all the three causes. I bow down to thee, the Embodiment of knowledge. I bow down to Thee, the kind, the Sun, the manifest form of Brahman. (35)

Thou art the Supreme Brahman, the water, the Radiance, the Essence (Rasa) the Nectar (or the Immortal Amrita). Thou art (the Vyākṛta) Bhūr, Bhuvir, Svah, the Omkāra, all the Eternal Rudras. Thou art the Radiant Person, hence I bow down to Thee, Kapardin (one wearing braided and knotted hair) (36)

त्वमेव विरव्य बहुषा सदस्तु सृष्टे च यत् ।
 नमो रुद्राय सूर्याय त्वामहं शरणं गतः ॥३७॥
 प्रचेतसे नमस्तुभ्यं नमो मोदुष्टमाय ते ।
 नमो नमस्ते रुद्राय त्वामहं शरणं गतः ॥३८॥
 हिरण्यबाह्वे नुम्यं हिरण्यपतये नमः ।
 अम्बिकापतये नुम्यमुमाद्याः पतये नमः ॥३९॥
 नमोऽस्तु नोत्प्रोवाय नमस्तुभ्यं पिताकिने ।
 विजोहिताय भार्या सहस्राक्षाय ते नमः ॥४०॥
 नमो हंसाय ते नित्यमानित्वाय नमोऽस्तु ते ।
 नमस्ते यज्ञहस्ताय त्र्यम्बकाय नमोऽस्तु ते ॥४१॥
 प्रपद्ये त्वां प्रियदाक्षं महाशतं परमेश्वरम् ।

हिरण्यं गृहे गुप्तमात्मानं सर्वदेहिनाम् ॥४२॥
 नमस्यामि परं ज्योतिर्ब्रह्माणं त्वां परा गतिम् ।
 विरवं पशुपतिं भोमं वरनारीशरीरिणम् ॥४३॥
 नमः सूर्याय रुद्राय भास्वते परमेष्ठिने ।
 उग्राय सर्वभक्ताय त्वा प्रपद्ये तदेव हि ॥४४॥
 एतद् वै सूर्यहृदयं जप्त्वा स्तवमनुत्तमम् ।
 प्रातः कालेऽथ मध्याह्ने नमस्तुभ्यां दिवाकरम् ॥४५॥
 इदं पुत्राय सिष्याय घामिकाय द्विजातये ।
 प्रदेयं सूर्यहृदयं ग्रहणा तु प्रवर्तितम् ॥४६॥
 सर्वपापप्रशमनं वेदसारसमुद्भयम् ।
 शास्त्रज्ञानां हितं पुण्यमृषिसङ्घं नियमितम् ॥४७॥

Thou art the universe, whatever existent and non-existent is born I bow down to Rudra, to Sūrya, I take refuge unto Thee. (37)

I bow down to Thee, Pracetas, to Thee, Mithyātama (i. e., the most bountiful), to Thee, Rudra, I take refuge unto Thee (38)

I bow down to Thee, Hiraṇyabāhu (one with golden arms), Hiraṇyapati (master of Gold), to Thee, the Master (husband) of Ambikā the Master (husband) of Umā (39)

I bow down to Thee, Nīlagriha (one whose throat has become blue), bow down to thee Pinākin (holder of the bow named Pināka), to Viśvata, Bharga (Radiant), to Thousand-eyed. (40)

I bow down to Thee, the (great) Swan (i. e. Ātmā), always to Āditya, to the Holder of the thunder, to Tryambaka (the Three-eyed) (41)

I take refuge unto Thee, Virūpākṣa, the Supreme God, of golden radiance, the soul of all leaving beings concealed in the

body (42)

I bow down to Thee, the Supreme Radiance, Brahms, the Ultimate Goal, the Universe, Paśupati (lit the master of the beasts = the Lord of individual souls), Bhīma the dreadful and assuming the form of male and female (simultaneously). (43)

I bow down to (Thee who art) Sūrya, Rudra (fierce), Bhāsvat (dazzling), Paramēsthina, Ugra and object of devotion of everybody, I do always take refuge unto Thee (44)

One should chant this best Stuti named Sūryahṛdaya (the heart of the Sun God) in the morning and at noon and then bow down to Devākara (the maker of the day) (45)

This Sūryahṛdaya hymn which was instructed by Brahms and removes all sins and is the product of the essence of the Vedas, beneficent to the Brāhmaṇas, meritorious and accepted by the sages, should be given to a son, to a disciple, or to a pious twice-born (46, 47)

अयागम्य गृहं विप्रः समाचम्य यथाविधि ।
 प्रज्वाल्य वह्निं धिषिष्यन्नुपाज्जातवेदसम् ॥४८॥
 ऋत्विक्पुत्रोऽप्यपत्नी वा शिष्यो वाऽपि सहोदरः ।
 प्राप्यानुज्ञां विशेषेण जुहुयुर्वा यथाविधि ॥४९॥
 पवित्रपाणिं पूतात्मा शुक्लाम्बरधरोत्तरः ।
 अतन्यमानसो वह्निं जुहुयात् सयतेन्द्रियः ॥५०॥
 विना दम्भेन यत्कर्म विना सूत्रं वा पुनः ।
 राक्षसं तद्भवेत् सर्वं नामुत्रैव फलप्रदम् ॥५१॥
 दैवतानि नमस्कुप्याद् वैयत्तारान्नियेदयेत् ।
 बध्नात् पुण्यादिकं तेषां बृद्धसर्वेषामिवादयेत् ॥५२॥
 गुह्यं चैवाप्युपासीत हितं चास्य समाचरेत् ।
 वेदान्प्राप्तं तत् कुर्यात् प्रयत्नान्छक्तितो द्विजः ॥५३॥

A Brahmana (after performing the above), on his return home should perform Ācamana according to the rules, lit the sacrificial fire and offer oblations to it according to the rules (48)

A priest a son, the wife a disciple or a brother may also offer oblations (to the sacrificial fire) if so permitted (49)

He should offer oblation to the fire with hands purified (by Kuśa) being pure in soul, wearing white clothes, with undivided attention and having full restraint of the senses (50)

Any rite performed without Kuśa or without the (sacred) thread is called Rākṣasa (i.e., devilish) and yields no result in this life or in the next (51)

One should bow down to the gods offer the essence of gifts and flowers to them and then salute the elders (52)

A twice born (Brahmana) should attend to his Guru and do good to him. Then he should carefully study the Vedas to the best of his abilities (53)

अपेक्ष्य्यपयेच्छिष्यान् धारयेच्च विचारयेत् ।
 भवेक्षेत च शास्त्राणि धर्मादीनि द्विजोत्तमः ।
 वेदिकाश्चैव निगमान् वेदाङ्गानि विशेषतः ॥५४॥
 उपेयादोम्बरं चाप्यघोगक्षेमप्रसिद्धये ।
 साधयेद् विविधानर्थान् कुटुम्बार्यै ततो द्विजः ॥५५॥
 ततो मध्याह्नसमये धानार्थं मृदमाहरेत् ।
 पुण्यास्तान् कुशस्तिनान् गोमयं शुद्धमेव च ॥५६॥
 मदीपु देवलस्तेषु तडागेषु सरस्सु च ।
 ज्ञानं समाचरेन्नित्यं गर्तप्रलवणेषु च ॥५७॥
 परकीयनिपानेषु न खापाद् चैव कदाचन ।
 पञ्चपिण्डान् समुद्धृत्य आयाजं वाऽसभये पुनः ॥५८॥

A good Brahmana should chant the Vedas teach them to the disciples remember them and discuss them. Then he should go through other scriptures like Bharṇasāstra, etc. the Vedic texts and especially the auxiliary texts (Vedāṅga) to the Vedic study (54)

Then Brahmana should approach the Lord for attainment (of what has not) and security (of what he already possesses) and then attend to various professional works for the maintenance of his family (55)

Then he should collect at noon earth unhusked rice (Akṣata) Kuśa setamum and pure cow dung for taking a bath (56)

One should bathe in rivers, in ponds, dug by gods (i.e., natural) in lakes in tanks and in water holes or springs (57)

One should never bathe in tanks belonging to others. In unavoidable circumstances one may bathe in such tanks, etc. but one should extract five

मृदेकया शिरः क्षाल्यं द्वाभ्यां नाभेस्तयोपरि ।
अथश्च तिसृभिः कायं पादौ पद्मिस्तयं च ॥१२१॥
मृत्तिका च समुद्दिष्टा त्वार्द्धाफलकमात्रिका ।
गोमयस्य प्रमाणं तत् तेनाङ्गं लेपयेत् ततः ॥६०॥
लेपयित्वा तु तौरस्थस्तस्मिद्धरेव मन्त्रतः ।
प्रक्षाल्याचम्य विधिवत् ततः स्नायात् समाहितः ॥६१॥
अभिमुख्य जलं मन्त्रेस्तस्मिद्धरेव लेपः शुभः ।
भायद्रुतस्तव्यक्तं ध्यायन् यं विष्णुमध्ययम् ॥६२॥
आपो नारायणोद्भूतास्ता एवाध्यायने पुनः ।
तस्मात्तारायणं देवं स्नानकाले स्मरेद् बुधः ॥६३॥

lumps of mud (from the tank) before
(taking the bath). (58)

He should clean his head with one
lump of earth, by two the upper body,
above the navel and by three the lower
body and by six the legs (59)

Each lump of earth should be as
big as a wet emblic myrobalan (Āma-
laka) The quantity of the cow-dung
will also be the same. He should smear
his body with these (i e., earth and cow-
dung) (60)

He should smear his body (with
earth, etc.), sitting on the bank and
chanting Mantras prescribed for the pur-
pose, then he should wash (the body),
perform Ācamana and bathe according
to the rules. He should purify the water
by chanting suitable Vāruṇa Mantras and
bathe while meditating upon Viṣṇu the
undecaying being himself purified by
thinking. (61, 62)

The waters were first born of Nārāyaṇa,
and they themselves were his first abode;
hence a wise man should remember
Nārāyaṇa at the time of bathing. (63)

प्रोच्य तौकारमादित्यं त्रिनिमज्जेज्जनाशये ।
आचान्तः पुनराचामेन्मन्त्रेणानेन मन्त्रवित् ॥६४॥
अन्तश्चरति मृतेषु गुहायां विश्वतो मुखः ।
त्वं यज्ञस्त्वं वषट्कार आपो ज्योती रसोऽमृतम् ॥६५॥
द्रुपदा वा त्रिरम्यस्येद् व्याहृतिप्रणवान्विताम् ।
सावित्रीं वा जपेद् विद्वान् तथा चंदाधमर्षणम् ॥६६॥
ततः संमाननं कुर्यादापो हि ष्ठा मयोभुवः ।
इक्ष्मापः प्रवहन् व्याहृतिभिस्तयं च ॥६७॥
ततोऽभिमन्त्र्य तत् तीर्थमापो हि ष्ठादिमन्त्रकैः ।
अन्तर्जलगतो मन्त्रो जपेत् त्रिरयमर्षणम् ॥६८॥
त्रिपदां वाऽथ सावित्रीं सदिष्णोः परमं पदम् ।

Uttering (the name of) Āditya along
with Oṃkāra, one who knows the
Mantras should perform Ācamana twice
and thrice dip in the water chanting
the following Mantra : (64)

You, facing on all directions, move
in the inner heart of beings You are
the sacrifice, the sound Vāṣaṭ, the
waters, the radiance, the essence and
the nectar. (65)

A learned man should then practise
(i e., repeat) thrice the Drupadā (i. e., the
hymn beginning with 'Drupadādiva')
along with Oṃkāra and Vyāhṛtis; or he
should mutter the Gāyatrī Mantra and
then the Aghamarṣaṇa hymn. (66)

Then he should perform rubbing (of
the lips, etc.) by muttering the Mantra "Āpo
hi ṣṭhā mayobhavaḥ" and "Idamāpaḥ
pravahata", along with the Vyāhṛtis. (67)

Then having purified the place of
bathing by the Mantras "Āpo hi ṣṭhā," etc.
he should, while standing in water, repeat
the Aghamarṣaṇa hymn thrice. (68)

Or, he should repeat the Gāyatrī
Mantra consisting of three feet, or the

आयतंयेद् वा प्रणय देव वा सस्मरेद्धरिम् ॥६९॥
 द्रुपदादिव यो मन्यो यजुर्वेदे प्रतिष्ठितः ।
 अन्तर्जले त्रिराक्त्यं सर्वपापैः प्रमुच्यते ॥७०॥
 अपः पाणौ समादाय जप्त्वा चं भाजने कुते ।
 विन्दस्य मूर्ध्नि सत् तोय मुच्यते सर्वपातकैः ॥७१॥
 यथाऽभ्यमेयः क्रतुराद् सर्वपापापनोदनः ।
 तथाऽभ्यमर्पणं सूक्तं सर्वपापापनोदनम् ॥७२॥
 अक्षोपतिष्ठेदादित्यं मूर्ध्नि पुष्पांश्चिताञ्जलिम् ।
 प्रक्षिप्यालोकयेद् देवमुह्य समस्तस्वरि ॥७३॥
 उदृत्य चित्रमित्येते तच्चक्षुरिति मन्त्रतः ।
 हंसः शुचिपदेतेन सावित्र्या च विरोधतः ॥७४॥

hymn "Tad Visṇoḥ paramam padam (that is the supreme abode of Viṣṇu) or the Pranava (i.e., Omkara) or he should meditate upon Hari. (69)

The hymn beginning with "Dṛupada-diva" is established in the Yajurveda and he who repeats it three standing in water is liberated from all sins (70)

He by taking water in hand, muttering the above Mantra while rubbing (the lips etc.) and then sprinkling his head with that water is liberated from all sins (71)

As the horse sacrifice, the king of (all) sacrifices removes all sins so does the Aghamarṣana hymn efface all sins (72)

Then he should worship Aditya (the Sun god) by throwing handful of flowers on his own head and then see the God (Aditya) who is beyond darkness while chanting the Mantras, 'Udetyam', 'Otram', 'Taccaksur', 'Hamsaḥ śucsat' and especially the Gayatrī hymn, or other Vedic hymns dedicated to the Sun God which efface the sins Then he

अन्येऽथ घेदिकर्मन्त्रैः सौरैः पापप्रणाशनैः ।
 सावित्रीं च जपेत् पञ्चाङ्गपयनः स वै स्मृतः ॥७५॥
 विविधानि पवित्राणि मुह्यविद्यास्तथैव च ।
 शतछाद्यमथर्वसिरः सौराश्च शक्तितः ॥७६॥
 प्रास्कृतेषु समासीनः कुशेषु प्रादमुखः शुचिः ।
 तिष्ठन्वेदीक्षमाणोऽर्कं जप्य कुर्यात् समाहितः ॥७७॥
 स्फाटिकेन्द्रालक्ष्मार्धः पुनर्जीवसमुद्भूतः ।
 कर्तव्या त्वक्षमात्मा स्मादुत्तरादुत्तमा स्मृता ॥७८॥
 जपकाले न भायेत् नान्यानि प्रेक्षयेद् बुधः ।
 न कम्पयेच्छिरोब्रीदा वन्तार्म्य प्रकाशयेत् ॥७९॥
 मुह्यका राक्षसा सिद्धा हरन्ति प्रसभ यत् ।
 एकान्ते सुशुभे देसे तस्माज्जप्य समाचरेत् ॥८०॥

should mutter the Savitrī Mantra. This is called the Japayajña (sacrifice by muttering) (73-75)

Then sitting on the Kusa whose pinacles are turned towards the east with his face turned eastward and being clean and looking at the sun, one should mutter with full concentration, various sacred hymns, or the sacred loce or the Śatarudriya hymn or the Acharvasirah hymn according to his ability (76, 77)

He should make his rosary of beads made of crystal Indrakṣa, Rudrakṣa or Putrajiva (Putrajīva Roxburghii). The one mentioned latter is better than one mentioned former among them (78)

While muttering Mantras a wise man should not talk, nor he should look at anything nor shake his head or neck nor expose his teeth. The evil spirits like Guhyakas, Rakṣasas and Siddhas carry away, by force (the result of muttering), so he should perform muttering in an auspicious but solitary place (79, 80)

घण्टालाशोचयितान् दृष्ट्वाचम्य पुनर्जपेत् ।
 तरेव भाषण कृत्वा अथा चैव जपेत् पुन ॥८१॥
 आचम्य प्रपतो नित्य जपेदशुचिदर्शने ।
 सोरान् मन्त्रान् शक्तितो वं पावयानीस्तु कामत ॥८२॥
 यदि स्यात् पितृप्रयासा वं वारिमध्यगतो जपेत् ।
 अन्यथा तु शुषो मूम्पा दग्धेषु सुसमाहित ॥८३॥
 प्रदक्षिण समावृत्य नमस्कृत्वा तत कितौ ।
 आचम्य च यथाशास्त्र शपत्या स्वाध्यायमाचरेत् ॥८४॥
 तत सतर्पयेद् देवान् धोन् पितृवणास्तथा ।
 आवायोङ्कारमुच्चार्य नमोऽन्ते तर्पयामि य ॥८५॥

If he glances at a Candāla, an
 unclean person or an out caste he should
 perform Ācamana and mutter (the
 Mantras) again, but if he talks to them
 he should take bath before such muttering
 (81)

On seeing an unclean person he
 should perform Ācamana and mutter
 the hymns dedicated to the Sun God
 or the Pavamāni hymns (i.e. hymns dedi-
 cated to Pavamāni Soma) according to
 his desire (82)

If his clothes are wet he should
 mutter (the Mantras) standing in water
 otherwise on a seat of Kuśa in a clean
 place with all concentration (83)

Having performed the circumambu-
 lation bowed down on the ground and
 performed Ācamana he should study (the
 sacred texts) according to the (rules pre-
 scribed in the) scriptures and according to
 his ability (84)

Then he should satisfy the gods the
 sages (Ṛṣis) and the manes by uttering
 Omkāra in beginning and Namaḥ
 tarpayāmi vaḥ (I satisfy you) at the
 end (85)

देवान् ब्रह्मर्षीष्वेव तर्पयेदक्षतोदकं ।
 तिलोदकं पितृन् भक्त्या स्वमूनोक्तविधानत ॥८६॥
 अन्वारव्येन सव्येन पाणिना दक्षिणेन तु ।
 देवयोस्तर्पयेद् धोमानुदकाञ्चलिभिः पितृन् ॥८७॥
 यतोपवीतो वेद्यानां निधीतो श्रुतितर्पणे ।
 प्राचीनावीतो पित्र्ये तु स्वेन तोयेन भावत ॥८८॥
 निष्येद्वज्रस्तनवस्तु स माचम्य च पापयत ।
 स्वमन्त्रैरर्चयेद् देवान् पुण्यं परं रद्याद्भुभिः ॥८९॥
 ब्रह्माण शस्त्रं सूर्यं तथैव मधुसूदनम् ।
 अन्याश्चाभिमतान् देवान् भक्त्या चाक्रौषनोऽथर ॥९०॥

He should satisfy Gods and Brahmarshis
 with water mixed with unhusked rice
 (Aksata) and the manes with water mixed
 with sesamum with devotion and according
 to the rules prescribed in the Gṛhyasūtra
 of the Veda he follows (86)

An intelligent man should satisfy the
 Devaris with his left hand touched
 below by the right one and the manes
 by handful of water (87)

He should wear the sacred thread in
 the Yajñopavīta way when worshipping
 the gods in the Nivīta way when
 worshipping the Sages and in the Prācīnā-
 vīta way when satisfying the manes and
 use particular parts of hands (tirthas)
 mentioned for each (88)

He then crasbing the bathing clothes
 and performing Ācamana and being silent
 should worship the gods chanting their
 respective Mantras with flowers leaves
 and water (89)

He being without anger and haue
 should worship with devotion Brahmā
 Śaṅkara Sūrya Madhusūdana and other
 divinities he likes (90)

प्रदद्याद् वाऽथ पुष्पाणि सूक्तेन पौष्ट्येण तु ।
 आपो वा देवता सर्वास्तेन सम्यक् समर्चिता ॥९१॥
 प्यात्वा प्रणयपूर्वं वै देवतानि समाहित ।
 नमस्कारेण पुष्पाणि विन्यसेद् वै पृथक् पृथक् ॥९२॥
 न विष्ण्वाराधनात् पुष्पं विद्यते कर्म वैदिकम् ।
 तस्मादनादिमध्यान्तं नित्यमाराधयेद्हरिम् ॥९३॥
 तद्विष्णोरिति मन्त्रेण सूक्तेन पुष्ट्येण तु ।
 नैताभ्यां सदृशो मन्त्रो वेदेयुक्तश्चतुर्ध्वयि ॥९४॥
 निवेद्येत स्वात्मन विष्णवात्मस्तोत्रं ।
 तदास्मात्सन्ना शान्तस्तद्विष्णोरिति मन्त्रतः ॥९५॥
 अथवा देवमीशान भगवन्तं सनातनम् ।
 आराधयेन्महादेव भावपूर्वतो महेश्वरम् ॥९६॥

Or he should offer flowers (to gods) by chanting the Purusa hymn. The waters are all gods hence they are well worshipped with that (91)

He should meditate upon gods and offer flowers to them, separately by uttering Omkāra and 'namah' (92)

There is no Vedic rite which is more meritorious than the worship of Viṣṇu hence one should worship Hari at the beginning in the middle and at the end (of any work or rite) by chanting the Mantra 'Tad Viṣṇoh etc.' Or the Puruṣa hymn. There is no other hymn in all the four Vedas, which is equal to these two Mantras (93, 94)

One should surrender oneself to Viṣṇu of stainless lustre, identifying oneself with Him, fixing one's thoughts in him being tranquil and chanting the Mantra 'tad Viṣṇoh etc.' (95)

Or he should worship Īśāna, the Eternal God the Great God, the Lord of lords being purified in thought chanting Rudra

मन्त्रेण रुद्रगायत्र्या प्रणवेनाथ वा पुन ।
 ईशानेनाथ ॥ रुद्रैश्चाम्बकेन समाहित ॥९७॥
 पुष्यं पञ्चरथाद्भिर्वा चन्दनार्घमहेश्वरम् ।
 उक्त्वा नमः शिवायेति मन्त्रेणानेन योजयेत् ॥९८॥
 नमस्कुप्यान्महादेव ऋतु सत्वमितोश्वरम् ।
 निवेद्येत स्वात्मन यो ब्रह्माणमितोश्वरम् ॥९९॥
 प्रदत्तिष्विदं कुर्यात् पञ्च ब्रह्माणि वै जपम् ।
 ध्यायेत् देवमीशानं श्वोममध्यागतं शिवम् ॥१००॥
 अथावलोकयेदकं हस्तं शुचिपश्चिष्पृष्ठा ।
 कुर्यात् पञ्च महापद्मान् गृहं गत्वा समाहित ॥१०१॥
 देवयज्ञं पितृयज्ञं सूतयज्ञं तथैव च ।
 मानुष्यं ब्रह्मयज्ञं च पञ्च यज्ञान् प्रचक्षते ॥१०२॥

Gāyatrī or Omkāra the Mantra "Īśānena", "Rudra", "Tryambakena" with full concentration (96, 97)

He should offer flowers, leaves water and sandal paste to Maheshvara, utter the Mantra 'Namah Śivaya' (98)

He should bow down to Mahādeva chanting the hymn "Ṛtam Satyam, etc." and surrender himself to Īśvara by chanting "Yo Brahmasam etc." (99)

A twice-born should circumambulate while muttering five Brahmanas (i.e. Vedic hymns) and meditate upon God Īśa Śiva stationed in the space (100)

He should see the Sun chanting the Rik Haimah Śucrat etc and then returning home should perform five great sacrifices (101)

Devayajña (sacrifice to the gods), Pitrayajña (sacrifice to the mines), Bhūtayajña (sacrifice to creatures), Mānuyajajña (sacrifice to men) and Brahmayajña (sacrifice in Brahman)—

यवि स्यात् तर्पणादवर्गं ब्रह्मयज्ञः कृतो ॥ हि ।
 कृत्वा मनुष्यपूजं यं ततः स्वाध्यायमाचरेत् ॥१०३
 अग्नेः पश्चिमतो देवो भूतयज्ञान्त एव वा ।
 कुशपुञ्जे सनासीनः कुशपाणिः समाहितः ॥१०४
 शालाग्रो लौकिके वाय्वनौ जले भूम्यामथापि वा ।
 वैश्वदेवं ततः कुर्याद् देवयज्ञः स च स्मृतः ॥१०५
 यदि स्यात्लौकिके एक्य ततोऽग्नौ तत्र हूयते ।
 शालाग्रो तत्र देवान् विधिरेव सनातनः ॥१०६
 देवेभ्यस्तु हृतादन्नाच्छेदाद् भूतवर्ति हरेत् ।
 भूतयज्ञः स यं क्षेपो भूतिवः सयंदेहिनाम् ॥१०७
 श्वम्यश्च श्वपचेम्यश्च पतित्वादिभ्य एव च ।

these are called the five great sacrifices
 (102)

If he has not already performed the Brahmayajña just after the Tarpana (offering water oblations to gods, sages and manes), he should first perform the Manusayajña and then study (the Vedas) (103)

Optionally after performing the Bhūta yajña, he should, sitting to the west of the fire on a heap of Kufa, and with Kusa in hand, perform Vaisvadeva sacrifice in the sacrificial or secular fire, or in water or on the ground This is called the Devayajña (104, 105)

If the oblation (rice, etc.) is cooked on secular fire, to that very fire it should be offered If cooked on sacrificial fire, it should be offered there This is the eternal law (106)

One should perform offering for the creatures from the remaining part of the food already offered to the gods This is called the Bhūtayajña and it gives prosperity to all beings (who perform it)

(107)

दद्याद् भूमौ वर्तित्वन्नं पक्षिभ्योऽयं द्विजोत्तमः ॥१०८
 सायं चान्नस्य सिद्धस्य पत्न्यमग्नौ वर्ति हरेत् ।
 भूतयज्ञस्तव्यं नित्यं सायं प्रातर्विधीयते ॥१०९
 एकं तु भोजयेद् विप्रं पितृनुद्दिश्य सत्तमम् ।
 नित्यं श्राद्धं तदुद्दिष्टं पितृपूजो गतिप्रदः ॥११०
 उद्धृत्य वा ययाशक्तिं किञ्चिदन्नं समाहितः ।
 वेदतत्त्वार्थविदुषे द्विजार्थवोपपादयेत् ॥१११
 पुत्र्यवेवर्तियि नित्यं नमस्येदवर्चयेद् द्विजम् ।
 मनोवाक्कर्मभिः शान्तमागतं स्वगृहं ततः ॥११२
 हस्तकारमयात्र वा भिक्षा वा शक्तिरु द्विजः ।
 ब्रह्मवर्तियणे नित्यं बुध्येत परमेश्वरम् ॥११३

A good Brāhmana should place on the ground food-offerings for the dogs the Śvīpacas, the out-castes and the birds (108)

The wife (of a house-holder) should offer cooked food (to those) in the evening without any Mantra This (also) is called Bhūtayajña and it should be observed both in the morning and in the evening (109)

One should feed one best Brāhmana with a view to satisfying the manes This daily Śrāddha rite (Nityaśrāddha) meant for the manes is called Pūryajña and it endows (the performer) with good position (in the next life) (110)

Or, he should keep separate a portion of his food, according to his capacity and offer the same to a Brāhmana who knows the purport of the Vedas, with concentration (111)

He should always attend to a guest and should wait upon with his speech, action and thought, a tranquil Brāhmana who comes to his abode (112)

A Brāhmana should offer to a guest Hantakṣra, Āgra or Bhikṣā (alms) accord-

भिक्षामाहुर्प्रसिद्धान्मय तस्याञ्चतुर्गुणम् ।
पुष्कल हन्तकार तु तच्चतुर्गुणमुच्यते ॥११४॥
गोबोहमात्रकालं च प्रतीक्ष्यो ह्यतिथिं स्वयम् ।
अभ्यागतान् ययाशक्तिं पूजयेदतिथिं यथा ॥११५॥
भिक्षा वै भिक्षवे वद्याद् विधिवद् ब्रह्मचारिणे ।
दद्यादन्नं ययाशक्तिं त्वयिम्यो लोभवर्जित ॥११६॥
सर्वेषामप्यन्तामे तु अन्नं मोक्षो निवेदयेत् ।
भुञ्जीत बन्धुभिः साह्यं बाण्यतोऽन्नमुत्सयन् ॥११७॥

अकृत्वा तु द्विजं पञ्च महायज्ञान् द्विजोत्तम ।
भुञ्जीत चेत् स मूढात्मा तिर्यग्योनिं स गच्छति ॥११८॥
वेदाम्भ्यासोऽन्वहं श्रुत्या महायज्ञक्रिया क्षमा ।
नास्यत्वास्तु पापानि देवानामर्चनं तथा ॥११९॥
यो मोहादश्वत्थस्तस्यादकृत्वा देयतार्चनम् ।
मुद्धृष्टे स याति नरकान् शूकरेभ्यः भिजायते ॥१२०॥
तस्मात् सर्वप्रथमेन कृत्वा कर्माणि वै द्विजा ।
भुञ्जीत स्वजनं साह्यं स याति परमां गतिम् ॥१२१॥

इति श्रीकर्मपुराणे पद्माहृत्या रुद्रिहाणसुरविभागे अष्टादशोऽध्यायः ॥१८॥

ing to his means and consider a guest as God Himself (113)
Bhikṣā (an alms) is defined a morsel of food, Agra is four times of Bhikṣā and Hantakara is sufficient food (for a person) and it is four times of Agra (114)
He should wait for a guest upto the time of milking the cow He should serve the casual uninvited persons present as he does to a guest, according to his means (115)
He should give alms to monks and Brahmacarins according to the rules and should distribute food among the beggars according to his means and being freed from greed (116)
If none arrives he should offer food (kept for guests, beggars etc) to the cows and should take his meal, along with

his relatives (i.e. family members) being silent and without scorning the food (117)
O great Brāhmanas a twice born who takes his meal without performing the five great sacrifices is foolish and is reborn as a beast (118)
Daily study of the Vedas, performance of the five great sacrifices, forgiveness and worship of gods destroy all the sins very soon (119)
He, who, due to foolishness or laziness eat his food without worshipping the Gods goes to hell and is reborn among the pigs (120)
O Brāhmanas, one should, therefore, take his meals along with his relatives, only after performing all these rites By doing so, one attains to the highest goal (121)

Thus ends Eighteenth Chapter in the Second Part of Kārma Purāṇa
Sambhūta consisting of six thousand verses—18

व्यास उवाच ।

प्रादुमुखोऽग्रानि भुञ्जीत सूर्याभिमुख एव वा ।
मासीनस्त्वासने शुद्धे मृम्या पादौ निधाय तु ॥१॥
वायुष्य प्रादुमुखो भुङ्क्ते यज्ञस्य वक्षिणामुख ।
भिय प्रत्यङ्मुखो भुङ्क्ते श्वेत भुङ्क्ते उदङ्मुख ॥२॥
पश्चाद्गो भोजनं कुर्याद् भूमौ पात्रं निधाय तु ।
उपवासेन तत्तुल्यं मनुराहं प्रजापति ॥३॥
उपलिप्ते शुची देशे पादौ प्रक्षाल्य वै करो ।
आश्विन्यान्ननिमोऽक्रोधं पश्चाद्गो भोजनं चरेत् ॥४॥
महाव्याहृतिभिस्त्वल्न परिधायोदकेन तु ।

अमृतोपस्तरणमसीत्यापोशानक्रिया चरेत् ॥५॥
स्वाहाप्रणवसमुक्ता प्राणापाटाहुति तत ।
अपानाय ततो हुत्वा ध्यानाय तदनन्तरम् ॥६॥
उदानाय तत कुर्यात् समानापेति पञ्चमीम् ।
विज्ञाय तत्त्वमेतेषां ब्रुह्मपादात्मनि द्विज ॥७॥
शेषमन्नं यथाकामं भुञ्जीतव्यं जन्मर्पितम् ।
ध्यात्वा तन्मनसा देवमात्मानं वै प्रजापतिम् ॥८॥
अमृतापिधानमसीत्युपरिष्ठाह्यं पिबेत् ।
आषान्तं पुनरावामेवायं नीरिति मन्त्रत ॥९॥
द्रुपदा वा त्रिरावर्त्य सर्वपापप्रणशनीम् ।

19

Vyasa said One should take one's meal with face turned towards the East or towards the Sun, sitting on a clean seat and placing feet on the ground (1)

One who eats with face turned to the East eats longevity (1 = attains to long life), to the South attains to fame, to the West prosperity and to the North truth (2)

One should eat one's food being wet in five ways and placing the plate on the ground. *Prajāpati Manu* declares that an eating in this way, is as good as observing a fast (3)

One should eat one's food, sitting in a place which is clean and besmeared (with cow dung), having washed his hands and feet, with face still wet without anger, and being wet in (aforesaid) five ways (4)

Having covered the food with water and *Mahāvīryā* one should perform

Āposana with the Mantra 'Amṛtopastara-namasā' A Brahmana should make offerings, uttering *Svaha* and *Omkāra* to *Prana*, then to *Apana*, then to *Vyana* then to *Udana* and the fifth one to *Samana*. He should offer these to his soul, knowing fully the truth underlying these (Mantras) (5-7)

The rest of the food, he should eat according to his pleasure, being accompanied by his people (i.e. family members) but all the while meditating upon God *Prajāpati* who is the very self (of every body) (8)

At the end he should sip a little water with the Mantra a 'Amṛtāpīdhānam aśi' and having performing *Ācamana* one should, repeat it with the Mantra 'Āyam gauḥ', etc (9)

Or having repeated thrice the hymn 'Dṛupadā' which effaces all the sins he

प्राणानां ग्रन्थिरसौत्यात्तन्नेद् हृदयं तनः ॥१०॥
 आचम्याद्गुच्छमात्रेति पादाद्गुच्छेऽयं दक्षिणे ।
 निःस्त्राययेद् हस्तजलमूढं हस्तः समाहितः ॥११॥
 कृतानुमग्नश्च कुर्यात् श्रद्धायांमिति मन्त्रतः ।
 अयाक्षरेण स्वात्मानं योजयेद् ग्रहार्णेन हि ॥१२॥
 सर्वेदामेव पाणानामात्मयाम परं स्मृतम् ।
 योजनेन विधिना कुर्यात् स याति ब्रह्मण ययम् ॥१३॥
 यतोपवीती भुञ्जीत जगन्प्राप्तकृतः शुचिः ।
 सायप्रसन्नान्तरा ये सध्याया तु यितेयतः ॥१४॥
 माद्यात् सूर्यग्रहात् पूर्वमग्निं सायं शशिग्रहात् ।
 श्रुत्वाले च नारतोयात् छात्याज्जोयात्सु मुक्तयोः ॥१५॥

मुक्ते शशिनि भुञ्जीत यदि न स्यान्महानिरा ।
 अमुक्तयोरस्तगतयोरद्याद् दृष्ट्वा परेऽहनि ॥१६॥
 नास्नोयात् प्रेक्षमाणान्नमप्रदापये दुर्मेति ।
 न यज्ञसिष्टादन्यद् वा न षुद्धो नाग्न्यमानसः ॥१७॥
 आत्मार्थं भोजनं यस्य रत्यर्थं यस्य संधनम् ।
 वृत्त्यर्थं यस्य चाधीतं निष्कृतं तस्य जीवितम् ॥१८॥
 यद् भुङ्क्ते येष्यति शिरायच्च भुङ्क्ते उवङ्मुगः ।
 सोमान्स्त्वयं यद् भुङ्क्ते सर्वं विद्यात् तदासुरम् ॥१९॥
 नार्द्धरात्रे न मध्याह्ने नाजौर्णं नार्द्धपश्यधुम् ।
 न च भिक्षासनगतो न शयानः स्थितोऽपि वा ॥२०॥
 न भिक्षाभाजने चैव न भूष्यां न च पाणिषु ।

should touch the heart with the Mantra
 Prāṇāṁgrāṇthirasa (thou art the knot
 of the heart) (10)

Having performed the Ācamana he
 should drop a little water to the thumb
 of his right foot from (the thumb of) his
 hand held up, with concentration (11)

Then he should perform 'Hutānu
 manirāya (post-sacrificial chanting) with
 the Mantra "Śrauddhīrāya" and engage
 himself with the Imperishable with the
 Mantra 'Brahmaṇs', etc (12)

The self-sacrifice (Ītma-yaṅra) is the
 best of all sacrifices. He who performs
 (this sacrifice) according to this rule
 achieves the abode of Brahman (13)

One should eat food, wearing one's
 sacred thread in Yajnopavita position,
 with garlands and appointments on and
 being clean. One should not eat anything in
 the junctures of day and night, especially
 in the evening (14)

evening before a lunar one, nor at the
 time when the eclipse is on but one can
 eat when the eclipse is over and three too
 after having a bath (15)

When the moon is free from an eclipse,
 one may eat provided it is not the mid-
 night. In case they (the Sun and the Moon)
 set when in eclipse, one should eat only on
 the next day after having seen them (16)

Even a fool should not eat without
 sharing the food to persons (present and)
 seeing (him eating), he should not eat any
 other thing than the remaining portion of
 food offered in a sacrifice. He should not
 eat when angry and with diverted atten-
 tion (17)

He, whose food is meant for himself
 only, who co-habits only for pleasure and
 studies only for a livelihood, lives in vain
 (18)

Whatever one eats covering one's head,
 whatever one eats with face turned towards
 the north whatever one eats with shaven

नोच्छिद्यो घृतमादद्यात् भूदानं स्पृशेदपि ॥२१॥
 न वक्ष्य कोतयन् वापि न नि शेषे न भार्यया ।
 नान्धकारे न चाकाशे न च वेद्यास्तदादिषु ॥२२॥
 नैकवस्त्रस्तु भुञ्जीत न यानशयनस्थित ।
 न पादुकार्निगतोऽथ न हस्तं विलपन्नपि ॥२३॥
 भुवत्वंव मुखमास्थाय तदग्नं परिष्कामयेत् ।
 इतिहासपुराणान्धा येदार्थानुपब्रूहेत् ॥२४॥
 ततः सध्यामुपासीत पूर्वोक्तविधिना द्विजः ।
 आसीनस्तु जपेद् देवों गायत्रौ पश्चिमा प्रति ॥२५॥
 न तिष्ठति तु यः पूर्वानास्तेष्वध्यातुं पश्चिमाय ।

स शुद्धेण समो लोके सर्वधर्मविवर्जित ॥२६॥
 हस्ताग्निं विधिवन्मन्त्रैर्भुक्त्वा यज्ञावशिष्टकम् ।
 सभृत्यवान्धवजनं स्वोच्छृङ्खलपदो निति ॥२७॥
 नोत्तराग्निमुखं स्वप्यात् पश्चिमाग्निमुखो न च ।
 न चाकाशे न नग्नो वा नाशुचिर्नित्ये ववचित् ॥२८॥
 न शीर्षायां तु खट्वायां शून्यागारे न चैत्रं हि ।
 नाशुक्लं न पालाशे शयने वा कदाचन ॥२९॥
 इत्येतदक्षितेनोक्तमहम्यहं चैव मया ।
 ब्राह्मणानां कृत्यजातमप्यर्घ्यफलप्रबन्धम् ॥३०॥

mid night or in the mid day or when over
 eaten or wearing wet clothes nor sitting on a
 dilapidated seat Nor one should eat while
 lying down or standing nor in a broken
 plate, nor on the ground nor from the palms
 One should not take ghee after starting to
 eat, nor touch his head while eating He
 should not utter any portion of the Vedas
 while eating, nor he should eat to the last
 grain nor along with his wife nor in the
 dark nor under the sky nor in a shrine

(20-22)

One should not eat wearing only one
 piece of cloth or while laughing or
 chatting, or sitting on a vehicle or a bed
 or with shoes on

(23)

Having taken the meal as per instruc-
 tions above one should rest calmly to get
 the food well digested He should
 invigorate the purport of the Vedas with
 the help of history and mythology (Itihāsa
 and Purāna)

(24)

Then, a Brahmana should perform
 evening prayer according to the rules
 stated above, he should mutter the

Gāyatrī Mantra by sitting facing the west
 (25)

One who does not worship Sandhyā
 facing the East (i.e. in the morning) and
 the West (i.e. in the evening) is no better
 than a Śūdra in the society and becomes
 unfit for all religious rites

(26)

Having offered oblations to the (sacri-
 ficial) fire by Mantras according to the
 rules eating along with the depen-
 dants and relatives what is left from the
 sacrifice, one should sleep at night with
 one's feet dry

(27)

One should never sleep with face
 turned towards the North, or towards the
 West, or in the sky or being naked or
 impure or on a seat

(28)

One should never also sleep on a
 dilapidated cot or in a deserted house or
 on a cot made of bamboo or the wood of
 Palasa (Butea pondersa) tree

(29)

Thus I have completely narrated the
 duties to be performed by the Brahmanas
 day by day, and which give emancipa-
 tion

(30)

नास्तिश्चावयथातस्याद् ब्राह्मणो न करोति यः । नान्यो विमुक्तये पन्था मुक्तवाधमविधि स्वरम् ।
 स पाति नरकान् घोरांश्च कुरुष्वेते च जायते ॥३१॥ तस्मात् शर्मानि कुर्वीत तद्वदे परमेष्ठिनः ॥३२॥
 इति श्रीकर्मसुखे भट्टमाह्वयार्थं यद्विद्यायामुपदिशन्ते परो नृपिन्द्रोऽध्यायः ॥१७॥

२०

म्याता उवाच ।

अथ धादमभावात्सो प्राप्य कार्यं द्विजोत्तमैः ।
 पिण्डान्वाहार्यैकं भक्त्या भुक्तिमुक्तिफलप्रदम् ॥३॥
 पिण्डान्वाहार्यैकं धादं क्षीणे राजनि शस्त्रये ।
 अथराह्णे द्विजातीनां प्रसस्तेष्वमिषेषु च ॥४॥
 प्रतिपन्नभुक्तिं ह्यन्यास्तिथयः कृष्णपक्षके ।

चतुर्दशौ यज्येयत्वा प्रसस्ता ह्युत्तरोत्तराः ॥३॥
 अमावास्याष्टकास्तिरः षोडशाष्टाद्विपु त्रिपु ।
 सित्यध्रान्वष्टकाः पुण्या माघो वश्रदशौ तथा ॥४॥
 अषोदशौ मघापुक्ता वर्षासु तु विगोपतः ।
 शस्यपावश्रद्धाशाला नित्याः प्रोक्ता द्विने दिने ॥५॥
 नैमित्तिकं तु व्रतं च व्रत्ते पादसूयंभोः ।

A Brahmana who does not perform those duties due to atheistic outlook or laxities, goes to dreadful hells and is reborn as a crow. (31)

There is no other way to liberation

other than the rules prescribed for particular *Yugas* (i.e., stages of life) One should, therefore, perform the duties for the satisfaction of Parameshthin (32)

Thus ends Nineteenth Chapter in the Second Part of the Karma Purva
 Sāhita consisting of six thousand verses—19.

वान्धवाना च मरणे नारको स्यादतोऽन्यथा ॥६॥
काम्यानि चैव श्राद्धानि शस्वन्ते शृणुष्विषु ।
अग्ने विपुले चैव व्यतोपाशेऽप्यनन्तकम् ॥७॥
संक्रान्त्यामक्षयं श्राद्धं तथा जन्मदिनेष्वपि ।
नक्षत्रेषु च सर्वेषु कार्यं काम्यं विशेषतः ॥८॥
स्वयं च लभते कृत्वा कृत्तिकासु द्विजोत्तमः ।
अपत्यमथ रोहिण्यां सौम्ये तु शृणुष्वचक्षुः ॥९॥
रौद्राणां कर्मणां सिद्धिमाद्रावां शोभनेषु च ।
पुनर्वसौ तथा भूमिं ध्रुवं पुष्ये तथैव च ॥१०॥
सर्वान् कामास्तथा सायं पित्र्ये सोभायमेव च ।
धर्मस्ये तु धनं द्विष्टात् काल्पयन्वा पापनाशनम् ॥११॥

(on the paternal side) dies One who does otherwise, goes to hell (6)

Śrāddhas with some end in view are prescribed to be performed, on the occasions of eclipses, on the vernal equinox (an astronomical position when the sun and the moon are in the opposite Ayana and have the same declination) and in Vyatipāta, the last one gives infinite results (7)

A Śrāddha performed on a Sankranti day (last day of a solar month) and that on one's birth day gives imperishable result. A Śrāddha with some ulterior motive may be performed in all constellations (8)

A good Brāhmana attains to heaven by performing a Śrāddha in the constellation of Kṛttikā, in the Rohini he gets a son, in Saumya, (i. e. Mṛgaśīrā) divine (Brāhmanic) glory. The success of fierce actions is achieved and valour is gained (if a Śrāddha is performed) in Aśvini. By performing a Śrāddha in Punarvasu one gets land, in Pūṣya prosperity.

(9, 10), desired learning, on Friday wealth and

जातिभ्रष्टार्थं तथा हस्ते विनाया च बहून् हुतान् ।
वाणिज्यसिद्धिं स्वातन्त्र्यं विशालानु सुवर्णकम् ॥१२॥
भजे बहूनि मित्राणि राज्यं शक्यं तथैव च ।
भूले कृषिं तथेदं यानसिद्धिमाप्ये तनुदतः ॥१३॥
सर्वान् कामान् वैश्वदेवे धेनुधनं तु भवणे पुनः ।
अविष्टाय तस्य कामान् वारुणे च परं बलम् ॥१४॥
अनेकपादे कुप्यं स्वादहिर्बुध्ने गृहं शुभम् ।
रेवत्या बह्वो गावो हृषिग्या तुरगास्तथा ।
याम्येऽयं जीवन्तं तत् स्वाधदि श्राद्धं प्रयच्छति ॥१५॥
आवित्त्यवारे त्वारोग्यं चन्द्रे सोभायमेव च ।
कौले सर्वत्र विजयं सर्वान् कामान् बुधस्य तु ॥१६॥

By performing Śrāddha in Śarpa (i. e., Āśleśā) one gets all the objects of enjoyment, in Maghā (Pitrya) goodluck, in Aryama (uttara-phālgunī) wealth and in (Pūrva) Phālgunī all his sins are effaced, in Hasta he gets superiority among the kinsmen, in the Oitṛā many sons, in Svātī success in trade, in Viśākhā gold, in Maitrā (Anurādhā) many friends, in Śākhā (Jyesthā) kingdom, in Mūla (prosperity in) agriculture, in Āpya (Pūrvaśādhā) a vehicle from the sea, in Vaiśādeva (Uttaraśādhā) all the enjoyments, in Śravana superiority, in Śrāvaṣṭhī enjoyments, in Vācuna (Śatabhīṣi) supreme power, in Ajākapāda (Pūrvabhādrapada) Kupya (metals except from silver and gold), in Abhībudhnyā (Uttarabhādrapada) a decent house, in Revatī many cows, in Aśvinī (many) horses, in Yāmya (Bharanī) life (11-15)

One who performs Śrāddha on Sunday always gets good health, on Monday good luck, on Tuesday victory everywhere, on Wednesday all enjoyment, on Thursday

विद्यामभोष्टा जोवे तु धनं वै भागवे पुन ।
 शनैश्चरे तमेवायु प्रतिपत्सु सुतान् शुभान् ॥१७॥
 कन्यया वै द्वितीयायाः तृतीयाया तु वन्दित ।
 पशून् क्षुद्राश्चतुर्थ्यां तु पश्वन्मया शोभनान् सुतान् ॥१८॥
 पठ्या द्यूतं दृष्टिं चापि सप्तम्या लभते नर ।
 अष्टम्यामपि वाणिज्यं लभते आढ्यं सदा ॥१९॥
 स्याद्दशम्यामेकहुर दशम्या द्विहुर बहु ।
 एकादश्या सया रूप्यं शतवचंसित्वं सुतान् ॥२०॥
 द्वादश्या ज्ञातव्यं च राजतं कुप्यमेव च ।
 ज्ञातिर्धनं च त्रयोदश्या चतुर्दश्या तु कुप्रजा ।
 पञ्चदश्या सर्वकामानाप्नोति आढ्यं सदा ॥२१॥
 सप्तम्याष्टा न कर्त्तव्यं चतुर्दश्या द्विजातिभिः ।

अस्त्रेण तु हतानां वै तत्र आढ्यं प्रकल्पयेत् ॥२२॥
 द्रव्यब्राह्मणसप्तौ न कालनियमं कृत ।
 तस्माद् भोगापवर्गायै आढ्यं कुर्याद्विनाशाय ॥२३॥
 कर्मारम्भेषु सर्वेषु कुर्यादाभ्युदयं पुन ।
 पुत्रजन्मादिषु आढ्यं पार्वणं पर्वणि स्मृतम् ॥२४॥
 बह्वह्निरिति स्यात् काम्यं नैमित्तिकं पुन ।
 एकोद्दिष्टावि विज्ञेयं यद्विआढ्यं तु पार्वणम् ॥२५॥
 एतत् पञ्चविधं आढ्यं मनुना परिकीर्तितम् ।
 यात्रायाः षष्ठमास्यात् तत्रप्रत्येने पालयेत् ॥२६॥
 युद्धे सप्तमं आढ्यं ग्रहणाय परिभाषितम् ।
 वैदिकं चाष्टमं आढ्यं यत्कृत्वा मुच्यते भयात् ॥२७॥

on Saturday long life, on the first (lunar) day good sons, on the second day a daughter, on the third day admirers, on the fourth day small animals, on the Fifth day good sons, on the sixth day (successful) gambling, on the seventh day agriculture on the eighth day good business, on the ninth day many animals with one hoof, on the tenth day animals with two hooves on the eleventh day silver and sons with divine glory on the twelfth day gold, silver and other metals on the thirteenth day superiority among kinsmen on the fourteenth day bad offsprings and on the fifteenth day all enjoyments (16-21)

Therefore, Śrāddha should not be performed on the fourteenth day of a fortnight by the twice borns, one should perform Śrāddha only for those who have been slain by weapons, on that day (22)

One may perform a Śrāddha whenever one gets suitable Brāhmanas and adequate

funds (or necessary objects)—there is no restriction of time. Hence, the twice born should perform Śrāddha for attainment of enjoyments and emancipation (23)

One should perform the Abhyudayaika Śrāddha in the beginning of all kinds of rites prescribed for the occasions like the birth of a child, etc. A Śrāddha to be performed on a particular time (Pārvan) is called a Pārvaṇa Śrāddha (24)

A Śrāddha which is to be performed daily is called a Nitya Śrāddha, and which is performed with an ulterior motive is called a Naimittika (occasional) Śrāddha. The other types of the Śrāddhas are the Ekoddhigā (meant for only one ancestor), the Vrddha Śrāddha and the Pārvaṇa. These are the five kinds of Śrāddhas as described by Manu. The sixth one is performed on the occasion of journey (on a pilgrimage) and the same should be observed carefully (25-26)

The seventh Śrāddha is performed for purification as defined by Brāhma and the eighth one is meant for the gods

संघ्यारात्र्योर्न कर्तव्य राहोरन्यत्र दर्शनात् । वेदारे फल्गुतीर्थे च नैमिषारण्य एव च ।
 देशानां च विशेषेण भवेत् पुण्यमनन्तकम् ॥२८॥ सरस्वत्या विशेषेण पुष्करेषु विशेषतः ॥३४॥
 गङ्गायामक्षय धातुं प्रयागेऽमरकण्डके । नर्मदाया कुशावर्ते योशंसे भद्रकर्णे ।
 गायन्ति पितरो गायन्तीति मनोरिणः ॥२९॥ वेत्तव्या विषाखाया योदावर्षा विशेषतः ॥३५॥
 एष्टव्या बहवः पुत्राः शैलवन्तो गुणान्विताः । एवमादिषु चान्येषु तीर्थेषु पुत्रिणेषु च ।
 तेषां तु समवेतानां पक्षेऽपि मया वनेत् ॥३०॥ नवीना चैव तीरेषु पुण्यन्ति पितरः सशः ॥३६॥
 गया प्राप्यानुपद्वेपेण यदि धातुं समाचरेत् । बोहिभिश्च यवमपि रक्षिर्मूलकलेन वा ।
 तारिताः पितरस्तेन स यति परमा गतिम् ॥३१॥ श्यामाकं ययैः शार्ङ्गैर्वारं प्रवत्तुभिः ।
 ब्राह्मणैश्च सितैर्मृगैर्मत्तैः प्रीणयते पितृन् ॥३७॥
 चाराणस्यां विशेषेण यत्र देवः स्वयं हरः ॥३२॥ आभ्रान् पाने रतानि क्षून् मृद्वीकाश्च रावाडिमान् ।
 गङ्गाद्वारे प्रभासे च विष्वके नीतपक्षे । विदार्याश्च भरुण्डाश्च धातुकास्तैः प्रदापयेत् ॥३८॥
 कुवक्षेत्रे च कुम्भाक्षेत्रे भृगुतुङ्गे महातपे ॥३३॥ लज्जान् मधुपुत्रान् दद्यात् सक्तून् शर्करया सह ।

and by performing it one is freed from fear. (27)

A Śrāddha should not be performed in the evening or at night, except if R̥itu is seen (i.e. there is an eclipse). The merit (earned by the performance of a Śrāddha) is infinite in some special places (28)

A Śrāddha performed in the Gāṅgā or in Prayāga or at Amarakaṇṭaka becomes imperishable. The manes sing the (following) couplet and the wise men describe it (29)

Many sons of character and qualified are to be begotten (because) if even one of them all goes to Gayā and performs the Śrāddha with all the formalities, his ancestors are liberated and he attains to the highest goal (30-31)

In places like Varāha mountain, especially in Gāṅgā, especially at Vārāṇasī where God Hara dwells himself, Gāṅgādīśa (i.e. the origin of the Ganges Haradīśa), Prabhāṭa, Bīṭaka, Nīla mountain, Kuru-

ṣetra, Kujāṃra, Bhṛgutaṅga Mahāśaya, Kedāra, Phalgutīrtha (i.e. on the bank of the river Phalgū), the Naimiṣa forest, (on the bank of the river) Sarasvatī, especially Puṣkara, (on the bank of the river) Narmadā, Kuśāvarta, Śrīśaila Bhīdra karnaka, (on the banks of the river) Vetravātī, Vipāsī, Godāvarī other holy places and the banks of rivers in general (if Śrāddha is performed) the manes are always pleased (32-36)

One can satisfy the ancestors for one month with rice, barley, māṣa, water, roots, fruits, Śyāmaka grains (echinocloa frumentacea) barley, vegetables, Nīlāra grains (Hydrocotyle aristata), Prayāṅga (callicarpa macrophylla), wheat, sesamum grains, and green grams Munga (37)

One should offer in a Śrāddha mangoes, sugarcane, grapes, homegranate, Vīḍāris (Fuchsia tuberosa) and Bharapada (?) (38)

One should also offer in a Śrāddha,

दद्याच्छ्राद्धे प्रयत्नेन शृङ्गाटककोल्कान् ॥३९॥
 द्वौ मासौ मत्स्यमासेन त्रैमास्यं हारिणननु ।
 औरभ्रैणाय चतुर शकुन्तेह पञ्च तु ॥४०॥
 षण्मासाद्यगमासेन पार्यन्तेनाय सप्त वै ।
 अष्टावेणस्य मासेन रौरवेण नवैव तु ॥४१॥
 दशमासास्तु तृप्सन्ति वराहमहिषामिषं ।
 शतकूर्मैर्मिसेन मासानेकादशैव तु ॥४२॥
 सवत्सरं तु गव्येन पयसा पायसेन तु ।
 चाध्र्वीयसस्य मासेन मृत्तिर्द्वादशवार्षिकी ॥४३॥
 कालशाक महाशालक खड्गलोहामिष मधु ।

अनन्त्यायैव कल्पन्ते मुन्यन्नानि च सर्वश ॥४४॥
 क्रोत्वा सख्वा स्वयं वाऽय मृतानाहत्य वा द्विज ।
 दद्याच्छ्राद्धे प्रयत्नेन तदस्याक्षयमुच्यते ॥४५॥
 पिप्पली कमुक चैव तथा चैव मसूरकम् ।
 कूष्माण्डालम्बुवार्त्तिकान् मूस्तृण मुरस तथा ॥४६॥
 कुमुदपिण्डमूलं च तन्दुलीयकमेष च ।
 राजमायास्तथा क्षीर माहिष च विवर्जयेत् ॥४७॥
 कोदवान् कोविदाराश्रयास्तस्यान् मरिचास्तथा ।
 वर्जयेत् सर्वपत्नेन धातुकाले द्विजोत्तम ॥४८॥

इति श्रीकूर्मपुराणे पद्माक्षय्य संहितायामुपरिदिग्भागे विशेषोऽध्यायः ॥२०॥

by endeavour, fried rice along with honey, ground barley (or other grains) with sugar, water caltrops and water chestnuts (39)

They are satisfied for two months with fish, three months with the meat of deer, four months with mutton, five months with the meat of birds, six months with the meat of kids, seven with that of spotted deer eight with that of black antelope and nine with that of the Ruru deer, ten with that of boars and buffaloes, eleven with that of hares and tortoises, one full year with the milk of cow and rice boiled in milk and their satisfaction lasts twelve years with the meat of Vārdhrinasa (a long eared white he goat) (40-43)

The vegetable called Kāśāśaka, Mahā-

Salka, Mahasalka (fish), the meat of rhinoceros and that of Isha (a he goat), honey and all kinds of grains eaten-by sages gives satisfaction of an endless time (44)

A Brahmana should offer in a Śraddha (the above mentioned meats, etc) by buying or collecting the dead animals with all endeavours This is called imperishable to him (45)

A good Brahmana should avoid, in a Śraddha, long pepper (Pippali), Kāśāśaka (Morus indica), Lentil (masūra), pumpkin gourd brigel Bhūṣiṣa (?) Surasa (?) safflowers root, Amaranth (tanduliyaka), cow peas, milk of buffalo, Kodrava (paspalum scrobiculatum), mountain ebony, spinach and black pepper (46)

Thus ends Twentieth Chapter in the Second Part of the Kūrma Purāṇa
 Sakhutā consisting of six thousand verses—20

स्यात् उवाच ।

स्नात्वा यथोक्तं सतप्यं पितृभ्रन्दस्ये द्विजः ।
पिण्डान्वाहार्यकं धाढं कुर्यात् सौम्यमनाःशुचिः ॥१॥
पूर्वमेव परीक्षेत घ्राहणं वेदपारगम् ।
सौर्यं तद् हृष्यकस्याना प्रवृत्ते चातिथिः स्मृतः ॥२॥
ये क्षोमया विरजसो धर्मज्ञाः शान्तचेतसः ।
प्रतिनो नियमस्याश्च ऋतुकान्ताभिर्गामिनः ॥३॥
यश्चातिरप्यधीषासो धकुर्वेदविदेव च ।
मह्यवश्च त्रिसोपगंस्त्रिमधुर्वाय यो भवेत् ॥४॥

त्रिषाञ्जिकेतच्छ्रद्धो गो ज्येष्ठतामग एव च ।
अथर्वशिरसोऽप्येता रुद्राभ्यामी विशेषतः ॥१॥
अग्निहोत्रपरो विद्वान् न्यायविच्च पटङ्गवित् ।
मन्त्रग्राहणविच्चैव यश्च स्याद् धर्मपाठकः ॥२॥
ऋषिपति ऋषीकश्च स्याद्वाश्रवापिकः ।
ब्रह्मवेदानुसंतापो गर्भसुद्धः सहजदः ॥३॥
चान्द्राधनव्रतवरः सत्यवादी पुराणवित् ।
गुरुदेवाभिमुखानु प्रसक्तो ज्ञानतत्परः ॥४॥
विमुक्तः सर्वतो धीरो ब्रह्मभूतो द्विजोत्तमः ।

21

Vyasa said A Brāhmana, on a new-moon day having taken a bath and satisfied the manes (by water oblation) in the afore said way and being calm and pacified in mind should perform the Piṇḍānvāhāryaka Śrāddha (1)

He should make inquiries, beforehand regarding a Brāhmana who has studied the entire Veda. Such a man is a worthy recipient (Tirtha) of the gifts offered to the gods or to the manes, he is declared as a (worthy) guest (2)

Brāhmanas who drink the Soma (in sacrifice), are free from passion (Rajoguna), knowers of the Law, tranquil in mind, observers of (different religious) vows and discipline who approach their wives in due (monthly) period, who keep five sacred fire, who are engaged in the study (of the Ved-s), knowers of the Yajurveda and of the Ṛgveda, Trisupargyas (knowers of a portion of the Ṛgveda named

Trisuparna) Trimadhus (?), Trināśiketas (knowers of a portion of the Yajurveda named Trināśiketa) Chandoga (knowers of the Chandoga recension of the Sāmaveda), who sing the Jyēṣṭha Sāman, who study the Atharvashiras, and especially the Rudrādhyāya (of the Yajurveda), who are devoted to Agnihotra (daily Vedic ritual), learned, well-versed in logic and in the six Angas (auxiliary texts for the study of the Ved-s) and in the Mantras and the Brāhmanas, students of the Dharmashāstras, observers of the discipline of the R̥ṣi (sage), just like R̥ṣi, performers of sacrifices of twelve years of duration, sons of women married according to the Brāhma rite, pure in birth, who have given a thousand cows, who are performer of Cāndrāyana, who speak the truth, who know the Purāṇas, who are devoted to the worship of Guru, gods and fire, always engaged in the

महादेवाचनरतो यथैवः पङ्क्तिपावनः ॥९॥

अहिंसानिरतो नित्यमप्रतिग्रहस्तथा ।

सत्रिणो दाननिरतो विज्ञेयाः पङ्क्तिपावनाः ॥१०॥

युवानः श्रोत्रियाः स्वस्था महायज्ञपरायणाः ।

सर्वविज्ञो जायानिरतो ब्राह्मणः पङ्क्तिपावनाः ॥११॥

कुलीनाः भूतयन्त्राश्च शीलवन्तस्तपस्विनः ।

अग्निचित्स्नातका पित्रा विज्ञेयाः पङ्क्तिपावनाः ॥१२॥

मातापित्रोर्हिते युक्तः प्रातःस्नायी तथा द्विजः ।

person of knowledge, detached from everything, firm (in mind), identified with Brahman, the best of Brāhmanas, devoted to the worship of Mahādeva and to Viṣṇu, are considered as Brāhmanas who sanctify the row (i.e. the company) (3-9)

Those who are committed to non-injury for all the times, who never accept a gift, who perform sacrifices (of very long durations) and who are engaged in making gift to other are known as Brāhmanas who sanctify the row (company) (10)

Those who are young well versed in Vedas possess sound health who regularly perform the great sacrifices and mutter the Śāvitṛimantra with devotion are known as Brāhmanas who sanctify the row (company). (11)

Those who are born of noble families, learned, possess good character, practise necessary penances, who have established the sacred fire and have performed the bathing ceremony (after the completion of student life) are known as Brāhmanas who sanctify the row (company) (12)

One who is engaged in doing good to his parents, who (always) take a bath, who knows the spiritual

गम्यात्मविष्णुनिर्दालो विज्ञेयः पङ्क्तिपावनः ॥१३॥

ज्ञाननिष्ठो महायोगो वेदान्तार्थविचिन्तकः ।

पदाशुः पादनिरतो ब्राह्मणः पङ्क्तिपावनः ॥१४॥

वेदविद्यारतः स्नातो ग्रहणपरः सदा ।

अश्वर्णो मुमुक्षुश्च ब्राह्मणः पङ्क्तिपावनः ॥१५॥

असमानप्रवरको ह्यसगोरस्तथैव च ।

असन्नो च विज्ञेयो ब्राह्मणः पङ्क्तिपावनः ॥१६॥

शोकयेद् योगिनं पूर्वं तत्त्वज्ञानरतं दत्तम् ।

अत्माने नैष्ठिकं दानमुपपुद्गलकं तथा ॥१७॥

truth who is (like) a sage, and who has subdued his senses is known as a Brāhmana who sanctifies the row (company) (13)

One who is engaged in (the pursuit of) knowledge, who is a great Yogin, who contemplates on the meaning of the Vedānta, who is respectful and duly performs the Śrāddha is a Brāhmana who sanctifies the row (14)

One who is devoted to the Vedic learning who has performed the bathing ceremony, who is established in Brāhmacarya (celibacy) who knows the Atharva veda and who is desirous of achieving salvation is a Brāhmana who sanctifies the row (15)

One who does not belong to the same Pravara or to the same clan (Gotra) with him and who is not attached to anybody is known as a Brāhmana who sanctifies the row (16)

One should feed (in a Śrāddha) first a Yogin who is mendicant and engaged in pursuit of spiritual knowledge. If such a man is not available then one should feed a celebrity for life who has subdued his senses and is a benefactor (Upakurvānaka) (17)

तदलाभे गृहस्थ तु मुमुक्षु सङ्गवर्जितम् ।
सर्वालाभे साधक वा गृहस्थमपि भोजयेत् ॥१८॥
प्रकृतेर्गुणतत्त्वतो यस्याशनाति यतिर्हवि ।
फल वेदविदा तस्य सहस्रावतिरिच्छते ॥१९॥
तस्माद् यत्नेन योगोन्द्रमोश्चरज्ञानतत्परम् ।
भोजयेद् हृदयकव्येषु अन्ताभादितरान् द्विजान् ॥२०॥
एव च प्रथम कल्प प्रदाने हृदयकव्ययो ।
अनुकल्पस्तथैव शेष सदा सद्भिर्ननुष्ठित ॥२१॥
भातामह मातुल च स्वस्तीय भ्रगुर शुक्म् ।
द्वौहित्र विद्वपतिचमृमुत्पियाद्याव्यो च भोजयेत् ॥२२॥

न धाद्वे भोजयेन्मित्र घनं कार्योऽयं सग्रह ।
पंशाची दक्षिणा सा हि नैवापुन फलप्रदा ॥२३॥
काम धाद्वेऽर्चयेन्मित्र नाभिरुपमपि त्वरिम् ।
द्विप्ता हि हविर्मुक्तं भवति प्रेत्य निष्कलम् ॥२४॥
बाह्याणो ह्यनधीयानस्तृणाग्रिव शम्भति ।
तस्मै हव्यं न दातव्यं न हि भस्मनि हूयते ॥२५॥
यथेरिणे वीजमुत्त्वा न वप्ता लभते फलम् ।
तथाऽपुन हविर्देत्त्वा न दाता लभते फलम् ॥२६॥
यावतो वसते पिबेद्वान् हव्यकव्येष्वमग्नवित् ।
तावतो वसते प्रेत्य वीप्तान् स्थूलास्थयोगुडान् ॥२७॥

In case such one is also not available one should feed a householder who is desirous of salvation and is free of attachment. All of them being not available one may feed one mendicant householder (18)

He whose oblation is eaten by a monk who knows the qualities and the principle of the Nature (Prakriti) achieves a result which surpasses by far the result of feeding one thousand knowers of the Vedas (19)

Hence, one should, by all endeavours feed a great Yogin, engaged in the knowledge of God, in rites for the gods and for the manes. When such a Yogin is not available one may feed other Brahmanas (20)

This is the chief method in offering the food already offered to the gods and to the manes. It should be known that the pious men always observe the following substitutes (21)

One may also feed one's maternal grandfather, maternal uncle, nephew (sister's son), father-in-law, preceptor, daughter's son, son-in-law, a kinsman, a priest, and a man for whom one officiate

as the priest (22)

One should not feed a friend at a Śraddha, one may gain him by wealth. This is a devilish gift and does not give any (good) result in the next life (23)

(In case suitable persons are not available) one may rather entertain a friend than an enemy, though the latter may be suitable otherwise, because a sacrificial food eaten by an enemy bears no result after death (24)

A Brahmana who is not duly learned (is unable to consume the offering and) is extinguished, as is the case with a fire of (dry) grass. Sacrificial food should not be given to him since nobody offers an oblation to ashes (25)

As a sower reaps no harvest after sowing the seed in barren soil so does the giver of sacrificial food gain no return if he offers it to a man who does not know the Rikas (26)

As many Pīṇḍas (lump of food oblations offered especially in a funeral service) as a man ignorant of the Mantras (i.e. of Vedas) swallows at a sacrifice to the god or to the manes, so many hot and heavy iron balls shall he (the performer of

अपि विद्याकृतं युक्ता होनवृत्ता नराधमाः ।
यजेते भुञ्जते हव्यं तद् भवेदासुर द्विजाः ॥२८॥
यस्य वेदश्च वेदी च विच्छिद्यते त्रिषु रूपम् ।
स ये दुर्वाह्यो नाहं आद्याविषु कदाचन ॥२९॥
शूद्रप्रेष्यो भूतो रातो यूपतो ग्रामयाजकः ।
अथ बन्धोपजीवी च पठेते ब्रह्मबन्धवः ॥३०॥
वस्तानुयोगान् पश्यन् पतितान् मनुरथबोत् ।
वेदविक्रयिणो ह्येते आद्यादिषु विगृहिताः ॥३१॥
भुतिविक्रयिणो ये तु परपूर्वासमुद्धवाः ।
असमानान् याजयन्ति पतितस्ते प्रकीर्तिता ॥३२॥

the sacrifice or one who eats) swallow. (27)

A sacrifice in which men low in human scale and of mean conduct, even though they are endowed with learning and birth in high family eat the sacrificial food becomes demoniac (Āsura) (28)

One in whose family (the study of) the Vedas and the sacrifice altar have been discontinued for three generations is a bad Brāhmana and he is never suitable for Śrāddhas, etc (29)

One who serves a Śūdra, one who is maintained by a king, Vysala, one who officiates as a priest of the village, one whose means of subsistence is the profession of an executor or that of a policeman—these six are known as Brāhma-bandhus (i.e., Brāhmanas only by connection) (30)

Manu declares that those who answer questions in their profession are fallen ones. These are (regarded as) sellers of the Vedas and are not allowed in Śrāddhas, etc (31)

Those who sell (the knowledge of) the Vedas and who are born as son of remarried widows, who officiate as

असंस्तुताध्यापका ये भूत्या वाङ्मयापयन्ति ये ।
अधोपते तथा वेदान् पतितस्ते प्रकीर्तिताः ॥३३॥
वृद्धावाकनिर्ग्रन्थाः पञ्चरात्रविशेषो जनाः ।
कापालिकाः पाशुपता पाण्ड्या ये च तद्विधाः ॥३४॥
वत्स्याश्नन्ति हवीष्येते दुरात्मानस्तु तामसा ।
न तस्य तद् भवेच्छूद्रा प्रेत्य वेह फलप्रदम् ॥३५॥
मनाथमो यो द्विजः स्यादाश्रमो या निरर्थकः ।
मिथ्याश्रमो च ते विप्रः विज्ञेयाः पङ्क्तिदूषकाः ॥३६॥
दुश्कर्मा कुलक्षी कुक्षी श्वितो च ह्यावहन्तकः ।
विद्वज्जननश्चैव स्तेनः स्त्रीयोऽप्य नास्तिकः ॥३७॥

priests of lower castes are declared as fallen ones (32)

Those who teach non-Sanskrit (languages other than Sanskrit) who teach or study the Vedas for remuneration are declared as fallen ones (33)

The Śrāddha performed by a person, where, old Śrāvśakas (i.e., Buddhist monks), Nirgranthas (Jaina monks), knowers of the Pāricaratra (a Vaiṣṇava sect), Kāpālikas, Paśupatas (two sects of Śaivas) atheists, and the like eat the sacrificial food, never gives any result to him after death (34, 35)

The Brāhmanas who do not belong, to any particular stage of life (Āsrama), who do not perform the duties of stage of life they belong to or who are deceitful in respect of the stage of life are known as defilers of the row (36)

One with ugly skin or with ugly nails, one who suffers from leprosy or white leprosy, one having discoloured teeth, one with deformed genital organ, a thief, a eunuch an atheist a drunkard, one who is addicted to a Vysala (Śūdra) woman,

मद्यो यदतोमत्तो वीरहा दिविषूषिनिः । अनपन्थः वृट्मातो याचरो रत्नरोपर ।
 आगारदाहो कुट्टासो मोमविष्टविणो द्विजाः ॥३८॥ समुद्रपायो वृत्रहा तथा ममपभेदरः ॥३९॥
 परिवेत्ता तथा हिन्दः परिवर्तिरिराट्पतिः । देवनिन्दारतसर्वं येदनिन्दारतस्तथा ।
 पौनर्भवः कुसोरो च तथा नक्षत्रभंभः ॥४०॥ द्विजनिन्दारतसर्वेणैष यम्यो धाद्यादिरमंभु ॥४१॥
 गोनवादिप्रनिरतो रथाधिपः बाण मृग च । वृज्जः विभुज वृत्रो नागिनी येदनिन्दरः ।
 होनाग्नध्वानिरित्ताङ्गो ह्यवरोगन्धर्व च ॥४२॥ मिश्रदुष्ट वृत्ररक्षेव शिरोपात् पटित्कूपा ॥४३॥
 पन्थाद्रूपो पुनःपौरो अनिशम्भोऽय देवतः । सर्वे पुनरभोग्याप्राण्यत्ताङ्गश्च यमंभु ।
 मिश्रदुष्ट विभुसर्वे नित्य भायानुवर्तनः ॥४४॥ वज्रभावनिरम्भश्च वज्रोपाः प्रदम्भः ॥४५॥
 मानावित्रोर्गुरोस्तयागो दारण्यमो तस्य च । मृदाग्ररगपुष्टाङ्ग सप्तोपागनप्रतिनः ।
 गोत्रमिदं भ्रष्टशोचश्च बाणदृष्टस्तस्य च ॥४६॥ महायज्ञविहीनश्च बाणः पटित्कूपरः ॥४७॥

अधीतनासानश्चयं स्नानहोमविचर्जित । बहुनाऽन किमुक्तेन विहितान् ये न कुर्वन्ते ।
तामसो राजसश्चयं ब्राह्मणं पङ्क्तिवृत्तकं ॥४८॥ निन्दितानाघरन्त्येते वर्जनीयाः प्रपन्नतः ॥४९॥

इति श्रीकूर्मपुराणे पट्टसप्तदशका सहस्रनामासुपरिविभागे स्वर्गवशोऽध्याय ॥२१॥

२२

इयम उवाच ।

सोमयेनोदकंभूमिं शोधयित्वा समाहितः ।
सन्निपात्य द्विजान् सर्वान् साधुभिः समित्पद्वयेत् ॥१॥
श्रो भविष्यति मे धाद्व पूर्वशूरभिपूज्य च ।
असभवे परेशुर्वा ययोक्तं लक्षणं यतान् ॥२॥
सत्यं ते पितर भूत्वा धाद्वकालमुपस्थितम् ।

अन्योग्य मनसा ध्यात्वा सपतन्ति मनोजवा ॥३॥
ब्राह्मणस्ते सहारनन्ति पितरो ह्यन्तरिक्षगाः ।
वायुमुतास्तु तिष्ठन्ति भुवश्चायान्ति परागतिम् ॥४॥
आमन्त्रिताश्च ते विशाः धाद्वकाल उपस्थिते ।
वसन्मुनियता सर्वे ब्रह्मर्षयः परावगाः ॥५॥
अकोपनोऽप्रवरोऽमस्त सत्यवादी समाहितः ।

A Brāhmaṇa who has destroyed all his learning (i.e. has forgotten what he had read), who does not take a regular bath or does not perform sacrificial rites, who is a Tamas (i.e. dull) or a Rājasa

(passionate) is a defiler of the row (48)

What to speak in details, those who do not perform duties which are prescribed and do what are forbidden should be carefully avoided (49)

Thus ends Twentyfirst Chapter in the Second Part of the Kūrma Purāṇa
Samhita consisting of six thousand verses-21

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Vyāsa said - Having purified the spot with cowdung and water and got assembled all the Brāhmaṇas one (the performer of a Śrāddha) should get those Brahmanas qualified as described before, duly invited with respect through pious men on the day before (the Śrāddha rite is performed) saying "tomorrow a Śrāddha will be performed by me" It is not possible on the day before he may do so on the next day (i.e., on the day when the Śrāddha takes place) (1-2)

of Śrāddha has approached, contact one another through psychological power and assemble (there) (3)

The manes who travel through the sky and remain in aerial bodies eat with the (invited) Brāhmaṇas and then attain the ultimate goal (4)

The Brāhmaṇas who have been invited in Śrāddha shall control themselves and observe Brahmacharya (5)

The performer of a Śrāddha should remain free of anger, haste and carelessness, speak the truth and be concentrated. He should avoid (carrying) burden, sexual

The manes whose swiftness is compared with the wind having heard that the time

भारं मंधुनमध्वान् आदिकृद् वनेयेनत्वम् ॥६॥
 आमन्त्रितो ब्राह्मणो योऽन्यस्मिन् कुले सणम् ।
 स पाति नरकं घोरं सूकरत्वं प्रयाति च ॥७॥
 आमन्त्रित्वा यो मोहादन्यं चामन्त्रयेद् द्विजम् ।
 स तस्मादधिकः पापी विष्ठाकोटोऽभिजायते ॥८॥
 आद्रे निमन्त्रितो विप्रो मंधुन योऽधिगच्छति ।
 ब्रह्महत्यामवाप्नोति त्रियम्बोनी च जायते ॥९॥
 निमन्त्रितस्तु यो विप्रो हृत्पचानयाति दुर्मतिः ।
 भवन्ति पितरस्तस्य त मासं पाशुभोजनाः ॥१०॥
 निमन्त्रितस्तु यः आद्रे प्रकुर्यात् कतहं द्विजः ।
 भवन्ति तस्य तस्मात् पितरो मलभोजनाः ॥११॥
 तस्मान्निमन्त्रित आद्रे नियत्तात्मा भवेद् द्विजः ।

यक्रोधनः शौचपरः कर्ता चैव जितेन्द्रियः ॥१२॥
 श्वेभूते दक्षिण्यं गत्वा विंशं वर्षान् तमाहितः ।
 समूलानाहरेद् वारि दक्षिणाग्रान् सुनिर्मलान् ॥१३॥
 दक्षिणाप्रवणं स्निग्धं विभक्तं शुभलक्षणम् ।
 शुचिं देशं विविक्तं च मोमयेनोपलेपयेत् ॥१४॥
 नदीतीरेषु तीर्थेषु स्वभूमौ चैव सातुषु ।
 विविक्तेषु च तुष्यन्ति दत्तेन पितरः सदा ॥१५॥
 पारय्ये भूमिभागे तु पितृणां नैव निधयेत् ।
 स्वामिभिस्तद् विहृष्येत् मोहाद्वत् क्षियते नरः ॥१६॥
 गडव्यः पर्वताः पुण्यास्तीर्थाद्यापतनानि च ।
 सर्वाण्यस्वामिकान्याहुर्न हि तेषु परिग्रहः ॥१७॥

inter-course and travelling (6)

If a Brāhmana who being duly invited (in a Śrāddha, by somebody) breaks the appointment and goes over to somebody else, goes to dreadful hell and becomes (in the next birth) a dog (7)

One who having invited one Brāhmana invites another due to foolishness, is a worse sinner than the afore said person and is reborn as the worm in the stool (8)

A Brāhmana who having been invited in a Śrāddha indulges in sexual intercourse becomes a sinner of killing a Brāhmana and is reborn as a beast (9)

The ancestors of a Brāhmana who having been invited in a Śrāddha travels a long way, subsist on dust for the whole month (10)

The ancestors of a Brāhmana who having been invited in a Śrāddha quarrel (with anybody) subsist on filth for whole month (11)

Hence, a Brāhmana being invited in a Śrāddha should control himself, be free of anger, keep himself clean, and the

performer of the rites should restrain the senses (12)

(The performer of the Śrāddha) should on the morning go to the Southern direction being fully concentrated and collect pure Kusa of which the tips are turned to the south along with their roots and water (13)

He should smear a secluded place which is sloping towards the south cool well-demarcated and auspicious, with cow-dung (14)

The manes are always pleased with the offerings made on the banks of the rivers, in holy places, on his own land, on the top of mountain and in secluded places (15)

One should not offer (oblations) to the manes on a land belonging to others; because whatever is done (there) by men (i.e. the performers of the Śrāddha) out of foolishness is destroyed by the owners (of that land) (16)

The forests holy mountains, holy places, shrines—all these are said to be without owners, hence there is no obli-

तिलान् प्रविकिरेत् तत्र सर्वतो बन्धयेदजान् ।
 असुरोपहतं सर्वं तिलैः शुद्धपत्यनेन वा ॥१८॥
 ततोऽन्नं बहुसंस्कारं नैकव्यञ्जनमच्युतम् ।
 चोष्णपेयसमृद्धं च यथाशक्त्या प्रकल्पयेत् ॥१९॥
 ततो निवृत्ते मध्याह्ने लुप्तलोमनखान् द्विजान् ।
 अभिगम्य यथामार्गं प्रयच्छेद् दन्तधावनम् ॥२०॥
 तैलमन्यञ्जनं स्नानं स्नानीयं च पृथग्विधम् ।
 पार्श्वेरोदुम्बरैर्बद्धाद् वैश्वदेवस्य पूर्वकम् ॥२१॥
 ततः स्नात्वा निवृत्तेभ्यः प्रत्युत्थाय कृतञ्जलिः ।
 पाद्यमाचमनीयं च संप्रयच्छेद् यथाक्रमम् ॥२२॥

gation (of accepting a gift) in those places. (17)

He should throw sesamum seed and the goats on all sides (of the site of the Śrāddha); because whatever is defiled by the Asuras is purified by the sesamum grains and the goats. (18)

Then he should prepare food very pure, with more than one condiments, unfailing and rich in varieties of what may be sucked and what may be drunk according to his capacity. (19)

Then the mid-day having been over he should approach the Brāhmanas who have already shaved and cut their nails and offer wood for cleansing teeth to them. (20)

He should, then, offer to them oil for massaging and water and clothes for bathing, separately in vessels made of Udumbara wood, invoking the Vīśve-devas. (21)

Then when they have completed the bath, he should stand up in their honour and offer water for washing feet and face according to the order. (22)

ये चात्र विश्वेदेवानां विप्राः पूर्व निमग्निताः ।
 प्राङ्मुखान्यासन्नान्येषां त्रिवर्धोपहितानि च ॥२३॥
 दक्षिणामुपयुक्तानि पितृणामासनानि च ।
 दक्षिणाग्रैकवर्धोणि प्रोक्षितानि तिलोदकैः ॥२४॥
 तेषूपवेशयेदेतानासनं स्पृश्य स द्विजम् ।
 आसध्वमिति संजल्पन् आसनास्ते पृथक् पृथक् ॥२५॥
 द्वौ देवौ प्राङ्मुखौ पित्र्ये त्र्यग्नौ रोड्मुखौ स्तथा ।
 एकैकं वा भवेत् तत्र देवमातामहेत्यपि ॥२६॥
 सत्क्रियां देशकालौ च जीवां ग्राह्यसंपदम् ।
 पञ्चैतान् बिस्तरो हस्तिस्तस्मात्परे हेत बिस्तरम् ॥२७॥

The seats for the Brāhmanas who are (the priests) of the Vēśve devas and have already been invited should be made of three fold Kuśas and should be placed towards the East. (23)

The seats of the manes should be made of one-fold Kuśas, placed towards the South and sprinkled with water mixed with sesamum grain. (24)

He should get them seated on those seats, having touched the sent, he should say to the Brāhmanas "Please be seated" and they should seat separately. (25)

Two Brāhmanas should be seated with their faces turned eastward, on behalf of the gods, three with faces northward, on behalf of the manes, or, let their be one each on behalf of gods and the grandfather on the maternal side. (26)

A large gathering destroys these five, viz. the entertainment (of the Brāhmanas invited), (the sanctity of) place and time, purity and (the selection of) suitable Brāhmanas; he, therefore, shall not desire (to entertain) a large gathering. (27)

जीवन्ति पुरुषा नार्यो देवलोकस्थिता इय ॥४
 त्रयोदशसहस्राणि शतानि दश पञ्च च ।
 जीवन्ति कुरुवर्षे तु श्यामाङ्गाः क्षीरभोजनाः ॥५
 सर्वे मियुनजाताश्च नित्यं सुखनिपेयिवः ।
 चन्द्रद्वीपे महादेवं यजन्ति सततं शिवम् ॥६
 तथा किपुर्वे विप्रा मानवा हेमसन्निभाः ।
 दशवर्षसहस्राणि जीवन्ति प्लवभोजनाः ॥७
 यजन्ति सततं शैवं चतुर्मूर्तिं चतुर्मुखम् ।
 ध्याने मनः समाधाय साधरं भक्तिसंयुताः ॥८
 तथा च हरिवर्षे तु महारजतसन्निभाः ।
 दशवर्षसहस्राणि जीवन्तीक्षुरसाशिवः ॥९
 तत्र नारायणं देवं विश्वयोनिं सनातनम् ।
 उपासते सदा विष्णुं भागवा विष्णुभाषिताः ॥१०
 तत्र चन्द्रप्रभं शुभ्रं शुद्धस्फटिकनिर्मितम् ।

विमानं वासुदेवस्य पारिजातवनाभितम् ॥११
 चतुर्द्वारमनौपम्यं चतुस्तोरणसंयुतम् ।
 प्राकारं देशभिर्युक्तं दुराधर्यं सुदुर्गमम् ॥१२
 स्फटिकमण्डपयुक्तं देवराजगृहोपमम् ।
 स्वर्णस्तम्भसहस्रं सर्वतः समतलकृतम् ॥१३
 हेमसोपानसंयुक्तं नानारत्नोपशोभितम् ।
 दिव्यसिंहासनोपेतं सर्वशोभासमन्वितम् ॥१४
 सरोमिः स्वावुपानीयर्तवीभरचोपशोभितम् ।
 नारायणपरैः शुद्धवैद्यध्वजमतपरैः ॥१५
 योगिभिरश्च समाकीर्णं ध्यायद्भिः पुरुषं हरिम् ।
 स्तुवद्भिः सततं मन्त्रनमस्यद्भिरेव माधवम् ॥१६
 तत्र देवादिदेवस्य विष्णोरमिततैजसः ।
 राजानः सर्वकालं तु महिमानं प्रकुर्वते ॥१७

करते है। ये सभी लघुज (का फल) करते है। (वहाँ के सभी) स्त्री पुरुष देवलोक के निवासियों के समूह ग्राह्य हजार पन्द्रह सौ वर्ष तक जीवित रहते है। (४)

कुरुवर्ष में दुग्धाहार करने वाले श्यामवर्ण के (स्त्री-पुरुष) तेरह हजार पन्द्रह सौ वर्ष पर्यन्त जीवित रहते है। (५)

ये सभी योग मैथुन से उत्पन्न होने गति है तथा सुप्रोप भोगी होते है। एष चन्द्रद्वीप में निरन्तर महादेव शिव की उपासना करते रहते है। (६)

हे विप्रा! इसी प्रकार विपुल्य वर्ष के प्लव अर्थात् पाण्डवों का वन जाने वाले स्वर्ण वर्ण के मनुष्य निवास करते है। ये दश सहस्र वर्ष तक जीवित रहते है। (७)

ये भक्तिपुल्ल योग आदिरहित मन की ध्यान में समाविष्ट रह चतुर्मुख एक चतुर्मुख देव अर्थात् ब्रह्मा की निरन्तर उपासना करते रहते है। (८)

हरिवर्ष के मनुष्य दश के एक का आहार करने वाले एक उत्तम चाँदी के रत्न समूह वर्ष वाले होते है। ये दश सहस्र वर्ष पर्यन्त जीवित रहते है। (९)

(वहाँ के) विष्णुभा मनुष्य सदा विष्णु के मूर्ति

नारायण स्वरूप सनातन नारायण विष्णु देव की उपासना करते है। (१०)

वहाँ पारिजात के वन में शुद्ध स्फटिक का बना हुआ चन्द्राक्ष के समूह, शान्ति वाला वासुदेव का एक सुप्र प्रासाद है। (११)

चार द्वारों, चार खोरणों एक क्षण प्रानारों से युक्त (बहु प्रासाद) अनुपम, दुराधर्य एवं दुर्गम है। (१२)

(बहु प्रासाद) स्फटिक के मण्डपों से युक्त एवं देवराज इन्द्र के गृहसम्य है। वह सर्वत्र गृहों स्पर्ण स्तम्भों से सुशोभित है। (१३)

वह (प्रासाद) स्वर्ण के शोपान (सीढ़ी) से युक्त, नाना प्रकार के रत्नों से सुशोभित, सभी प्रकार की शोभा से सम्पन्न एवं दिव्य विहासन से युक्त है। (१४)

(वह) ग्वादिष्ट अलंकारों से सज्जित एवं नदियों से सुशोभित है। (वह स्थान) नारायण-नारायण, परित्र, वेदाध्ययनशील पुरुष हरि या ध्यान करने वाले, मन्त्रों द्वारा निरन्तर माधव की स्तुति करने एवं (उन्हे) नमस्कार करने वाले योगियों ने ध्यान रखा है। (१५, १६)

वहाँ राजा नन्द सर्वदा देवाधिदेव अर्थात् तेजस्वी विष्णु की मूर्ति का दर्शन करते है। (१७)

तिलान् प्रविकिरेत् तत्र सर्वतो बन्धयेदजान् ।
 अगुरोपहतं सर्वं तिलैः शुद्धचतुर्जेन वा ॥१८॥
 ततोऽग्नं बहुसंस्कारं नैकव्यञ्जनमच्युतम् ।
 चोष्णपेयसमृद्धं च यथाशक्त्या प्रकल्पयेत् ॥१९॥
 ततो निवृत्ते मध्याह्ने लुप्तलोमनखान् द्विजान् ।
 अभिगम्य दयामार्गं प्रयच्छेद् दन्तघावनम् ॥२०॥
 तैलमभ्यञ्जनं स्नानं स्नानोप्यं च वृषभिवधम् ।
 पादरोदुम्बरवृक्षाद् वैश्वदेवस्य पूर्वकम् ॥२१॥
 ततः स्नात्वा निवृत्तेभ्यः प्रत्युत्थाय कृत्वाञ्जलिः ।
 पादमाचमनीयं च संप्रयच्छेद् यथाक्रमम् ॥२२॥

gation (of accepting a gift) in those places. (17)

He should throw sesamum seed and the goats on all sides (of the site of the Śraddha); because whatever is defiled by the Asuras is purified by the sesamum grains and the goats. (18)

Then he should prepare food very pure, with more than one condiments, unfauling and rich in varieties of what may be sucked and what may be drunk according to his capacity. (19)

Then the mid-day having been over he should approach the Brāhmanas who have already shaved and cut their nails and offer wood for cleansing teeth to them. (20)

He should, then, offer to them oil for massaging and water and clothes for bathing, separately in vessels made of Udumbara wood, invoking the Viśve-devas. (21)

Then when they have completed the bath, he should stand up in their honour and offer water for washing feet and face according to the order. (22)

ये चात्र विश्वेदेवानां विप्राः पूर्व निमन्त्रिताः ।
 प्राङ्मुखान्यासनाभ्येषां त्रिदर्भोपहितानि च ॥२३॥
 वक्षिणामुल्लुक्तानि पितृणामासनानि च ।
 दक्षिणार्धकदर्भाणि प्रोक्षितानि तिलोदकैः ॥२४॥
 तेषूपवेशयेदेतानासनं स्पृश्य त द्विजम् ।
 आसंश्चमिति संजल्पन् आसनास्ते पृथक् पृथक् ॥२५॥
 द्वौ देवे प्राङ्मुखौ पितृभ्यश्चोदङ्मुखौस्तथा ।
 एकैकं वा भवेत् तत्र देवमातामहेष्वपि ॥२६॥
 सत्क्रियां देशकालौ च शौचं ब्राह्मणसंपदम् ।
 पञ्चेतान् विस्तरौ हस्ति तस्माल्लोहेत विस्तरम् ॥२७॥

The seats for the Brāhmanas who are (the priests) of the Vedic devas and have already been invited should be made of three fold Kufas and should be placed towards the East. (23)

The seats of the manes should be made of one-fold Kufas, placed towards the South and sprinkled with water mixed with sesamum grain. (24)

He should get them seated on those seats, having touched the seat, he should say to the Brāhmanas "Please be seated" and they should seat separately. (25)

Two Brāhmanas should be seated with their faces turned eastward, on behalf of the gods, three with faces northward, on behalf of the manes; or, let their be one each on behalf of gods and the grandfather on the maternal side (26)

A large gathering destroys these five, viz the entertainment (of the Brāhmanas invited), (the sanctity of) place and time, purity and (the selection of) suitable Brāhmanas; he, therefore, shall not desire (to entertain) a large gathering. (27)

जीवन्ति पुरया नार्यो देवलोकेस्थिता इव ॥४
त्रयोदशसहस्राणि शतानि दश पञ्च च ।
जीवन्ति कुर्वयं तु यामाद्भाः क्षीरभोजनाः ॥५
सर्वे मिथुनजाताश्च मित्वं सुसनिषेविनः ।
चन्द्रद्वीपे महादेवं यजन्ति सततं शिवम् ॥६
तथा किंपुरपे विभ्रा मानवा हेमसन्निभाः ।
वरावर्पसहस्राणि जीवन्ति प्लसभोजनाः ॥७
यजन्ति सततं देवं चतुर्भुजं चतुर्मुखम् ।
ध्याने मनः समाधाय सादरं भक्तिसंयुताः ॥८
तथा च हरिवर्षे तु महारजतसन्निभाः ।
वरावर्पसहस्राणि जीवन्तीक्षुरसाशिनः ॥९
तत्र नारायणं देवं विष्णुर्गोत्रि सनातनम् ।
उपासते सदा विष्णुं मानवा विष्णुभाजिताः ॥१०
तत्र अश्वप्रभं शुभ्रं शुद्धस्फटिकनिर्मितम् ।

विमानं यामुदेवस्य पारिजातवनाभितम् ॥११
चतुर्द्वारमनोपम्यं चतुस्तोरणसंयुतम् ।
प्राकारैर्बन्धभिर्युक्तं दुरावर्षं सुवृगमम् ॥१२
स्फटिकैर्मण्डपैर्युक्तं देवराजगृहोपमम् ।
स्वर्णस्तम्भसहस्रं सर्वतः समलंकृतम् ॥१३
हेमसोपानसंयुक्तं नानारत्नोपशोभितम् ।
विष्वसिहासनोपेतं सर्वशोभासमन्वितम् ॥१४
सरोभिः स्वादुपावीर्यमन्दोभिरचोपशोभितम् ।
नारायणपरैः शुद्धैर्बोधाध्ययनतत्परैः ॥१५
योगिभिश्च समाकीर्णं ध्यायद्भिः पुरुषं हरिम् ।
स्तुवद्भिः सततं मन्त्रैर्बमस्पर्शैश्च माधवम् ॥१६
तत्र देवादिदेवस्य विष्णोरमिततेजसः ।
राजानः सर्वकालं तु महिमानं प्रकुर्वते ॥१७

करते है । वे सभी सवुच (का वस) करते हैं । (वहाँ के सभी) सभी पुरप देवलोके के निवासियों के समान ग्यारह हजार पन्द्रह सौ वर्ष तक जीवित रहते हैं । (४)

सुरवर्ष में दुर्वाहार करने वाले श्यामवर्ण के (स्त्री-पुरुष) तेरह हजार पन्द्रह सौ वर्ष वर्षण जीवित रहते हैं । (५)

वे सभी लोग मयून से उत्पन्न होने वाले हैं तथा सुरलोभ भोगी होते हैं एवं चन्द्रद्वीप में निरन्तर महादेव शिव की उपासना करते रहते हैं । (६)

हे विभ्रा ! इसी प्रकार निपुण वर्ण के प्लस भवार्थ पाण्डुरवर्ण का वस लाने वाले स्वर्ण वर्ण के मनुष्य निवास करते हैं । वे दश सहस्र वर्ष तक जीवित रहते हैं । (७)

वे भक्तियुक्त लोग आदरसहित मन को ध्यान में समाधिस्थ कर चतुर्भुज एवं चतुर्मुख देव अर्थात् ब्रह्मा की निरन्तर उपासना करते रहते हैं । (८)

हरिवर्ष के मनुष्य इस के रूप का आहार करने वाले एवं उत्तम वादी के रत्न समूह वर्ण वाले होते हैं, वे दश सहस्र वर्ष वर्षण जीवित रहते हैं । (९)

(वहाँ के) विष्णुभक्त मनुष्य सदा विष्णु के भुज

कारण स्वरूप मनाउन नारायण विष्णु देव की उपासना करते हैं । (१०)

वहाँ पारिजात के वन में शुद्ध स्फटिक का बना हुआ चन्द्रमा के समान शान्ति वाला वासुदेव का एक भुज प्रासाद है । (११)

चार द्वारों, चार तोरणों एवं दश प्राकारी से युक्त (बहु प्रासाद) अनुपम, दुरावर्ष एवं वृगम है । (१२)

(बहु प्रासाद) स्फटिक के मन्त्रों से युक्त एवं देवराज इस के गृहानुष है । वह सर्वत्र सहस्रों मन्त्रों से सुशोभित है । (१३)

यह (प्रासाद) स्वर्ण के तोरण (गोरी) से युक्त, नाना प्रकार के रत्नों से सुशोभित, सभी प्रकार की शोभा से समन्वित एवं दिव्य सिद्धान्त से युक्त है । (१४)

(बह) स्फटिक जल वाले सरोवरों एवं नदियों से सुशोभित है । (बहु म्पाद) नारायण-नगवर्ण, परिश्र, वेदाध्ययनयोगी पुरुष हरि का ध्यान करने वाले, मन्त्रों द्वारा निरन्तर माधव की स्तुति करने एवं (उन्हे) वन्दन करने वाले योगियों से ध्यान रहता है । (१५, १६)

वहाँ राजा लोग सर्वदा देवादिदेव अर्थात् तेजस्वी विष्णु की महिमा का वर्णन करते हैं । (१७)

गपन्ति चैव नृपयन्ति विस्तारिण्यो मनोरमाः ।
 स्त्रियो यौवनशालिन्यः सदा मण्डनतत्पराः ॥१८॥
 इलावृते पद्मवर्णा जम्बूफल्तरसाश्रितः ।
 त्रयोदश सहस्राणि वर्षाणां ये स्थिराप्सुषः ॥१९॥
 भारते तु स्त्रियः पुंसो नानावर्णाः प्रकीर्त्तिताः ।
 नानादेवाचर्चने युक्ता नानाकर्मणि कुर्वते ।
 परमायुः स्मृतं तेषां शतं वर्षाणि सुखायः ॥२०॥
 नानाहाराश्च जीवन्ति पुण्यपापनिमित्ततः ।
 नवयोधनसाहस्रं वर्षमेतत् प्रकीर्त्तितम् ।
 कर्मभूमिरियं विद्या नराणामधिकारिणाम् ॥२१॥
 महेंद्रो मलयः सह्याः शुक्तिमान्क्षपर्वतः ।
 विन्ध्यश्च पारिदाश्रयश्च सप्तात्र कुलपर्वताः ॥२२॥
 इन्द्रद्युम्नः कशेरुमांस्ताम्रवर्णो गन्धर्वस्तमम् ।
 नागद्वीपस्तथा सौम्यो गन्धर्वस्तमश्च पारुष्यः ॥२३॥
 अयं तु नवमस्तथा द्वीपः सागरसंवृतः ।
 योजनानां सहस्रं तु द्वीपोऽयं वसिष्ठोत्तरः ॥२४॥

वहाँ सदा युद्धारप्रिय, मनोहर, यौवनशालिनी एवं
 विलासिनी स्त्रियाँ नृत्य एवं गान करती रहती हैं । (१८)

इलावृते में जामुन के फल का रस खाने वाले
 पद्मवर्ण के तैरते सहस्र वर्षों की स्थिर आपु वाले व्यक्ति
 निवास करते हैं । (१९)

भारत में अनेक वर्ण के स्त्रियो एवं पुरुषों का वर्णन
 हुआ है । वे अनेक प्रकार के देवों की आराधना एवं
 विभिन्न कर्म करते हैं । हे सुयन्त्र ! उनकी परमायु
 सौ वर्ष की रही गयी है । (२०)

अनेक प्रकार का आहार करने वाले (भारत ने
 निवासी) पुण्य और पाप के अनुसार जीवन व्यतीत
 करते हैं । यह वर्ष नव सहस्र योजन का कहा
 गया है । हे विप्रो ! यह अधिनाथी पुरुषों की वर्ण-
 भूमि है । (२१)

यहाँ महेंद्र, मलय, सह्या, शुक्तिमान्, क्षप, विन्ध्य
 एवं पारिदाश्र नामक सात कुलपर्वत हैं । (२२)

इन्द्रद्युम्न कशेरुमान्, ताम्रवर्ण, गन्धर्वमान्, नाग-
 द्वीप, सौम्यद्वीप, गन्धर्वद्वीप, पारुष्यद्वीप, एवं उनमें यह
 नवम द्वीप सागर से वेष्टित है । यह द्वीप दक्षिणोत्तर
 में एक मह्य योजन का है । (२३, २४)

पूर्वं किरातास्तस्यान्ते पश्चिमे पञ्चतास्तथा ।
 ब्राह्मणाः क्षत्रिया वंशवा मध्ये शूद्रास्तथैव च ॥२५॥
 इन्द्रायुद्धवर्षिण्यामिर्वैतन्त्यत्र मानवाः ।
 सक्ते पावना नद्यः पर्वतेभ्यो विनिःसृताः ॥२६॥
 शतद्रुम्रभागा च सरयुर्ममुना तथा ।
 इरावती वितस्ता च विपासा देविका कुहः ॥२७॥
 गोमती धृतपापा च बाहूवा च दृपद्वती ।
 कौशिकी लोहिता चैव हिमयश्वारिणिःसृताः ॥२८॥
 वेवस्मृतिर्वैवस्वती वसिष्ठी त्रिदिवा तथा ।
 पर्णाशा वन्धना चैव सवानोरा मनोरमा ॥२९॥
 चर्मण्वती तथा दूर्या विविशा येन्रवदपि ।
 सिधुः स्वसिन्ध्याप्रितया पारिवान्नाभयाः स्मृताः ॥३०॥
 नर्मदा मुरता शोणा दशार्णा च महानदी ।
 मन्दाकिनी चित्रकूटा तामसी च पिशाचिका ॥३१॥
 विमोत्सला विपासा च मञ्जुला धातुवाहिनी ।
 ऋक्षवत्पादना नद्यः सर्वपापहरा नृणाम् ॥३२॥

(इसके) पूर्व में किरात लोग एवं पश्चिम में भी और
 मध्य में भी रहते हैं । (इसके) मध्य में ब्राह्मण, क्षत्रिय,
 वैश्य एवं शूद्र रहते हैं । (२५)

यहाँ के निवासी मनुष्य यथा युद्ध एवं वाणिज्य द्वारा
 जीवन निर्वाह करते हैं । (यहाँ) पर्वतों से निकली
 हुई पवित्र नदियाँ प्रवाहित होती हैं । (२६)

शतद्रु, पञ्चभागा, सरयु, ममुना, इरावती, वितस्ता,
 विपासा, देविका, कुह, गोमती, धृतपापा, बाहूवा,
 दृपद्वती, कौशिकी एवं लोहिता (ये सभी नदियाँ)
 हिमालय की श्रृङ्खला से निकली हैं । (२७, २८)

वेदस्मृति, वेदवती, वसिष्ठी, त्रिदिवा, पर्णाशा, वन्धना,
 सवानोरा, मनोरमा, चर्मण्वती, दूर्या, विविशा एवं
 वेवस्वती, सिधु एवं स्वसिन्धु (ये सभी नदियाँ)
 पारिवान पर्वत से आश्रित करी गयी हैं । (२९, ३०)

नर्मदा, मुरता, शोणा, दशार्णा महानदी, मन्दाकिनी
 चित्रकूटा, तामसी, पिशाचिका, विमोत्सला, विपासा,
 मञ्जुला एवं धातुवाहिनी (ये सभी) नदियाँ ऋक्षवात
 पर्वत से पारयुक्त से निकली हैं । ये मनुष्यों के सभी
 पापों का हरण करती हैं । (३१, ३२)

तापो पयोष्णी निर्दिग्या शीघ्रोदा च महानवी ।
 येष्वा वैतरणी चैव कलाका च कुमुद्वती ॥३३॥
 तोया चैव महागोरी दुर्गा चान्तःशिला तथा ।
 विन्ध्यपादप्रसूतास्ता नद्यः पुष्पजलाः शुभाः ॥३४॥
 गोदावरी भीमरयी कृष्णा चर्वा च मत्सरी ।
 तुङ्गभद्रा सुप्रयोगा कावेरी च द्विजोत्तमाः ।
 दक्षिणापयगा नद्यः सह्यपादविनिःसृताः ॥३५॥
 श्रुतुमाता ताञ्जपणी दुष्पवत्पुत्पलावती ।
 मत्स्यान्निःसृता नद्यः सर्वाः शीतजलाः स्मृताः ॥३६॥
 श्रष्टिकुल्या त्रिसामा च मन्दागा मन्दशामिनी ।
 रुपा पालातिनी चैव श्रष्टिका यंशकारिणी ।
 शुक्तिमत्पादसंज्ञाताः सर्वपापहरा नृणाम् ॥३७॥
 भासा मद्युपनद्यश्च शतयो द्विजपुंगवाः ।
 सर्वपापहराः पुण्याः स्नानदानादिकर्मसु ॥३८॥

तास्मिन्ने कुरुपाञ्चाला मध्यदेशादयो जनाः ।
 पूर्वदेशादिकार्षेयं कामरूपनिवासिनः ॥३९॥
 पुष्टाः कतिङ्गा मगधा दक्षिणात्याश्च कुत्सननः ।
 तथापरान्ताः सौराष्ट्राः शूद्राभीरास्तथाऽर्बुदाः ॥४०॥
 मालका मालवार्क्षेयं पारियात्रनिवासिनः ।
 सोवीराः सैन्धवा हूणा शाल्वाः कल्पनिवासिनः ॥४१॥
 मद्रा रामास्तथाऽम्बष्ठाः पारसीकास्तथैव च ।
 भासां पिबन्ति सतिसं वसन्ति सरितां सदा ॥४२॥
 चत्वारि भारते वर्षे युगानि कथमोऽनुवन् ।
 कृतं चेता द्वारं च कलिश्राम्यत्र न ववचित् ॥४३॥
 यानि किपुरुपाद्यानि वर्षाण्यष्टौ महर्षयः ।
 न तेषु शौकी नापासो नोद्वेगः शुद्ध्यं न च ॥४४॥
 स्वस्थाः प्रजा निरातद्भूतः सर्वदुःखविर्जिताः ।
 रमन्ति विविधैर्विषैः सर्वाश्च स्थिरधीवनाः ॥४५॥

इति श्रीमृगपुराणे षट्साहस्रश्लो संहितायां पूर्वविभागे पञ्चपत्तारिञ्चोऽध्यायः ॥४५॥

तापी, पयोष्णी, निर्दिग्या, शीघ्रोदा, महानदी, येष्वा, वैतरणी, कलाका, कुमुद्वती, तोया, महागोरी, दुर्गा एव अन्तःशिला (ये सभी) पवित्र जल वाली यन्माण-मयी नदियाँ विन्ध्य पर्वत से निरली हैं । (३३, ३४)
 हे द्विजोत्तमो ! गोदावरी, भीमरयी, कृष्णा, चर्वा, मत्सरी, तुङ्गभद्रा, सुप्रयोगा एव कावेरी ये सभी दक्षिण पक्ष की जानेवाली नदियाँ सह्यपर्वत के पादभूत से निरली हैं । (३५)

श्रुतुमाता, ताञ्जपणी, दुष्पवती एव उत्पलावती ये सभी शीतल जल वाली नदियाँ मज्ज पर्वत से निरली हैं । (३६)

श्रष्टिकुल्या, त्रिसामा, मन्दागा, मन्दशामिनी, रुपा, पालातिनी, श्रष्टिका एव यंशकारिणी (ये सभी) मनुष्यों का पाप हरने वाली नदियाँ शुक्तिमान् पर्वत से निरली हैं । (३७)

हे द्विजप्रेष्ठो ! इन (सभी महानदियों) की गंगाओं नदियों एव उपनदियाँ हैं जो स्नान एवं दानादि कर्मों में पवित्र तथा सभी पापों को हरने वाली हैं । (३८)

उनने कुरु, पाञ्चाल, मध्यदेश एवं यामन्य के निवासी लोग (भारत वर्ष के) पूर्व देशीय पुष्ट, कतिङ्गा, मगध इत्यादि देशों के निवासी, समस्त दक्षिणात्य, सौराष्ट्र, शूद्र, आभीर, अर्बुद, मालव, मालव, पारियात्र निवासी, सोवीर, सैन्धव, हूण, शाल्व, कल्पनिवासी, मद्र, राम, अम्बष्ठ एवं पारसीज (इन सभी) स्थानों के निवासी इन नदियों के तट पर रहते एवं उनका जल पीते हैं । (३९-४२)

रक्षियों के भारत वर्ष में इन, पैना, द्वार एवं बलियायन चार युगों का वर्णन किया है । ये (युग) अन्यत्र नहीं होते । (४३)

हे महर्षिणो ! विष्णुमूर्ति जो आठ वर्ष है उसमें शोक, पश्चिन्न, उद्वेग एवं भूत का भय नहीं होता । (४४)

सभी प्रजा आतङ्करहित, समस्त दुःखों में मुक्त एवं स्थिर धैर्य में गम्भीर होकर अनेक प्रकार में रमना करता रहती है । (४५)

८. षट्पन्नोत्तमो बानी श्रीमृगपुराणमहर्षि के पूर्वविभाग में पत्तारिचोऽध्याय-४५.

सूत उवाच ।

हेमकूटगिरेः शृङ्गे महाकूटः सुशोभनम् ।
स्फाटिकं देवदेवस्य विमानं परमेष्ठिनः ॥१॥
अथ देवादिदेवस्य भूतेशस्य त्रिशूलिनः ।
देवाः सिद्धगणा यक्षाः पूजां नित्यं प्रकुर्वते ॥२॥
स देवो गिरिशः सार्द्धं महामेधया महेश्वरः ।
भूतैः परिवृतो नित्यं भाति तत्र पिनाकधृक् ॥३॥
विभक्तचापशिखरः कलासो यत्र पर्वतः ।
निवासः कोटियक्षाणां कुबेरस्य च भीमतः ।
तत्रापि देवदेवस्य भवस्यायतनं महत् ॥४॥
मन्दाकिनी तत्र दिव्या रम्या सुविमलोदका ।
नदी नानाविधैः पर्जन्यैः समलंकृता ॥५॥
देवदानवाग्धर्मक्षराक्षसकिनरैः ।

उपस्पृष्टजला नित्यं सुपुष्पा सुमनोरमा ॥६॥
अन्याश्च नद्यः शतशः स्वर्णपद्मैरलंकृताः ।
तासां कूलेषु देवस्य स्थानानि परमेष्ठिनः ।
देवपिणगजुष्टानि तथा नारायणस्य च ॥७॥
सितान्तशिखरे चापि पारिजातवनं सुभम् ।
तत्र शक्रस्य विपुलं भवनं रत्नमण्डितम् ।
स्फाटिकस्तम्भसंयुक्तं हेमगोपुरसंयुतम् ॥८॥
तत्रापि देवदेवस्य विष्णोर्विश्वामनेशितुः ।
सुपुष्पं भवनं रम्यं सर्वरत्नोपशोभितम् ॥९॥
तत्र नारायणः श्रीमान् लक्ष्म्या सह जगत्पतिः ।
आस्ते सर्वाभरणैः पूज्यमानः सनातनः ॥१०॥
तथा च वसुधारे तु यसूनां रत्नमण्डितम् ।
स्थानानामण्डकं पुष्पं दुराधर्यं सुरद्विषाम् ॥११॥

सूत ने कहा—हेमकूटपर्वत की चोटी पर देवादिदेव
महेश या बड़े-बड़े कगुरों से सुशोभित स्फटिकनिर्मित एक
सुन्दर विमान (मन्दिर है) । (१)
यहाँ श्रुपियों-सहित देवता एवं सिद्धलोक नित्य
देवादिदेव भूतेश त्रिशूली की पूजा करते हैं । (२)
देवी शक्ति के पिनाकधारी महेश्वर गिरिश भूतों से
घिरे हुए वहाँ नित्य विराजते हैं । (३)
जहाँ विभक्त हुए सुन्दर शिखर वाला कैलाश पर्वत
स्थित है तथा जहाँ करोड़ों यक्षों एवं कुट्टिगान् कुबेर का
निवास स्थान है वही देवादिदेव असुर का महान् मन्दिर
है । (४)
वहाँ विविध प्रकार के अनेक कमलों से सुशोभित
दिव्य, रमणीय एवं स्वच्छ जलवाली मन्दाकिनी नदी
है । (५)
देव, दानव, गन्धर्व, यक्ष, राक्षस और निम्नर लोग
नित्य उस अनिपवित्र मनोरम (नदी) के जल या स्थल

(उपयोग) करते हैं । (६)
(यहाँ) स्वर्ण कमलों से सुशोभित अन्य भी संकड़ी
नदियाँ हैं । उनके तट पर देवों एवं ऋषियों से सैनित
परमेष्ठी-ब्रह्मा एवं नारायण के मन्दिर हैं । (७)
उसके शृङ्ग शिखर पर पारिजात या सुन्दर वन हैं ।
वहाँ इन्द्र का रत्नमण्डित, स्फटिक के स्तम्भों से युक्त एवं
स्वर्ण के गोपुर से सुशोभित विशाल भवन है । (८)
वही पर देवादिदेव समस्त देवों के निवासक विष्णु या
पवित्र एवं सभी रत्नों से सुशोभित रमणीय भवन
है । (९)
वहाँ जगत्पति, सभी देवों में श्रेष्ठ, पूज्यमान, सनातन
श्रीमान् नारायण लक्ष्मी-सहित निवास करते हैं । (१०)
इसी प्रकार वसुधारे नामक पर्वत पर (अष्ट) अगुशों
का रत्नमण्डित, अगुशों द्वारा अनाक्रमणीय, स्थानों में
उत्तम एवं पवित्र आठ स्थान हैं । (११)

रत्नधारे गिरिवरे सप्तर्षीणां महात्मनाम् ।
सप्ताश्रमाणि पुष्पानि सिद्धावासपुतानि तु ॥१२॥
तत्र हेमं चतुर्द्वारं वयनीत्तादिमण्डितम् ।
सुपुष्पं सुगन्धं स्थानं ब्रह्माण्डव्यक्तजननः ॥१३॥
तत्र देवर्षयो विप्राः सिद्धा ब्रह्मर्षयोऽपरे ।
उपासते सदा देवं पितामहमजं परम् ॥१४॥
॥ तैः संपूजितो निरयं देव्या सह चतुर्मुखः ।
आस्ते हिताय लोकानां शम्भानां परमा गतिः ॥१५॥
अर्धकभृङ्गशिखरे महापद्मेरुद्वहतम् ।
स्वच्छामृतजनं पुष्पं सुगन्धं सुगन्धं सरः ॥१६॥
जैगीपद्माश्रमं तत्र योगिन्द्रेरपशोभितम् ।
तत्रासी भगवान् नित्यमास्ते शिष्यैः सभायुतः ।
प्रशान्तबोधैरक्षुब्धैर्ब्रह्मविद्भिर्ब्रह्ममणिः ॥१७॥
शङ्खो मनोहरश्चैव कौशिकः कृष्ण एव च ।
सुमना वैवनाशश्च सिन्धवास्तस्य प्रधानतः ॥१८॥

रत्नधार नामक ध्येष्ठ पर्वत पर सिद्धो ने आश्रम के
सुक्त महात्मा सप्तर्षियो ने पवित्र रात आश्रम
है । (१२)

यहाँ अर्धकभृङ्ग महा पा स्वर्ण के चार द्वार
बाला, हीरा एवं नीलमणि इत्यादि से मण्डित सुन्दर
पवित्र स्थान है । (१३)

हे विप्रो ! यहाँ देवपिण्ड, सिद्ध, ब्रह्मवि एवं अन्य
लोक देवाधिदेव अग्रे पितामह की उपासना करते
हैं । (१४)

शान्त अन्त करण वाली ये परम गति स्वरूप, सभी
से पूजित चतुर्मुख ब्रह्मा सकार के हितार्थ यहाँ देवी के
साथ रहते हैं । (१५)

महापद्मों से अलङ्कृत एर शृङ्ग के गिरिवर पर
स्वच्छ अमृत तुल्य जन का एक पवित्र मुनिपूज्य
महान् शरीर है । (१६)

यहाँ जैगीपद्म का श्रेष्ठ योगियों से सेवित आश्रम
है । शान्त दोषों वाले ध्येष्ठ ब्रह्म महात्मा स्वर्ण गम्य
निष्पत्ति से आबूत वे भगवान् जैगीपद्म नित्य यहाँ निवास
करते हैं । (१७)

शङ्ख, मनोहर, कौशिक, कृष्ण, सुमना एवं वैवनाश
नामक (उनके) प्रधान शिष्य हैं । (१८)

सर्वे योगरताः शान्ता भस्मोद्धतितविग्रहाः ।
उपासते महावीर्या ब्रह्मविद्यापरायणाः ॥१९॥
तेषामनुग्रहायैव यतीनां शान्तचेतसाम् ।
साक्षिर्ध्वं कुरुते मूढो देव्या सह महेश्वरः ॥२०॥
अन्यानि धार्म्याणि व्युत्तस्मिन् गिरिवरोत्तमे ।
मुनीनां युक्तमनसां सरासि सरितस्तथा ॥२१॥
तेषु योगरता विप्रा ज्ञापकाः संयतेन्द्रियाः ।
ब्रह्मपासक्तमनसो रमन्ते ज्ञानतत्पराः ॥२२॥
आत्मन्यात्मानमाधाय शिष्यान्तान्तरमास्थितम् ।
ध्यायन्ति देवमोक्षनं येन सर्वनिबं ततम ॥२३॥
सुमेधे वातवस्थानं सहस्राक्षस्यनिभम् ।
तत्रास्ते भगवन्निन्दः श्रद्धा सह सुरेश्वरः ॥२४॥
गजशैले तु दुर्गाया भबनं नणितोरणम् ।
आस्ते भगवती दुर्गा तत्र साक्षामहेश्वरी ॥२५॥
उपास्यमाना विविधैः शक्तिर्वैरितस्ततः ।

भस्म की वृत्ति धारण करने वाले, शान्त, योगरत,
महाशक्तिशाली एवं ब्रह्मविद्यापरायण वे सभी (भगवान्)
की उपासना करते हैं । (१९)

उन शान्त पित्त यजिषा के ऊपर अनुग्रह करने के
लिए महेश्वर देवी के साथ (उस स्थान पर) निवास
करते हैं । (२०)

उस ध्येष्ठ सुन्दर पर्वत पर योगयुक्त पित्त वाले
मुनियों के अनेक आश्रम, शरीर एवं नदियाँ हैं । (२१)

उन (आश्रमों) में योगपरायण ज्ञा करने वाले,
त्रिनेन्द्रिय, ब्रह्मनिष्ठ मन वाले शान्ततत्पर निगमन रमण
करते हैं । (२२)

(विशेष) मन की आत्मा में समाहित गिरिभूत
में स्थित (उन) ईशान देव का ध्यान करते हैं त्रिनेत्र
इस सम्पूर्ण (जगत् वा) विशाल दृष्टा है । (२३)

सुन्दर शेष (नामक पर्वत पर) सहस्र भूव के तुल्य
इन्द्र का एक स्थान है । सुरेश्वर भगवान् इन्द्र सभी
के साथ यहाँ निवास करने हैं । (२४)

गजशैल पर दुर्गा का पवित्र शरीर बना एक
मन है । साक्षाम् महेश्वरी भगवती दुर्गा यहाँ निवास
करती हैं । (२५)

योगामून वा जान कर एक ऐश्वर्य युक्त भगवान्

पीत्वा योगामृतं लब्ध्वा साक्षादानन्दमैश्वरम् ॥२६॥
 सुनीलस्य गिरेः शृङ्गे नानाधातुसमुज्ज्वले ।
 राक्षसानां पुराणि स्युः सरांसि शतशो द्विजाः ॥२७॥
 तथा पुरातनं विप्राः शतशृङ्गे महाचले ।
 स्फाटिकस्तम्भसंपुक्तं यक्षनाभमितो निसाम् ॥२८॥
 श्वेतोदरगिरेः शृङ्गे सुपर्णस्य महात्मनः ।
 प्राकारगोपुरोपेतं मणितोरण्यमङ्गितम् ॥२९॥
 स तत्र गरुडः श्रीमान् साक्षाद् विष्णुरिवापरः ।
 ध्यात्वास्ते सत्परं ज्योतिरारामां विष्णुमध्यमम् ॥३०॥
 अग्न्यक्ष भयनं पुण्यं धीशृङ्गे मुनिपङ्कवाः ।
 श्रीदेव्याः सर्वरत्नाढ्यं हेमं सुमणितोरण्यम् ॥३१॥
 तत्र सा परमा शक्तिविष्णोरतिमनोरमा ।
 अनन्तधिभया लक्ष्मीर्भगवत्संमोहनहेतुका ॥३२॥
 अध्यास्ते देवगन्धर्वसिद्धचारणबन्दिता ।
 विचिन्त्य जगतो ज्योतिं स्वशक्तिकिरणोज्ज्वला ॥३३॥

आनन्द प्राप्त कर विविध प्रकार की शक्तिवाँ इतस्ततः
 उनकी उपासना करती रहती है । (२६)

हे द्विजो ! सुनील पर्वत के विविध धातुओं से
 प्रकाशित शृङ्ग पर राक्षसों के गुर एवं संवदों सहोदर
 हैं । (२७)

हे विप्रो ! इसी प्रकार शतशृङ्ग नामक महान् पर्वत
 पर अतिशयश्री यत्नी के स्फटिक के स्तम्भों से युक्त
 सी गुर है । (२८)

श्वेतोदर नामक पर्वत पर महारत्न गरुड का प्राकार
 एवं गोपुर से युक्त तथा मणिमय तोरण से अङ्कित
 पुर है । (२९)

साक्षात् दूतद्वय विष्णु-तुल्य वे श्रीमान् गरुड आत्मा
 स्वल्प उक्त श्रेष्ठ ज्योति रप अग्न्य विष्णु का ध्यान करते
 हुए वहाँ (रहते हैं) । (३०)

हे मुनिपुङ्गवो ! शीशृङ्ग पर स्वर्ण का कुसरा की एक
 श्रीदेवी का सुन्दर मणिमय तोरण वाला पवित्र एवं
 सभी रत्नों से पूर्ण भवन है । (३१)

अतिमनोरम, अनन्त ऐश्वर्ययुक्त, जगत् को सम्मोहित
 करने को उत्सुक, विष्णु की परमा शक्ति स्वर्ण देव,
 गन्धर्व, सिद्ध एवं चारणों से बन्धित, एवं अपनी शक्ति की
 किरणों से प्रकाशित लक्ष्मी जगत् के मूल कारण

तत्रैव देवदेवस्य विष्णोरायतनं महत् ।
 सरांसि तत्र चत्वारि विचित्रकमलाधरा ॥३४॥
 तथा सहस्रशिखरे विद्याधरपुराण्टकम् ।
 रत्नसोपानसंपुक्तं सरोभिः प्रोपशोभितम् ॥३५॥
 नद्यो विमलपानीयानि च नलोत्पत्ताकराः ।
 कर्णिकारवनं विष्यं तत्रास्ते शंकरो मया ॥३६॥
 पारियात्रे महाशैले महालक्ष्म्याः पुरं शुभम् ।
 रम्यप्रासादसंपुक्तं घण्टाचामरभूषितम् ॥३७॥
 नृसिङ्गारत्नरः सद्गतिरित्येते तत्र शोभितम् ।
 मृदङ्गपुरजोदघुण्टं बीणावैणुनिनावितम् ॥३८॥
 गन्धर्वकिन्नराकीर्णं संवृतं सिद्धपङ्कवैः ।
 भास्वद्भूतिसमाकीर्णं महाप्रासादसंकुलम् ॥३९॥
 गणेश्वराङ्गनाकुण्डं धामिकाणां सुदर्शनम् ।
 तत्र सा वसते देव्यो नित्यं योगपरायणा ॥४०॥
 महालक्ष्मीर्महादेवी त्रिशूलवरधारिणी ।

(विष्णु) का चिन्तन करती हुई वहाँ रहती हैं ।

(३२, ३३)

वही देवाधिपति विष्णु का महान् भवन एवं विभिन्न
 कमलों वाले चार सहोदर हैं । (३४)

इसी प्रकार सहस्रशिखर पर विद्याधरों के रत्ननिर्मित
 सोपान से युक्त एवं सहोदरों से सुशोभित आठ पुर
 हैं । (३५)

(उक्त स्थान पर) नदियों में स्वच्छ जल एवं अनेक
 प्रकार के मूल कमल हैं तथा (वहाँ) शक्तिधर का एक
 विषय बन है । उगा के साथ शङ्कर वहाँ निवास करते
 हैं । (३६)

पारियात्र पर्वत पर महालक्ष्मी का उत्तम प्रासाद-
 युक्त, घण्टा एवं चामर से अलङ्कृत, इतस्ततः नृत्य करती
 हुई अम्बरधरो के समूह से सुशोभित, मृदङ्ग एवं पुरज
 की ध्वनि से मुञ्जित, बीणा तथा वेणु के शब्द से
 निनादित, गन्धर्व एवं किन्नरों से व्याप्त, श्रेष्ठ सिद्धों से
 आवृत, प्रकाशमान दीपावली से पूर्ण महान् प्रासादों से
 सज्जित लक्ष्मणों की पत्नियों से सेवित एवं धामिनी की
 सरलतमपूर्वक प्रत्यक्ष होनेवाला सुन्दर पुर है । वहाँ वे
 योगपरायणा श्रेष्ठ त्रिशूल धारण करने वाली, त्रिनेत्रा,
 सभी शक्तियों से आवृत एवं सदाशान्ता महादेवी

त्रिनेत्रा सर्वशक्तीभिः संवृता सदसन्मया ।
पश्यन्ति तत्र मुनयः सिद्धा ये ब्रह्मवादिनः ॥४१॥
सुषार्वस्योत्तरे भागे सरस्वत्याः पुरोत्तमम् ।
सरांसि सिद्धनुष्टानि देवभोग्यानि सत्तमाः ॥४२॥
पाण्डुरस्य गिरेः शृङ्गे विचित्रद्रुमसंकुले ।
गन्धर्वाणां पुरशतं दिव्यस्त्रीभिः समावृतम् ॥४३॥
तेषु नित्यं मदोत्सिक्ता वरनार्यस्तथैव च ।
क्रीडन्ति मुदिता नित्यं जिलासंभोगतत्पराः ॥४४॥
अञ्जनस्य गिरेः शृङ्गे नारीणां पुरमुत्तमम् ।
वसन्ति तत्राप्सरसो रम्भाद्या रतिलापसाः ॥४५॥
चित्रसेनावयो यत्र समापान्तथ्यधिनः सदा ।
सा पुरी सर्वरत्नावध्या नैकप्रसन्नवर्णयुता ॥४६॥
अनेकानि पुराणि स्युः कौमुदे चापि सुवताः ।
वह्नाणां शान्तरजसाम्भ्ररापितचेतसाम् ॥४७॥
तेषु वह्ना महायोगा महेशान्तरधारिणः ।

समासते परं ज्योतिराबुद्धाः स्थानमुत्तमम् ॥४८॥
पञ्जरस्य गिरेः शृङ्गे गणेशानां पुरप्रथमम् ।
नन्दोद्भरस्य कपिले तत्रास्ते सुयशा पतिः ॥४९॥
तथा च जाह्नवेः शृङ्गे देवदेवस्य धीमतः ।
दीप्तमायतनं पुष्पं भास्करस्यामितीक्ष्णः ॥५०॥
तस्यैवोत्तरदिग्भागे चन्द्रस्थानमनुत्तमम् ।
रमते तत्र रम्योऽसौ भगवान् शीतदीपितिः ॥५१॥
अन्यच्च भवनं दिव्यं हंसशैले महर्षयः ।
सहस्रयोजनायाम् सुवर्णमणितोरणम् ॥५२॥
तत्रास्ते भगवान् ब्रह्मा सिद्धसङ्करभिन्दुतः ।
सावित्र्या सह विश्वात्मा वासुदेवादिभिर्भुतः ॥५३॥
तस्य दक्षिणदिग्भागे सिद्धानां पुरमुत्तमम् ।
समन्वन्नादयो यत्र वसन्ति मुनिपुंगवाः ॥५४॥
पञ्चशतस्य शिखरे दत्तवानां पुरप्रथमम् ।
नातिदूरेण तस्याथ वेश्याचार्यस्य धीमतः ॥५५॥

महालक्ष्मी नित्यं नियास करती है । वहाँ जो सिद्ध
एवं ब्रह्मवादी मुनि हैं, वे (उनका) दर्शन करते
हैं । (२७-४१)

सुषार्व के उत्तरी भाग में सरस्वती का उत्तम
पुर है । हे श्रेष्ठतन्ना (उत्तपुर में) ब्रह्मा के भोग
योग्य सिद्धों से धर्मित सरोवर है । (४२)

पाण्डुर गिरि के शिबिन वृक्षों से पूर्ण एवं दिव्य
शृङ्ग पर गन्धर्वों के दिव्य स्त्रियों से आवृत पुर है । (४३)

वहाँ भोगपरायण एवं मदमत्ता श्रेष्ठ स्त्री एवं (पुरुष)
मोदपूर्ण विजिला झाड़ू नित्य बीड़ा करते रहते
हैं । (४४)

अञ्जन पर्वत की चोटी पर शिबो का श्रेष्ठ पुर
है । वहाँ रति की लावसा करने वाली रम्भा इत्यादि
अप्सरसों निवास करती हैं । (४५)

चित्रसेन दत्तादि नहीं सदा वाक्चर के रूप में
आया करते हैं । वह पुरी सभी रत्नों से सम्पन्न एवं
अनेक शरती से युक्त है । (४६)

हे मुपती ! कौमुद (पर्वत) पर भी ईश्वर ने
आसक्त चित्तवाले एवं भग्न रजोगुण वाले ब्रह्मा के
अनेक पुर हैं । (४७)

उनमें उत्तम पुरमें ज्योति का साक्षात्कार करने
वाले एवं महेश के भीतर निवरण करने वाले महायोगी
खगण रहते हैं । (४८)

पञ्जर नामक पर्वत के शिखर पर गणेशा के
तीन पुर तथा कपिल पर नन्दोद्भर की पुरी है ।
वहाँ गुम्बर वसवाते पति रहते हैं । (४९)

इसी प्रकार जारणि (पर्वत) के शिखर पर
बुद्धिमान अमित तेजस्वी देवाधिदेव नारद का पवित्र
दीप्तिमान भवन है । (५०)

उन्नी के उत्तर में शम्भु का का श्रेष्ठ स्थान है ।
ज्ञान किरणों एवं रमणीय स्वरूप वाते भगवान्
(पद्मना) वहाँ रहते हैं । (५१)

हे महर्षियों ! अन्यत्र हंस पर्वत पर महेश योगिन
विरक्त, सुवर्ण मणिमय शरण विनिष्ट एवं दिव्य
भवन है । (५२)

सिद्धों के समूहों द्वारा प्राणित एवं वासुदेवादि
से युक्त विश्वात्मा भगवान् ब्रह्मा तानित्री के साथ वहाँ
रहते हैं । (५३)

उन्नी दक्षिण भाग में सिद्धों का उत्तम पुर है,
जहाँ सन्वन्नादि श्रेष्ठ मुनि रहते हैं । (५४)

पञ्चवर्ण के शिखर पर दत्तवर्मा के तीन पुर हैं ।

सुगन्धशैलशिखरे सरिद्धुल्लसोन्मिताम् ।
 कर्दमस्याश्रमं पुण्यं तत्रास्ते भगवानुपिः ॥५६॥
 तस्यैव पूर्वदिग्भागे किञ्चिद् वै दक्षिणाश्रिते ।
 सनत्कुमारो भगवांस्तत्रास्ते ब्रह्मविष्णुः ॥५७॥
 सर्वेष्वेतेषु शैलेषु तथान्येषु मुनीश्वराः ।

सरांसि विमला नद्यो देवानामात्मयानि च ॥५८॥
 सिद्धसिद्धानि पुण्यानि मुनिभिः स्थापितानि तु ।
 वन्यान्याश्रमवर्षाणि संख्यातुं नैव शक्नुयाम् ॥५९॥
 एष संक्षेपतः प्रोक्तो जम्बूद्वीपस्य विस्तरः ।
 न शक्यं विस्तराद् वक्तुं मया वर्षशतैरपि ॥६०॥

इति श्रीकूर्मपुराणे पद्मसहस्रनामं संहितायां पूर्वविभागे पद्मव्याख्यानोऽध्यायः ॥४६॥

४७

सूत उवाच ।

जम्बूद्वीपस्य विस्तराद् द्विगुणेन समन्ततः ।
 संवेष्टयित्वा क्षारोर्ध्वं प्लक्षद्वीपो व्यस्थितः ॥१॥
 प्लक्षद्वीपे च विप्रेन्द्राः सप्तासन् कुलपर्वताः ।
 ऋणवायताः सुपर्वाणः सिद्धसङ्गमिर्वेदिताः ॥२॥
 गोमेशः प्रथमस्तेषां द्वितीयश्च च उच्यते ।
 नारदो कुण्डुभिदक्षश्च सोमश्च ऋषभस्तथा ।

बंभ्रातः सप्तमः प्रोक्तो ब्रह्मणोऽयमन्तवत्तमः ॥३॥
 तत्र देवर्षिगन्धर्वैः सिद्धैश्च भगवानजः ।
 उपास्यते स विश्वात्मा साक्षी सर्वस्य विश्वकृत् ॥४॥
 तेषु पुण्या जनपदा नाथयो व्यापयो न च ।
 न तत्र पापकर्तारः पुष्पा वा कथञ्चन ॥५॥
 तेषां नद्यश्च सर्पश्च वर्षाणां तु समुद्रगाः ।
 सासु ब्रह्मर्षयो नित्यं पितामहमुपासते ॥६॥

उत्तरे योवी ही पूर सुगन्धशैल के शिखर पर कुट्टिमान्
 दैत्याचार्य कर्दम का नदियों से सुशोभित पवित्र
 आश्रम है। भगवान् ऋषि वहाँ निवास करते हैं।
 (५५, ५६)

उत्तरे के पूर्व में किञ्चित् दक्षिण की ओर थोड़ा
 ब्रह्मशानी भगवान् सगरकुमार वहाँ रहते हैं। (५७)
 हे मुनिवरों! इन सभी तथा अन्य पर्वतों पर

भी सरोवर, विमल नदियाँ एवं देवालय हैं। (५८)
 मुनियों द्वारा स्थापित पवित्र सिद्ध भिक्षु एवं वन में
 स्थित आश्रमों की गणना मैं नहीं कर सकता। (५९)
 संक्षेप में वह जम्बूद्वीप के विस्तर का वर्णन किया
 गया है। मैं तो वर्ण में भी विस्तरपूर्वक इसका वर्णन
 नहीं कर सकता। (६०)

छ. सहस्र स्तोत्रों वाली श्रीकूर्मपुराणसंहिता में पूर्वविभाग में द्विप्राप्तोत्तरां अध्याय समाप्त—४६

४७

सूत ने कहा—जम्बूद्वीप के दुगुने विस्तर में क्षीर
 सागर की आवृत कर प्लक्षद्वीप स्थित है। (१)
 हे विप्रेन्द्रो! प्लक्षद्वीप में भी सीधे एवं विस्तृत एवं
 सुन्दर पर्वतों वाले उपा सिद्धों के समूह से सेवित सात कुल-
 पर्वत हैं। (२)
 उनमें पहला गोमेश, दूसरा चन्द्र, नारद, कुन्दुभि,
 सोम, ऋषभ एवं सातवाँ ब्रह्मा की अव्यक्त त्रिषु त्रिधात्र
 (नागच पर्वत) है। (३)

वहाँ देवर्षि, गन्धर्व एवं सिद्धगण भगवान् अज
 (ब्रह्मा) की उपासना करते हैं। ये विश्वात्मा सभी के
 साक्षी एवं विश्व के स्रष्टा हैं। (४)
 उन (पर्वतों) में पवित्र जनपद हैं। यहाँ कोई आदि
 अर्थात् मानसिख पीडा एवं व्याधि अर्थात् रोग नहीं है एवं
 यहाँ के पुत्र्य किसी भी प्रकार पाप (कर्म) नहीं
 करते। (५)
 उन सभी पर्वतों की सात समुद्रगामिनी नदियाँ हैं।

एकद्वित्रिगुण्यं च चतुरश्र्येकदिने शुचि ॥७॥

दशाहात् तु पर सम्भगधीषोत् जुहोति च ।

चतुर्थे तस्य तस्यर्शं मनुराह प्रजापति ॥८॥

क्रियाहीनस्य मूर्खस्य महारोषिण एव च ।

यथेष्टाचरणस्याहमरणान्तमशौचकम् ॥९॥

निरात्र वशरात्र वा ब्राह्मणानामशौचकम् ।

प्रावत्सकारात् निरात्र स्यात् तस्मादूर्ध्वं दशाहकम् ॥१०॥

ऊनद्विर्वापके प्रेते मातापित्रोस्तदिष्यते ।

निरात्रेण शुचिस्त्वन्धो यदि ह्यत्यन्तनिर्गुण ॥११॥

extremely worthless Persons among one two or three qualifications will become clean in four, three days and one day respectively (7)

Prayapati Manu declares that he (who becomes unclean due to death) should study (the Vedas) and perform the sacrificial rites after ten days but he may be touched on the fourth day (8)

It is said that for a person who does not perform the prescribed rites who is fool one who is sick of incurable disease and one who does whatever he like (i.e. in contraventions of rules) the period of uncleanness extends till his death (9)

The period of uncleanness (due to death) of the Brahmanas extends upto three days or ten days, three days for those who have not been initiated with the (Upanayana) Samakāra and ten days for others (10)

A child aged less than two years the uncleanness extends as described above, for the parents and others if unqualified, become clean in three days (11)

अदन्तजातमरणे पित्रोरेकाहमिष्यते ।

जातदन्ते निरात्र स्याद् यदि स्थाता तु निर्गुणौ ॥१२॥

अदन्तजननात् सद्य आचौलादेकरात्रकम् ।

निरात्रमौषनयनात् सपिण्डानामुदाहृतम् ॥१३॥

जातमात्रस्य बान्तस्य यदि स्थान्मरणं पितु ।

मनुश्रु सुतव तत् स्यात् पिता स्यात् स्पृश्य एव च ॥१४॥

सद्य शौच सपिण्डानां कर्त्तव्यं सोदरोऽस्य च ।

ऊर्ध्वं दशाहदेकाह सोदरो यदि निर्गुण ॥१५॥

अचौर्ध्वं दन्तजननात् सपिण्डानामशौचकम् ।

एकरात्र निर्गुणान्ना चोत्तमूर्ध्वं निरात्रकम् ॥१६॥

In case of death of child whose teeth are not grown there will be one day's impurity for the parents but when the teeth are grown the impurity extends to three days if the parents are unqualified (12)

The impurity on the part of the Sapindas due to the death of one whose teeth are not grown is removed instantly (by a bath), if it is due to the death of one who had not the Guda rite performed the impurity extends to one night if of one who had not been initiated with the sacred thread to three nights (13)

If a child dies just after his birth the impurity of the parents is considered to be the impurity due to birth and the father may be touched (14)

(In that case) the Sapindas become pure instantly (by a bath) but a co-uterine brother = eleven days if the brother = unqualified (15)

The impurity on the part of the Sapindas who are unqualified, due to the death of one whose teeth are grown is only for a night, but if due to the death of one who had his Guda rite performed, it is for three days (16)

अदन्तनामरणं सम्भवेद् यदि सत्तमा । यदि स्यात् सूतके सूतिमरणे वा मृतिर्भवेत् ।
 एकदात्र सपिण्डानां यदि तेज्यन्तनिर्गुणा ॥१७॥ शेषेणैव भवेच्छुद्धिरहं शेषे त्रिरात्रकम् ॥२२॥
 प्रतावेसात् सपिण्डानामर्थात् स्नानं विधीयते । मरणोत्पत्तियोगे तु मरणाच्छुद्धिरिच्छते ।
 सर्वेषामेव गुणिनामर्थं तु विषमं पुनः ॥१८॥ अघवृद्धिमदाशौचमूर्ध्वं चेत् तेन शुध्यति ॥२३॥
 अर्वाक्ष्यमासत स्त्रीणां यदि स्याद्गर्भसंज्ञकं । अथ चेत् पञ्चमोरशिमतीत्य परतो भवेत् ।
 तदा माससमस्तासामशौचं दिवसे स्मृतम् ॥१९॥ अघवृद्धिमदाशौचं तदा पूर्वेण शुध्यति ॥२४॥
 तत ऊर्ध्वं तु पतने स्त्रीणां द्वादशरात्रिकम् । ऐकान्तरगतं भूत्वा सूतकं श्रावमेव तु ।
 सद्यः शौचं सपिण्डानां गर्भत्यागश्च वा ततः ॥२०॥ तावदग्रपतो मर्त्यो वायश्छेद्य समाप्यते ॥२५॥
 गर्भश्च्युताग्रहोरात्रं सपिण्डेज्यन्तनिर्गुणे । अतोते सूतके प्रोक्तं सपिण्डानां त्रिरात्रकम् ।
 पयेष्टाक्षरणे जातो त्रिरात्रमिति निश्चयः ॥२१॥ तर्पणं मरणे स्नानमूर्ध्वं सब्रह्मरात्रौ यदि ॥२६॥

The impurity on the part of the Sapiṇḍas who are extremely unqualified when death occurs to one whose teeth are not grown is only for a night. O excellent ones (17)

The Sapiṇḍas who are qualified become pure after a bath in case of death of one whose Upanayana Saṁskṛta was not yet performed, if the same was performed then other rule should be followed (18)

Women on miscarriage within six months of their pregnancy become pure by days equal in number to the month they were pregnant. If the miscarriage takes place after six months, the women become pure after twelve days and the Sapiṇḍas instantly or just after the miscarriage (19, 20)

In case of failure of pregnancy (which technically means birth and instant death of a child in the seventh or eighth month of the pregnancy) the impurity on the part of the Sapiṇḍas is for one day and one night, and on the part of a Brahman who acts according to his sweet will (i.e., in contravention of rules) it extends to three nights (21)

If an impurity due to birth or death takes place within the period of another impurity of the same category, one becomes pure by the rest of the previous impurity. But if the rest is only of one day he becomes pure in three nights (22)

If two impurities one due to death and the other due to birth overlap each other, the purity will be attained on the expiry of the impurity due to death. If the impurity defined as Aghavṛddhimad comes latter, purity is attained at the expiry of the same (23)

But if the Aghavṛddhimad Śāuca, (impurity due to death of father or mother on the part of a male and of husband on the part of a woman) impurity takes place after the expiry of the fifth night of another impurity purity is attained on the expiry of the previous one (24)

One who hears of an impurity due to birth or death which has taken place at a distant place remains impure till the rest of the impurity period (25)

If the information is received when the period of impurity due to birth is expired the impurity on the part of the Sapiṇḍas will be for three days and

यैवान्त्यिन्वाधीयानो योऽग्निमान् वृत्तिकर्षितः ।
 सद्यः शौचं भवेत् तस्य सर्वावस्थानु सर्वदा ॥२७॥
 स्त्रीणामासंकृतानां तु प्रदानात् पूर्वतः सदा ।
 सपिण्डानां त्रिरात्र स्यात् सस्कारे अत्रैव हि ॥२८॥
 यहस्त्ववत्तत्कन्यानामशौचं मरणे स्मृतम् ।
 कनद्विपर्यामरणे सद्यः शौचमुवाहृतम् ॥२९॥
 आदन्तात् सोमेरे सद्यः आचोतादेवरात्रवम् ।
 आप्रवणात् त्रिरात्र स्यात् दक्षरात्रमतः परम् ॥३०॥
 मातामहना मरणे त्रिरात्र स्यावशौचकम् ।

एकमेवकान्त्य मरणे सूत्रे चतुर्वेद हि ॥३१॥
 पतिणो योनिस्त्वन्धे यान्त्रेण तपनं च ।
 ग्वराय समुद्दिष्टं गुणैः तत्रह्वाग्नि ॥३२॥
 प्रते राजनि सज्योतिर्वेद्य स्याद् विष्णे स्थितिः ।
 यहे मृतासु दत्तासु कन्यकासु स्यहं पितुः ॥३३॥
 परपूर्वाणु भार्यासु पुत्रेषु वृत्तेषु च ।
 त्रिरात्र स्यात् तयाचार्ये स्वभार्याग्र्यणासु च ॥३४॥
 आचार्यपुत्रे पन्था च अहोरात्रमुदाहृतम् ।
 एकाह स्यादुपाध्याये स्वग्रामे श्रीश्रिवेदिषु च ॥३५॥

similarly in case of impurity due to death.
 But if a full year is elapsed then bath is
 sufficient to attain purity. (26)

One who is the knower of the Vedānta
 a student (of the Vedas), a performer of
 daily rites and engaged in particular
 profession, becomes pure instantly always
 and under all circumstances. (27)

Due to death of women who have
 not given in marriage the impurity on
 the part of the Sapindras will last for three
 nights. If they are married impurity
 occurs to their husbands only. (28)

Impurity due to death of unmarried
 girls will last for a day, of such girls age 1
 under two years purity is attained
 instantly (by a bath). (29)

A co-uterine brother on the death of
 a sister whose teeth are not grown
 becomes pure instantly (by a bath), if
 she dies before the Cōḍā rite, the brother
 is pure by one night, if before marriage
 by three nights and if after the marriage
 by ten days. (30)

One remains impure for three days
 when one's maternal grandfather dies.
 Similar is the prescription in case of
 death or birth among the Samsnādaks.

(kinsmen apart by seven genera-
 tions). (31)

One remains impure for two days
 and the night in-between due to the
 death of such relatives with one who has
 blood relation, and for one night due
 to death of preceptor and a fellow
 pupil. (32)

A kin in whose kingdom one dwells,
 being dead impurity lasts during sun-
 light or starlight. On the death of
 married daughters at his own residence,
 impurity on the part of the father lasts for
 three days. (33)

Impurity lasts for three nights on the
 death of wives who had been previously
 married to others, of adopted sons, of an
 Ācārya and of wives who have (left one
 and married another person afterwards). (34)

On the death of the son or of the wife
 of an Ācārya the impurity lasts for one
 day and one night. On the death of an
 Upādhyāya (who teaches only a part of
 the Vedas or Vedāntas for wage) or of a
 Śiṣya (a Brahmana well-versed in the
 Vedas) living in the same village it lasts
 for one day. (35)

त्रिरात्रमसपिण्डेषु स्वयूहे संस्थितेषु च ।
 एकाहं चास्वयये स्यादेकरात्रं तदिष्यते ॥३६॥
 त्रिरात्र श्रद्धमरणे श्चतुरे च तदेव हि ।
 सद्यः शौचं समुद्दिष्टं सधोत्रे संस्थिते सति ॥३७॥
 शुद्धपेव विप्रो दशाहेन द्वादशाहेन सूमिषः ।
 वैश्यः पञ्चदशाहेन शूद्रो मासेन शुष्यति ॥३८॥
 क्षत्रविद्वद्गदापादा ये स्तुविप्रस्य बन्धवाः ।
 तेषामशौचे विप्रस्य दशाहाच्छुद्धिरिष्यते ॥३९॥
 राज्ञश्च वैश्याद्यप्येवं हीनवर्णानामु योनिषु ।
 स्वमेव शौचं पुर्याती क्षिशुद्धयर्थमसंशयम् ॥४०॥
 सर्वे तु तत्परवर्णानामशौचं कुर्यादृक्ताः ।

तद्वर्णविधिव्यूटेन स्व तु शौचं स्वयोनिषु ॥४१॥
 पट्टरात्रं वा त्रिरात्रं स्यादेकरात्रं क्रमेण हि ।
 वैश्यक्षत्रियविप्राणां शूद्रेष्वशौचमेव तु ॥४२॥
 अदंभासोऽप्य पट्टरात्र त्रिरात्र द्विजपुंगवाः ।
 शूद्रक्षत्रियविप्राणां वैश्येष्वशौचमिष्यते ॥४३॥
 पट्टरात्रं च दशाहं च विप्राणां वैश्यशूद्रयोः ।
 अशौचं क्षत्रिये श्रोतं क्रमेण द्विजपुंगवाः ॥४४॥
 शूद्रविद्वद्विप्राणां तु द्वादशाहे संस्थिते सति ।
 वसारात्रेण शुद्धिः स्यादित्याह फमतोऽब्रुवः ॥४५॥
 असपिण्ड द्विज प्रेतं विप्रो निर्हृत्य बन्धुपत् ।
 भक्षित्वा च सहोपित्वा वसारात्रेण शुष्यति ॥४६॥

On the death of an Asapinda living in one's house the impurity lasts for three nights, and of an Asvavrya it lasts for one day and one night (36)

On the death of the mother-in-law or the father-in-law, impurity lasts for three nights and on the death of a Sagotra (a person belonging to the same clan) living in one's house, one becomes pure instantly (by a bath) (37)

A Brahmana becomes pure in ten days, a Ksatriya in twelve, a Vaisya in fifteen and a Sūdra in 7 months (38)

On the death of persons who are born in a Ksatriya, a Vaisya or a Sūdra but are related to a Brāhmana, that Brāhmana will be pure in ten days (39)

On the death of relatives born in women of lower castes, a Ksatriya and Vaisya should perform the purificatory rites on the day prescribed for their respective castes (40)

All noble people should observe impurity for relatives of higher castes, according to the rules prescribed for the latter, and of the same castes according

to the rules prescribed for their own castes (41)

On the (birth or) death of a Sūdra Sapinda the impurity on the part of Vaisyas, Ksatriyas and Brāhmanas lasts for six, three and one nights respectively (42)

On the (birth or) death of a Vaisya Sapinda, the impurity on the part of Sūdras, Ksatriyas and Brāhmanas lasts for half a month, six nights or three nights respectively (43)

On the (birth or) death of a Ksatriya Sapinda the impurity on the part of Brāhmana lasts for six nights and on the part of a Vaisya and a Sūdra lasts for ten days (44)

On the (birth or) death of a Brāhmana Sapinda the impurity on the part of Sūdras, Vaisvas and Ksatriyas lasts for ten nights—this has been ordained by Kamaśloḍbhava (one born of a lotus, i. e. Brāhman) (45)

A Brāhmana, having carried (to the funeral ground), like a kinsman a dead Brāhmana who was not a Sapinda becomes pure in ten nights, if he eats

यद्यन्नमस्ति तेषां तु त्रिरात्रेण ततः शुचिः ।
 अनयन्नमहर्नयं न च तस्मिन् गृहे घटेत् ॥४७॥
 सोदकेऽप्येतदेव स्पान्मातुराप्तेषु बन्धुषु ।
 दशाहेन शवस्पर्शो सपिण्डश्चैव शुध्यति ॥४८॥
 यदि निर्हन्ति प्रेतं प्रतोभाकान्तमानसः ।
 दशाहेन द्विजः शुष्पेद् द्वादशाहेन भूमिपः ॥४९॥
 भर्द्धमासेन वैश्यस्तु शूद्रो मासेन शुध्यति ।
 पट्टरात्रेणाथवा सर्वे त्रिरात्रेणाथवा पुनः ॥५०॥
 अनायं चैव निर्हन्त्य ब्राह्मणं धनवर्जितम् ।
 स्नात्वा संप्राश्य तु घृतं शुभ्रमिति ब्राह्मणादयः ॥५१॥
 अथरश्चेद् वरं वर्णमवरं वा वरो यदि ।

अशौचे संस्पृशेत् स्वेहात् तदाशौचेन शुध्यति ॥५२॥
 प्रेतोभूतं द्विजं विप्रो योऽनुगच्छेत् कामतः ।
 स्नात्वा सर्वतं स्पृष्ट्वाऽग्निघृतं प्राश्य विशुध्यति ॥५३॥
 एकाहात् अत्रिये शुद्धिर्वश्ये स्पाञ्च तृपहेन तु ।
 शूद्रे दिनद्वयं प्रोक्तं प्राणायामरातं पुनः ॥५४॥
 अनस्थिसंचिते शूद्रे रीति चेद् ब्राह्मणः स्वर्कः ।
 त्रिरात्रं स्थात् तयाशौचमेकाहं त्वन्यथा स्मृतम् ॥५५॥
 अस्थिसंचयनादवगमिकाहं सत्रवश्ययोः ।
 अन्यथा चैव सत्र्योतिर्ब्राह्मणे स्नानमेव तु ॥५६॥
 अनस्थिसंचिते विप्रे ब्राह्मणो रीति चेत् तदा ।

their food and lives in the same house with them (46)

But if he (only) eats their food (and does not live in their house), he becomes pure in just three nights; but if he does not eat their food, in a single day only, provided he does not live in their house (47)

Similar is the rule in respect of Samānodakas and the kinsmen by one's mother. A Sapinda, having touched the dead body becomes pure in ten days (48)

If a Brāhmana, or a Ksatriya or a Vaiśya or a Śūdra carries (to the funeral ground) a dead body out of some temptation (of getting a remuneration) they become pure in ten days, twelve days, half a month and a month respectively, or all of them become pure in six days or even in three days (49,50)

Brāhmanas and others, having carried a dead Brāhmana who was forlorn and poor become pure by taking a bath and taking Ghrta (clarified butter). (51)

If a person of lower caste touches one of higher caste in impurity, out of

affection or vice versa, the former becomes pure when the period of impurity expires (52)

A Brāhmana, having voluntarily followed a dead Brāhmana, becomes pure by a bath with his clothes touching fire and tasting ghee. (53)

Having followed a dead body of a Ksatriya, a Vaiśya or a Śūdra a Brāhmana becomes pure in one two or three days respectively, but he should practise one hundred Prāṇāyāmas (regulation of breathing) in all cases (54)

Impurity on the part of a Brāhmana if he laments along with his own people, on the death of a Śūdra, before the bones are collected lasts for three days, if otherwise, only for a day (55)

If he laments on the death of a Ksatriya or Vaiśya, before the bones are collected, the impurity lasts for a day, otherwise during the sun-light or star-light; on the death of a Brāhmana it lasts till a bath is taken (56)

A Brāhmana, if he laments on the death of a Brāhmana, before the bones are

स्नानेनैव भवेच्छुद्धिः सचैतेन न संशयः ॥५७॥
 परतः सहाश्रं कुर्याच्छुपनादीनि चैव हि ।
 बान्धवो वाऽपरो चाऽपि स दशाहेन शुष्यति ॥५८॥
 यस्तेषामन्नमश्नाति स्रुदेवापि कामतः ।
 तदाशौचे निवृत्तेऽसौ स्नानं कृत्वा विशुष्यति ॥५९॥
 यावत्तदन्नमश्नाति बुभुक्षोपहतो नरः ।
 तावन्त्यहान्यशौचं स्यात् प्रायश्चित्तं ततश्चरेत् ॥६०॥
 बाह्याद्यशौचं कर्त्तव्यं द्विजानामग्निहोत्रिणाम् ।
 सपिण्डानां तु मरणे मरणादितरेषु च ॥६१॥
 सपिण्डता च पुरुषे सप्तमे विनिवर्तते ।
 समानोदकभायस्तु जन्मनाम्नोरखेवने ॥६२॥

collected, becomes pure by bathing with his clothes; and there is no doubt about it (57)

One who eats and sleeps (i.e. lives) together with those impure whether a kinsman or not becomes pure in ten days (58)

One who deliberately eats their food even once, becomes pure by a bath on the expiry of their impurity (59)

A person remains impure for so many days as many days he being famines-stricken eats their food. After the expiry of such impurity he should perform a propitiatory rite (60)

On the death of Brāhmanas who perform the daily sacrificial rites to fire, impurity starting from the cremation should be observed. Impurity should also be observed on the death or birth of Sapindas (61)

Sapinda-ship ceases with the seventh person (generation), but the relationship of a Samānodaka ends when birth and names are not known (62)

The father, the grand father, the great

पिता पितामहश्चैव तथैव प्रपितामहः ।
 लेपभाजस्त्रयश्चात्मा सापिण्डश्च साप्तपोरयम् ॥६३॥
 अग्रस्तानां तथा स्त्रोणा सापिण्डश्च साप्तपोरयम् ।
 ऊढानां भर्तृसापिण्डश्च ग्राह्यः देवः पितामहः ॥६४॥
 ये चैकजाता बहवो भिन्नपोतय एव च ।
 भिन्नवर्णास्तु सापिण्डश्च भवेत् तेषां त्रिपूरयम् ॥६५॥
 कारवः सिल्पिनो वैद्या दासीदास्तास्तथैव च ।
 दातारो नियमी चैव ब्रह्मदिदृष्टाचारिणो ॥६६॥
 सत्रिणो व्रतितस्तावत् सद्यःशौचा उदाहृताः ।
 राजा चैवामिपिक्तश्च प्रायसत्रिण एव च ॥६७॥

grand father, three entitled to lepa (a portion of the Pindas which sticks to the hand of the performer of a Śrāddha) three generations in ascent after the great-grand father and one self—the Sapinda-relationship rests in these seven persons (generations) (63)

The Sapinda-relationship of unmarried women rests in the seven generations in ascent (of the family of their birth) but that of the married ones rests in the Sapindas of their husbands this has been said by Lord Pītāmaha (64)

The Sapinda relationship among persons who descend from the same person but are born of different mothers and hence belong to different castes, rests on three generations (only, in descent) (65)

Artisans and craftsmen, physicians, servants and maid servants, those who are engaged in making (religious) gifts, those who are engaged in Niyamas (observances), a knower of Brahman (or of the Vedas), a Brahmacārin those who perform long-term sacrifices, those who are observing certain vows, a king duly

यतो विवाहकाले च देय्याणि तथैव च ।
सद्यःशौचं समाख्यातं शुभिले चाप्युपह्वये ॥६८॥
रिम्याह्वयहृतान्तं च विद्युता धारिवेद्विजैः ।
सद्यःशौचं समाख्यातं सर्पादिमरणे तथा ॥६९॥
अग्नी मयप्रयत्ने योराध्वन्यप्यनाशकैः ।
प्राह्मणार्पे च संयते सद्यः शौचं विधीयते ॥७०॥
नैष्ठिकानां वनस्यानां यत्नेनां प्राह्मचारिणाम् ।
नाशौचं कोर्यते सद्भिः पतिते च तथा धृते ॥७१॥
पतितानां च बाहुः रथाक्षत्वेष्टिर्नास्तिपतंभयः ।

न चाप्युपहतपिण्डो वा कर्प्यं याद्वादिकं कश्चित् ॥७२॥
व्यापादयेत् त्वग्रभानं स्वयं योऽग्निप्रियादिभिः ।
विहितं तस्य नाशौचं नाग्निर्नाप्नुवन्नादिकम् ॥७३॥
अथ कश्चित् प्रमादेन क्षिपतेऽग्निप्रियादिभिः ।
तस्याशौचं विधातव्यं कर्प्यं संयोदकादिकम् ॥७४॥
जाते कुमारे तदहः धर्मं पुर्वात् प्रतिग्रहम् ।
हिरण्यधान्यमोवायस्तिवान्मृदुतस्त्रिणाम् ॥७५॥
फलानि पुष्पं शाकं च तद्वनं काष्ठमेव च ।
तोयं दधि पुतं संतमोष्यं शीरमेव च ।
आशौचिनां गृहाद् प्राह्मं सुप्यन्नं चैव निदयशः ॥७६॥

consecrated and those who are engaged in the sacrifice of Prāpa (Prāpadyāma) are described as being pure instantly. (66, 67)

Becoming instantly pure, is also prescribed (for a person engaged) in a Sacrifice, in a marriage ceremony, a rate for the gods, and under the circumstances of a famine or other disasters (68)

Purity is declared to be instantly on the death of persons killed in a battle or the dharma type, or by a lightning or by a king in justice or by the Brahmins, or by the biting of a snake (69)

Purity is declared to be instantly on the death of person by falling in fire or in a desert, or by an imperishable hero-deed or for Brahmins or on the death of a sage (70)

No impurity has been declared by the learned, on the death of a person committer of life-long offences, a recluse one leading the Vṣṇaprasthā, (ie, the third stage of life), a monk, a Brahmin and an ascetic. (71)

The dead bodies of the outcastes (Pātrās) should not be cremated, nor funeral rites

should be performed for them, nor their bones should be collected. No body should weep for them, nor, should any body offer them Paṇḍas or perform Śrāddha for them anywhere (72)

Similarly, impurity should not be observed for them who kill themselves (i. e. commit suicide) with the help of fire, poison, etc. Nor should they be cremated or given water-oblations (73)

But impurity should be observed and funeral rites, e.g. offering of water oblation should be offered for them who die by fire or by poison, only by a mistake (i. e. not deliberately) (74)

When a male child is born one should accept, according to one's will, the gifts of gold, grains, cows, clothes, stratum seeds, raw sugar and pice (75)

One may accept regularly from the house of persons under impurity (due to birth or death) the gifts of fruits, flowers, vegetables, salt, fat, water, curd, ghee, oil, medicine, milk and dry food (76)

आहिताग्निर्धन्यायं दग्धशयस्त्रिभिरनिनिः ।
 अनाहिताग्निर्गृह्येण लोकिकेनेतरो जनः ॥७७॥
 देहाभावात् पलाशस्तु कृत्वा प्रतिकृति पुनः ।
 दाहः कार्यो यथान्यायं सपिण्डैः श्रद्धयाऽन्वितैः ॥७८॥
 सकृत्प्रसिञ्चन्त्युदकं नम्रगोत्रेण बाम्बताः ।
 दशाहं बाम्बदं साधं सर्वं चैवाष्ट्वारसप्तः ॥७९॥
 पिण्ड प्रतिदिनं दधुः साधं प्रातरन्याविधि ।
 प्रेताय च गृहद्वारि चतुर्थे भोजयेद् द्विजान् ॥८०॥
 द्वितीयेऽह्नि कर्त्तव्यं क्षुरकं सवान्यदं ।
 चतुर्थे बाम्बदं सर्वैरत्पन्ना संचरन् भवेत् ।
 पूर्व तु भोजयेद् विप्रानद्रुमान् भद्रया शुचोन् ॥८१॥

One who establishes the sacrificial fire should be cremated in three sacrificial fires, a Brāhmana who did not establish the sacrificial fire should be cremated in domestic fire and other in ordinary fire (77)

Where the dead body is not available, Sapindas (kinsman) should make an effigy of the deceased person of Palśā wood and cremate the same respectfully (78)

(The kinsman) being silent should offer water once daily by uttering the name and Gotra, (clan) all the ten days all along with all kinsmen, wearing wet clothes. (79)

They should offer Pinḍas to the deceased daily in the morning and in the evening at the door and feed Brāhmanas on the fourth (day) (80)

They along with all kinsmen should perform shaving on the second day and on the fourth should collect the bones, having fed, before hand, pure Brāhmanas of uneven number. (81)

पञ्चमे नवमे चैव तयैर्नकारोऽह्नि ।
 अयुग्मान् भोजयेद् विप्रान् नवश्राद्धं तु तद्विदुः ॥८२॥
 एकादशेऽह्नि कुर्वीत प्रेतमुद्दिश्य भावतः ।
 द्वादशे वाऽथ कर्त्तव्यमनिन्द्ये त्वथवाऽह्नि ।
 एकं पवित्रमेकोऽर्घ्यः पिण्डपात्रं तयैव च ॥८३॥
 एवं मृताह्नि कर्त्तव्यं प्रतिमासं तु यत्तरम् ।
 सपिण्डोत्करणं - प्रोक्तं पूर्णं संवत्सरे पुनः ॥८४॥
 कुर्याच्चत्वारि पात्राणि प्रेतादीनां द्विजोत्तमाः ।
 प्रेतायं पितृपात्रेषु पात्रमासेचयेत् ततः ॥८५॥
 ये समाना इति द्रव्या पिण्डानप्येवमेव हि ।
 सपिण्डोत्करणं श्राद्धं देवपूर्वं विधीयते ॥८६॥

They should feed uneven number of Brāhmanas on the fifth, ninth and eleventh days and this is called the Nava-Śrāddha. (82)

On the eleventh or twelfth day or on any other day or on any day which is not inauspicious, one should offer for the benefit of the deceased, one Kūśa, one Argha and vessel of Pinḍas (83)

In this way one should perform the Śrāddha on the death day of every month throughout the year and on the completion of a full year the Sapindikarāṇa is to be performed (84)

He should get four vessels for four ancestors from the deceased (in ascent) and pour (the contents of the) vessel meant for the deceased into the vessels meant for other (three) ancestors (85)

He should also offer Pinḍas with the two hymn beginning with 'Ye samānāḥ, etc. This Sapindikarāṇa Śrāddha should be performed after performing Śrāddha dedicated to gods (86)

पितृनावाहयेत् तत्र पुनः प्रेतं च निर्दिशेत् ।
ये रापिण्डीकृता प्रेता न तेषां स्यात् पृथक् क्रिया ।
यस्तु कुर्यात् पुण्यं पिण्डं पितृहा सोऽभिजायते ॥८७॥
मृते पितरि ये पुनः पिण्डं भन्दः समाचरेत् ।
दद्याच्चान्नं सोदकुम्भं प्रत्यहं प्रेतधर्मतः ॥८८॥
पार्वणेन विधानेन सायत्सरिकमिच्छते ।
प्रतिसवत्सरं कार्यं विविरेव सनातन ॥८९॥
मातापित्रो मुने कार्यं पिण्डदानादिकं च यत् ।

पत्नी कुर्यात् सुताभावे पत्न्याभावे सहोदर ॥९०॥
अनेनैव विधानेन जीवन् वा धाढमाचरेत् ।
कृत्वा दानादिकं सर्वं यद्वायुक्तं समाहितं ॥९१॥
एष च कथितं सम्पद्य गृहस्थानां क्रियाविधिः ।
स्त्रीणां तु भर्तृशुश्रूषा धर्मो नान्य इहेष्यते ॥९२॥
स्वधर्मपरमो नित्यभीधरार्पितमानसः ।
प्राप्नोति तत् परं स्यान् यदुक्तं वेदवादिभिः ॥९३॥

इति श्रीकूर्मपुराणे षट्सहस्रं संहितायाः अथोविशोऽप्याय ॥२३॥

Then he should invoke the manes and mention again the deceased. No separate performance (of Śrāddha) should be done for the deceased who have thus been generalized in Pinḍa (Sapindikṛitab). One who offers separate Pinḍas for such ancestors becomes a killer of father (or of the manes) (87)

When a father is dead a son should offer everyday the oblation of Pinḍa throughout a year and give a pitcher full of water and food everyday according to the rules for performing the rites for the deceased (88)

Every year he should perform the annual Śrāddha according to the rules for periodical performance. This is the eternal rule (89)

Offering of Pinḍas to (deceased) parents

should be done by the sons. Where there is no son it should be done by the wife, and when there is no wife, by a co-uterine brother (90)

One may, even when surviving perform (one's own) Śrāddha according to these rules respectfully and being concentrated (91)

Here, the rules for the rituals to be performed by house-holders have been thoroughly narrated to you. For the women, service to their husbands is the only prescribed rite and nothing else (92)

One who is always engaged to his religious duties and surrenders his thoughts to God attains to that supreme abode which has been described by the expounders of the Vedas (93)

Thus ends Twentythird Chapter in the Second Part of the Kūrma Purāṇa
Samlota consisting of six thousand verses—23

व्यास उवाच ।

अग्निहोत्रं तु जुहुयादाद्यन्तेऽह्निभ्यो सदा ।
 दर्शने चैव पक्षान्ते पौर्णमास्ये चैव हि ॥१॥
 शस्मान्ते नवरात्र्येष्ट्या तयस्वन्ते द्विषोऽप्यरं ।
 पशुना स्वयनस्यान्ते सप्तान्ते सौमिकेर्मथे ॥२॥
 नानिष्ट्वा नवरात्र्येष्ट्या पशुना चार्द्रिमान् द्विज ।
 नवाश्वमेधान्मासं वा दौर्धमायुर्जिजोषिषु ॥३॥
 नवेनाग्नेन क्षान्तिष्ट्वा पशुहव्येन चामनय ।
 प्राणानेवातुमिच्छन्ति नवाप्राप्तिपुद्गिन ॥४॥

सावित्रान् शान्तिहोमाश्च कुर्यात् पर्वसु नित्यश ।
 वितृश्चैवाष्टकास्त्वच्छन् नित्यमन्यष्टकामु च ॥१॥
 एष धर्मं परो नित्यमपधर्मोऽन्य उच्यते ।
 प्रयापयामिह वर्णाना गृहस्याश्रमवासिनाम् ॥२॥
 नास्तिवयादथवात्स्याद योऽग्नीन् नाप्रातुमिच्छति ।
 एवेतं वा न यजेत स याति नरकान बहून् ॥३॥
 तामिस्रमन्वतामिस्र महारौरवरौरवी ।
 कुम्भीपाकं वैतरणीमसिपञ्चन तथा ॥४॥
 अग्न्याश्च नरकान् घोरां सप्राप्यान्ते मुदुमन्ति ।

24

Vyasa said A Brahmana should perform the Agnihotra rite at the beginning and at the end of the day and of the night the Darśa and the Purnamāsa at the end of (dark and bright) fortnights (respectively) new harvest sacrifice at the end of harvest season, the Adhvāra (non-violent ?) sacrifices at the end of season the animal sacrifice at the end of a half year (Ayana i. e. six monthly course of the sun) and the Soma sacrifice at the end of a year (1 2)

A Brāhmana who has established the sacred fire, if he is desirous of living a long life should not eat new corn or meat without performing the new harvest sacrifice or animal sacrifice (3)

Those who want to eat new corn and meat without offering oblations of new corns and animals (i. e. meat) to fires are practically desirous of eating their own lives (4)

One should regularly perform Savitri

sacrifice and Santihoma on every Pārvaṇi (the full moon day, the new moon day the 8th and the 14th day of a fortnight) and worship the manes on the Āśvina (the eighth days of the dark fortnights of the months from Kārttika to Māgha) and the Anvāsakās (the ninth day in the later half of four months following the full moon in Agrahayana Pūṣa Māgha and Phālguna) (5)

This is the highest religion anything else (i. e. contradictory to it) is irreligious for the householders belonging to the three higher castes (6)

One who due to atheistic outlook or to idleness does not like to establish the (sacred) fire or does not perform (due) rites goes many hells (7)

O Brāhmanas such a fool having gone through Tāmisa (dark) Audhatāmisa (darker) Mahārāṇṭava Raurava, Kumbhīpaka Vaitarāṇi, Asvatravāna (a forest where leaves are like swords) and other

अन्त्यजानां कुले विप्राः शुद्रयोनी च जायते ॥९
तस्मात् सर्वप्रमत्नेन ब्राह्मणो हि विशेषतः ।
आधाध्याग्निं विशुद्धात्मा यजेत परमेश्वरम् ॥१०
अग्निहोत्रात् परो धर्मो द्विजानां नेह विद्यते ।
तस्माद्वाराधयन्त्रित्यमग्निहोत्रेण शाश्वतम् ॥११
यन्वाधायाग्निमालस्यान्नं यष्टुं देवमिच्छति ।
सोऽसौ मूढो न समाप्य किं पुनर्नास्ति को जनः ॥१२
यस्य त्रैधापिकं भक्तं पर्वण्तं भूष्यवृत्तये ।
अधिकं चापि विद्येत स सोमं पातुमर्हति ॥१३
एष यं सर्वयजानां सोमं प्रथमं दृष्यते ।
सोमेनारापयेद् देवं सोमलोकमहेश्वरम् ॥१४

न सोमयागादधिको महेश्वाराधने कृतः ।
समो वा विद्यते तस्मात् सोमेनाभ्यर्चयेत् परम् ॥१५
पितामहेन विप्राणां मादावभिहितं शुभम् ।
धर्मो विमुक्तये साक्षाच्छ्रुतः स्मार्त्तो द्विधा पुनः ॥१६
श्रौतस्त्रेताप्रसिद्धात् स्मार्तं पूर्वं मयोदितम् ।
अथैस्करतमं श्रौतस्तस्माच्छ्रुतं समाचरेत् ॥१७
उभावभिहितौ धर्मौ वेदादेव विनिर्मुक्तौ ।
शिष्टाचारस्तृतीयः स्वाश्रुतिस्मृत्योरसाम्भृतः ॥१८
धर्मो नाभिगतो यस्तु वेदं तपस्विहृष्य ।
ते शिष्टां ब्राह्मणां प्रोक्ता नित्यमात्मगुणान्विता ॥१९
तेषामभिमतो यः स्याच्चेतसा नित्यमेव हि ।

dreadful hells at the end is born among
the outcastes or the Śūdras (8,9)

One specially a Brahman having
therefore, established the (sacred) fire
should offer sacrifices to Supreme god
being himself pure in soul (10)

There is no superior religion to
Agnihotra (offering daily oblation to the
sacred fire) for the Brahmanas. One
should therefore worship the Eternal
(God) daily through Agnihotra (11)

A fool who having established the
sacred fire does not like to perform daily
sacrifices to god should not be spoken
to he is nothing but an atheist (12)

One who is in possession of food stuff
to maintain his dependants for three years
or more is entitled to drink Soma (13)

This Soma sacrifice is known to be
the foremost of all the sacrifices. One
should therefore worship the great God
of the Soma world with the Soma
(sacrifice) (14)

There is no other sacrifice more
efficacious or men equal to Soma sacrifice

to worship Maheshwara. Hence once
should worship the Supreme with Soma
(Sacrifice) (15)

This beneficial religion, was narrated
to the Brahmanas by the Grand Father
(i.e. Brahma) at the beginning (of the
creation). This religion gives emanci-
pation and is itself divided into two viz
Śrauta (prescribed by the Vedas) and
Smārta (prescribed by the law-books)
(16)

The Śrauta is so termed because of
its relation to the three sacred fires and
the Smārta one has already been narrated
by me. The Śrauta is the most bene-
ficial and hence one should observe
the Śrauta religion (17)

Both the above forms of religion are
said to have been originated from the
Vedas. The third source of religion is
the conduct of the learned persons, which
should be taken recourse to where neither
Śruti nor Smṛti is available (18)

These Brahmanas who have studied
the Vedas along with their auxiliary
literature according to the prescribed

॥ धर्मः कथितः सद्भिर्नान्वेषामिति धारणा ॥२०॥ धर्मशास्त्रं पुराणं तद् ब्रह्मज्ञाने परा प्रमा ॥२२॥
पुराणं धर्मशास्त्रं च वेदानामुपबृंहणम् । नान्यतो जायते धर्मो ब्रह्मविद्या च वैदिकी ।
एकस्माद् ब्रह्मविज्ञानं धर्मज्ञानं तथैकतः ॥२१॥ तस्माद् धर्मं पुराणं च श्रद्धयतव्यं द्विजातिभिः ॥२३॥
धर्मं जिज्ञासमानानां तत्प्रमाणतरं स्मृतम् ।

इति श्रीवृषपुत्रे पद्मसहस्रका सद्भिर्नान्वेषामिति धारणा चतुर्विंशोऽध्यायः ॥२४॥

२५

व्यास उवाच ।

एष बोधिमहितः कृत्स्नो गृहस्थाश्रमवासीनः ।
द्विजातेः परमो धर्मो वसंतानि निबोधत ॥१॥

laws and are always endowed with the
qualities of Self, are called the learned
(or cultured : e. g., Śāstras) (19)

Whatever they always approve of
heartily is called the religion by the honest
men and not (the behaviour) of others—
this is the established norm (20)

The Purāṇas and the Dharmasāstras
are called to be auxiliary literature (or
the amplification) of the Vedas. The
former leads to the knowledge of Brahman
and the latter to the knowledge of

द्विधिस्तु गृही ज्ञेयः साधकध्याप्यसाधकः ।
अध्यापनं याजनं च पूर्वस्याहुः प्रतिग्रहम् ।
कुसीदकृषिवाणिज्यं प्रकुर्वीतास्त्वयकृतम् ॥२॥
ritualistic (or behavioural) religion (21)

The Dharmasāstra is a greater
authority to those who are desirous of
knowing the religion and the Purāṇas are
the supreme authority in respect of the
knowledge of Brahman (22)

Religion and the Vedic knowledge of
Brahman cannot come out of anything
else. The Dharma sāstra and the Purāṇas
should therefore be held in high esteem by
the twice-born (23)

Thus ends Twentyfourth Chapter in the Second Part of the Kūrma Purāṇa
Samhita consisting of six thousand verses—24

25

Vyāsa said I have narrated to you
the Supreme Religion of the householder
twice born, in its entirety. Now you
listen to (me narrating) his professions
(1)

The house-holder is known to be of

two class, viz. Sādṛhaka (performer)
and the Asādṛhaka (non performer). For
the former, teaching, acting as a priest,
receiving of gifts, and every agriculture
and commerce done through an agent are
prescribed as the vocations (2)

कुपेरभावाद् वाणिज्यं तदभावात् कुसोदकम् ।
 आपत्कल्पो ह्ययं ज्ञेयः पूर्वोक्तो मुख्य इष्यते ॥३॥
 स्वयं वा कर्मणं कुर्याद् वाणिज्यं वा कुसोदकम् ।
 कष्टा पापीयसी वृत्तिः कुसोदं तत् विवर्जयेत् ॥४॥
 क्षात्रवृत्तिं परां प्राहुर्न स्वयं कर्मणं द्विजः ।
 तस्मात् क्षात्रेण वर्तते वर्त्तनेनापि द्विजः ॥५॥
 तेन चावाप्यजोर्वस्तु वैश्यवृत्तिं कुर्यात् व्रजेत् ।
 न कर्मचनं कुर्वीत ब्राह्मणः कर्म कर्मणम् ॥६॥
 सम्प्रसातः पितृन् वैवान् ब्राह्मणांश्चापि पूजयेत् ।
 ते तृप्तास्तस्य तं दोषं शमयन्ति न संशयः ॥७॥

One should take up Commerce when agriculture is not possible, and usury when there is no scope for commerce. This is the arrangement for the time of distress, and the former ones (i.e. teaching, officiating as a priest and receiving gifts) are the primary professions (3)

One may till the land or carry on commerce and usury oneself. Usury is a pitiable and sinful profession, hence it should be avoided (4)

The work of Ksatriya is said to be good for a Brāhmana and not tillage with his own hands. Hence a Brāhmana, in the time of distress may live by accepting the profession of Ksatriyas (5)

If a Brāhmana cannot earn his livelihood even by that (i.e. the profession of Ksatriyas), he may take recourse to agriculture, which is the profession of the Vaiśyas. A Brāhmana should never do the work of tilling himself (6)

When he makes a profit (out of agriculture), he should worship the manes, the gods and the Brāhmanas. They, being thus satisfied will mitigate that trans-

देवेभ्यश्च पितृभ्यश्च दद्याद् भागं तु विशकम् ।
 त्रिंशत्तुर्यं ब्राह्मणांश्च कुर्यात् कुर्वन् न दुष्यति ॥८॥
 वर्णिक् प्रवद्याद् द्विगुणं कुसोदो त्रिगुणं पुनः ।
 कृषोच्चतो न दोषेण गुण्यते नान संशयः ॥९॥
 शिलोञ्छं वाप्यावदीत गृहस्थः साधकः पुनः ।
 विद्यासित्पादयस्त्वन्ये बहवो वृत्तिहेतवः ॥१०॥
 असाधकस्तु यः प्रोक्तो गृहस्थाश्रमसंस्थितः ।
 शिलोञ्छे तस्य कथिते द्वे दृक्ते परमर्षिभिः ॥११॥
 अमृतेनायया जीवेमृतेनाप्ययया यदि ।
 अयाचितं स्यादमृतं मृतं भक्षं तु याचितम् ॥१२॥

gression and there is no doubt about it. (7)

One who carry on agriculture will not be at fault if one offers twentieth part (of his income) to gods and manes and one-thirtieth to the Brāhmanas (8)

One engaged in commerce should offer the double and one engaged in usury three times of what an agriculturist offers and by this they are not stained by transgression and there is no doubt about that (9)

Or a Sādhaka house-holder may live by gleaning of corn (Śilohiṣa). There are many other ways and means of earning livelihood, e.g. learning, art and crafts, etc. (10)

For a house-holder who is called an Asādhaka (non-performer), two means of livelihood, viz. Śīla Uand ācha. Or he may live on immortality, or (if in distress) on mortality too. Whatever is received without begging is called immortality (Aṁṣṭa) and whatever by begging is mortality (Mṛta). (11, 12)

कुशुलधान्यको वा स्यात् कुम्भीधान्यक एव वा ।
 त्र्यहहिको वापि भवेदभ्यस्तनिक एव च ॥१३
 चतुर्णामपि चतेया द्विजाना गृहमेधिनाम् ।
 श्रेयान पर परो जेयो धर्मतो लोकनिक्षम् ॥१४
 षट्कर्मेको भवत्येया त्रिभिरन्य प्रवर्तते ।
 द्वाभ्यामेकश्चतुर्थस्तु गृह्यसन्नेन जीवति ॥१५
 यत्तंयस्तु शिमोञ्छाम्नामग्निहोत्रपरायण ।
 इष्टी पार्वयणान्तोया केचला विधेयैः सदा ॥१६
 न लोकयुक्ति वत्तैः प्रसिद्धो कथंचन ।

अजिह्यामशठा शुद्धा जीवेद् ब्राह्मणजीविकाम् ॥१७
 याचित्वा वाऽपि सद्बुधोऽन्नं पितृन्देवास्तुतोपयेत् ।
 याचयेद् वा शुचिं दान्तं न तुप्येत स्वयं ततः ॥१८
 यस्तु द्वयार्जनं कृत्वा गृहस्थस्तोपयेत् न तु ।
 देवान् पितृश्च विविता शुभा मोक्षं व्रजत्यसौ ॥१९
 धर्मआर्षं च कामञ्च श्रेयो मोक्षव्रतमुच्यते ।
 धर्माविच्छेदं कामं स्याद् ब्राह्मणानां तु नेतरं ॥२०
 योऽर्थं धर्माय नात्मार्यं सोऽर्थोऽनर्थस्तथेतरं ।
 तस्मादर्थं समाहाय दद्याद् बंधुहृयाद् यजेत् ॥२१

इति श्रीकूर्मपुराणे षट्साहस्रशः सर्गाद्यानुषंगविभागे पञ्चविंशोऽध्यायः ॥२५॥

One may be a Kusuladhanyaka (i e may have grain for three years) or may be a Kumbhidhanyaka (i e may have grain for one year), or a Tryahahika (i e may have grain for three days) or may not have for the next day (13)

Of these four house holder Brahmanas the latter is to be known as the better than the former, by law (dharma) he has most overcome the world (14)

One of these subsists by six actions (means), another lives by three, another by two but the fourth lives by Brahmanas (i e the study of the Vedas) (15)

One subsisting on gleaning of corns and devoted to Agnihotra (daily sacrifices to fire) should always perform only the sacrifices prescribed for the Parvans (i e the new moon day the full moon day) (16)

For the sake of a livelihood one (i e a Brahmana) should not by any means

follow a worldly occupation but should live by a Brahmana like profession not crooked, free from fraud and pure (17)

He may satisfy the manes and the gods with the food begged from honest people, or he may beg that food from pure and restrained persons, but should never satisfy himself with that (18)

A house holder who having earned wealth does not satisfy the gods and the manes according to rules is born as a dog (19)

Dharma (ritual religion) Artha (worldly life or wealth), Kama (desire) and Moksa (emancipation)—all these four are beneficial But desire of the Brahmanas, should be one which is not contrary to the law (Dharma) and not the other (20)

A wealth which is meant for religion and not for oneself is really a wealth, not the opposite One should therefore give and perform sacrifices when one gets wealth (21)

Thus ends Twenty fifth Chapter in the Second Part of the Kūrma Purāna
 Sāhita consisting of six thousand verses—25

व्यास उवाच ।

अथात सप्रयक्ष्यामि दानवर्त्मनुत्तमम् ।
ब्रह्मणाऽभिहितं पूर्वमृषोणा ब्रह्मवाकिनाम् ॥१॥
अर्थानामुक्ते पात्रे भव्यया प्रतिपादनम् ।
दानमित्यभिनिदिष्टं भुक्तिमुक्तिफलप्रदम् ॥२॥
यद् ददाति विशिष्टेभ्यः भव्यया परया युत ।
तदयं दत्तमहं मन्ये शेषं कस्यापि रक्षति ॥३॥
नित्यं नैमित्तिकं काम्यं त्रिविधं दानमुच्यते ।
चतुर्थं विमतं प्रोक्तं सर्वदानोत्तमोत्तमम् ॥४॥
अहम्यहंनि यत किञ्चिद् दीयतेऽनुपकारिणे ।

अनुद्दिश्य फल तरमाद् ब्राह्मणाय तु नित्यकम् ॥५॥
यत् तु पापोपशान्त्यर्थं दीयते विदुषा करे ।
नैमित्तिकं तदुद्दिष्टं दानं सद्भिर्ननुष्ठितम् ॥६॥
अपत्यविजयवैश्वर्यस्वर्गार्थं यत् प्रदीयते ।
दानं तत् काम्यमाख्यातमृषिभिर्धर्मचित्तकं ॥७॥
यदोम्भरप्रोषणार्थं ब्रह्मविदसु प्रदीयते ।
चेतसा धनयुक्तेन दानं तद् विमतं शिवम् ॥८॥
दानधर्मं विपश्येत् पात्रमासाद्य शक्तिः ।
उत्पत्त्यते हि तत्पात्रं यत् तगरयति सर्वतः ॥९॥
कुटुम्बभक्तवत्सनाद् देयं यदतिरिच्यते ।

26

Vyasa said Now I shall narrate to you the law of gift the best of all meritorious deeds which was previously narrated by Brahma to the discourses of Brahman (1)

To hand over money (or valuables) respectfully to the hands of a recipient defined (by the Sastras) is termed a gift and it leads to both worldly enjoyment and emancipation (2)

I consider whatever one gives to suitable persons most respectfully to be wealth anything else is practically stored for others (i.e. not for own benefit) (3)

Gift is said to be of three kinds viz Nitya (regular), Naimittika (occasional) and Kamya (made through any desire) The fourth one is called Vimala (stainless) which is the best of all gifts (4)

Whatever is given daily to a Brahmana from whom no return is expected and

hence without any result in view is called a regular (Nitya) gift (5)

Whatever is given in the hands of the learned with a view to propitiating sins is called an occasional (Naimittika) gift and the same is made by noble men (6)

Whatever is given with a view to obtaining a son or achieving a victory or going to heaven is called a gift made through desire (Kamya) by the sages who pondered over the law (7)

Whatever is given to the knowers of Brahman with a view to pleasing God, with pious thought is called a stainless gift (Vimala) and it is auspicious (8)

One should perform the meritorious deed of gift according to his means when one gets a suitable recipient. Such suitable recipient will appear, as can save one from all (distresses) (9)

A gift should be made out of what remains after maintaining the dependants

अन्यथा दीयते यदि न सद् दान फलप्रदम् ॥१०॥
 श्रोत्रियाय कुलोनाय धिनीताय तपस्विने ।
 वृत्तस्थाय दरिद्राय प्रदेय नृत्तिपूर्वकम् ॥११॥
 यस्तु दद्यान्मर्हो भक्त्या ब्राह्मणाप्यहितानये ।
 स याति परम स्थान यत्र ब्रह्मा न शोचति ॥१२॥
 इक्षुभि सतता भूमि यद्वगोधूमशालिनीम् ।
 ददाति वेदविद्युषे य स भूपते न जायते ॥१३॥
 गोक्षेममात्रमपि वा यो भूमि सप्रयच्छति ।
 ब्राह्मणाय दरिद्राय सर्वपापं प्रमुच्यते ॥१४॥
 भूमिदानात् पर दान पिच्छते नेह किञ्चन ।
 अन्नदान तेन तुल्य पिद्यादान ततोऽधिकम् ॥१५॥
 यो ब्राह्मणाय शान्ताय शुचये धर्मशालिने ।
 ददाति विद्या विधिना ब्रह्मलोके महोयते ॥१६॥

with food and clothing, otherwise a gift will yield no result (10)

A gift should be made, with devotion to one who studies the Vedas comes of a noble family, is well disciplined a mendicant, is of a good conduct and poor (11)

He who makes a gift of land to a Brahmana who has established the sacred fire attains to the highest place where he does not grieve (12)

He who makes a gift of land of sugar-canes barley and wheat to a person who is well-versed in the Vedas, is not born again (13)

He who makes a gift of land to be covered by a cow's hide only to a poor Brahmana is freed of all sins (14)

There is no gift which is superior to the gift of land gift of food equals to it and (only) gift of learning excels it (15)

He who imparts learning according to the rule to a tranquil pure and potent Brahmana great (happy) in the Brahma loka (16)

दद्याद्वाहुरहस्त्वन्न श्रद्धया ब्रह्मचारिणे ।
 सर्वपापविनिर्मुक्तो ब्रह्मण स्थानमाप्नुयात् ॥१७॥
 गृहस्थायाश्चरानेन फल प्राप्नोति मानव ।
 आममेवास्य दातव्य दत्त्वाप्नोति परा गतिम् ॥१८॥
 वैशाख्या पोर्णमास्या तु ब्राह्मणान् सप्त पञ्च वा ।
 उपोष्य विधिना शान्त शुचि प्रयतमानस ॥१९॥
 पूजयित्वा तिस्रं कृष्णैर्मधुना च विशेषत ।
 मन्धादिभि समस्यर्घ्यं वाचस्पेद्या स्वयं वदेत् ॥२०॥
 श्रीयता धर्मराजेति यद् वा मनसि वसति ।
 यावज्जीवकृत पाप तत्क्षणदेव नश्यति ॥२१॥
 कृष्णानिने तिसान् कृत्वा हिरण्य मधुसर्पिषी ।
 ददाति यस्तु विप्राय सर्वं तरति दुष्कृतम् ॥२२॥
 कृतात्ममुदकुम्भ च वैशाख्यां च विशेषत ।

One should offer daily food to a Brahmacarin with due respect and (as a result) one is freed of all sins and attains to the place of Brahman (17)

A man achieves good results by giving food to a house holder, but to him only uncooked food is to be offered and by this the giver attains to the highest goal (18)

One, having fasted according to rules and being tranquil, clean and restrained in mind should worship Brahmanas seven or five in number with black sesamum seeds and especially with honey and on the full moonday of the month of Vaisakha and then one should get recited (by those Brahmanas) or recite oneself 'Priyatām Dharmarājah (my Dharmarāja be satisfied)' or whatever is one's desire. By doing this all the sins committed throughout the life are destroyed (19-21)

He who gives sesamum seeds gold, honey and ghee, putting all these articles on a hide of black antelope to a Brahmana crosses over all his impious deeds (22)

निदिश्य धर्मराजाय विप्रेभ्यो मुच्यते भयात् ॥२३॥
 सुवर्णतिलपुष्कस्तु ब्राह्मणान् सप्त पञ्च वा ।
 तर्पयेदुदपात्रस्तु ब्रह्महत्या व्यपोहति ॥२४॥
 गाघमासि तु विप्रस्तु द्वादश्यां समुपोषितः ।
 शुक्लाम्बरधरः कृष्णस्तिक्ष्णैस्तु हुताशनम् ॥२५॥
 प्रदद्याद् ब्राह्मणेभ्यस्तु तिलानेव समाहितः ।
 जन्मप्रभृति यत्पापं सर्वं तरति च द्विजः ॥२६॥
 अमायस्यामनुप्राप्य ब्राह्मणाय तपस्विने ।
 यत्किञ्चिद् देयदेवेरा इष्टाच्छोदित्य संकरम् ॥२७॥
 प्रीयतामीश्वरः सोमो महादेवः तनात्मनः ।
 सप्तजन्मकृतं पापं तत्क्षणादेव नश्यति ॥२८॥

He who offers cooked food and pitchers full of water to Brahmanas especially on the full moon day of Vaisākha is freed from fear (23)

He who entertains Brāhmanas seven or five in number with water pitchers along with gold and sesamum seeds can evade the sin of killing a Brāhmana (24)

A Brāhmana, being clad in white garment and having observed a fast on the twelfth day of a fortnight in the month of Māgha should, offer oblation of black sesamum seeds to fire and then, being concentrated, make a gift of sesamum seeds to Brāhmanas, by doing this he crosses over all the sins committed since his birth (25, 26)

Whatever one gives to a Brāhmana intent upon penance on the new-moon day, remembering Śaṅkara, the Lord of all gods, reciting "May Eternal Mahideva the Lord along with Umā be pleased" destroys instantly one's sins committed in seven previous lives (27, 28)

यस्तु कृष्णचतुर्दश्या स्नात्वा देवं पितामहम् ।
 आराधयेद् द्विजमुखे न तत्पाप्मं पुनर्भवः ॥२९॥
 कृष्णाष्टम्यां विशेषेण धामिकाय द्विजातये ।
 स्नात्वाऽन्यर्घ्यं यथान्याय पादप्रक्षालनाविधिः ॥३०॥
 प्रीयता मे महादेवो दद्याद् द्रव्यं स्वकीयवत् ।
 सर्वपापविनिर्मुक्तः प्राप्नोति परमां गतिम् ॥३१॥
 द्विजैः कृष्णचतुर्दश्या कृष्णाष्टम्या विशेषतः ।
 जन्मादात्पाया भर्त्सस्तु पूजनीयस्त्रितोचनः ॥३२॥
 एकादश्या निराहारो द्वादश्या पुरोत्तमम् ।
 भर्त्सयेद् ब्राह्मणमुखे स गच्छेत् परमं पदम् ॥३३॥
 एषा तिथिर्वैष्णवी स्याद् द्वादशी शुक्लपक्षे ।

He who having bathed on the fourteenth day of the dark fortnight worships God Pinākam (i.e. Śiva) in the representation of a Brāhmana is never reborn (29)

One having bathed on the eighth day of the dark fortnight and worshipped a pious Brāhmana by washing his feet, according to the rules, should offer one's own wealth to him, reciting "May Mahideva be pleased with me", by doing this one is freed of all sins and attains to the highest goal (30, 31)

The three-eyed God (i.e. Śiva) should be worshipped by devoted Brahmanas on the eighth day, especially on the five-teenth day of the dark fortnight and on the new-moon day (32)

One who having fasted on the eleventh day of a fortnight, worships, on the twelfth, Puruṣottamar (i.e. Viṣṇu) in the representation of a Brāhmana attains to the highest abode (33)

This lunar day, viz. the twelfth day of the bright fortnight is said to belong

तत्पामाराधयेद् देव प्रपत्नेन जगत्तनम् ॥३४॥
 यत्किञ्चिद् देवमोक्षानमुद्दिश्य ब्राह्मणे सुचौ ।
 दीयते विष्णवे चापि तदनन्तफलप्रदम् ॥३५॥
 यो हि या देवतामिच्छेत् समाराधयितुं नरः ।
 ब्राह्मणान् पूजयेद् यत्नात् स तस्यातोषयेत् ततः ॥३६॥
 द्विजानां वपुरास्थाय नित्यं तिष्ठन्ति देवता ।
 पूज्यन्ते ब्राह्मणालाभे प्रतिमादिव्यपि क्वचित् ॥३७॥
 तस्मात् सर्वप्रपन्नैः तत् तत् फलमभीप्सता ।
 द्विजेषु देवता विद्मः पूजनीया यिमेव ॥३८॥
 विभूतिकामः सततं पूजयेद् वै पुरावरम् ।
 ब्राह्मणवर्षसकामस्तु ब्राह्मण बहसकामुकः ॥३९॥
 सारोग्यकामोऽपि रविं घनकामो हताशनम् ।

कर्मणां सिद्धिकामस्तु पूजयेद् वै विनायकम् ॥४०॥
 भोगकामस्तु शशिं वलकामः समोरणम् ।
 मुमुक्षु सर्वसारात् प्रपत्नेनाचयेद्हरिम् ॥४१॥
 यस्तु योगः तथा भोक्षमन्विच्छेज्ज्ञानगन्धरम् ।
 सोऽर्चयेद् वै विरूपाक्षं प्रपत्नेनेश्वरेश्वरम् ॥४२॥
 ये चाञ्छन्ति महायोगान् ज्ञानानि च महेश्वरम् ।
 ते पूजयन्ति भूतेश केनापि चापि भोगि ॥४३॥
 वारिवस्तुतिमाप्नोति सुखमक्षयमदम् ।
 तिलप्रदं प्रजामिष्टा दीपदध्रुगुत्तमम् ॥४४॥
 भूमिदं सर्वमाप्नोति दीर्घमायुर्हरिष्यदम् ।
 गृहलोदप्रपाणि वैरमानि हृष्यन्ते ह्यमुत्तमम् ॥४५॥
 वासोदध्रुवसालोवयमभिसासोवयमश्वः ।

to Viṣṇu One should worship god Janārdana (i.e., Viṣṇu) on that day with all endeavours (34)

Whatever is offered to a pure Brāhmaṇa, remembering God Jñāna or to Viṣṇu yields eternal (endless) results (35)

One willing to worship a particular deity should worship the same in a Brāhmaṇa, in that way a deity is pleased with the worshipper (36)

The deities always exist by assuming the form of Brāhmaṇas. They are worshipped on occasions in idols (only) when Brāhmaṇas are not available (37)

The deities, should, therefore be worshipped in Brāhmaṇas with all care by those who are desirous of achieving various results (38)

One who is desirous of prosperity should worship Purāṇḍara (i.e., Indra) who is desirous of Brāhmaṇa like spirit and is desirous of Brāhmaṇa (Veda) should worship Brāhmā (39)

One who is desirous of cure should

worship Ravi (the Sun God), of wealth—Agni of success of works Viṇāyaka, of enjoyment Śaśi (the Moon) one who is desirous of emancipation of all rebirths should worship Hari with all care (40-41)

He who wants to attain to Yoga, emancipation and divine knowledge should worship Vāṇīśvara (Śiva) God of all gods with care (42)

Those who are desirous of attaining great Yogas and various knowledge worship Mahāśvara, the Lord of all beings, but those engaged in enjoyments worship Kṛṣṇa (Viṣṇu) (43)

One who gives water attains to satisfaction, who gives food gets imperishable happiness, who gives varman receives desired progeny and who gives a lamp gets good eyeright (44)

One who gives land gets everything, who gives gold is endowed with a long life, who gives a house gets best dwelling houses who gives silver gets a charming beauty (45)

One who gives clothes goes to the

धनद्वहं श्रियं पुष्टा मोक्षो ब्रह्मस्य विष्टपम् ॥४६॥
यानशय्याप्रदो भार्यामिच्छयेन्नयप्रदः ।
धान्यदं शाश्वतं तोरय ब्रह्मदो ब्रह्मसात्त्विकताम् ॥४७॥
धान्यान्पनि ययाशक्तिं विष्टेषु प्रतिपादयेत् ।
वेदवित्तुं विशिष्टेषु प्रेत्य स्वर्गं समस्तुते ॥४८॥
गया घातप्रदानेन सर्वपापं प्रमुच्यते ।
इत्यनाना प्रदानेन दीप्ताग्निर्जायते नरः ॥४९॥
फलमूलानि शाकानि भोज्यानि विविधानि च ।
प्रदद्याद् ब्राह्मणेभ्यस्तु मुदा पुक्तं सत्वा भवेत् ॥५०॥
शीघ्रं स्नेहमाहारं रोगिणं रोपशान्तये ।
इदानीं रोगरहितं सुखी दीर्घायुदेवः च ॥५१॥

असिपत्रवनं भार्यं क्षुरधारासमन्वितम् ।
तोयतापं च तरति क्षुण्णोपान्तप्रदो नरः ॥५२॥
यद् यदिष्टतमं तोये दत्त्वापि ददितं गृहे ।
तत्तद् गुणयते देवः सदेवाक्षयमिच्छता ॥५३॥
अग्ने विष्टवे चैव ग्रहणे चन्द्रसूर्ययोः ।
सकान्त्यादियु कालेषु दत्तं भवति चाक्षयम् ॥५४॥
प्रणामादियु तोर्येषु पुण्येऽवायतनेषु च ।
दत्त्वा चाक्षयमानोति नदीषु च वनेषु च ॥५५॥
दानयमतिं परो धर्मो भूतानां नेह विद्यते ।
तस्माद् यिप्राय दत्तस्य ध्योऽत्रिप्राय द्विजातिभिः ॥५६॥
स्वनायुर्भूतिकामेन तथा पापोपशान्तये ।

sphere of the moon who gives horses goes to the worlds of Asvins who gives an ox gets immense wealth and who gives a cow goes to the heaven of Brahman (46)

One who gives a vehicle or a bed gets a wife, who offers protection gets wealth, who gives corn attains to eternal happiness and who imparts the knowledge of the Vedas realizes oneness with Brahman (47)

One should make a gift of corns according to one's ability, to distinguished Brahmanas well versed in the Vedas, and by this act one being dead attains to heaven (48)

A man by offering grass to cows is freed of all sins and by making a gift of fuel becomes like burning fire (49)

One who gives fruits, roots vegetables and various food stuff to Brahmanas is always endowed with joy (50)

One who gives medicine, oil and food to a diseased person with a view to alleviating his ailment becomes free of disease and happy and gets a long life (51)

A man who makes a gift of an umbrella or shoes crosses over the way of hell named Aspuravana full of sharp edged weapons and extremely hot (52)

Whatever is most coveted in this world and whatever is most dear to one's house, should be offered to qualified (Brahmanas) by one who wants to make those things imperishable (53)

Whatever is given on the Vaisakhi (i.e. equinoxes) Ashwin day on the occasion of solar and lunar eclipses and on last days of solar months becomes undecaying (54)

One by giving particular object in holy places like Prayaga in holy shrines on the river banks and in the forests gets them (those objects) undecaying (55)

There exists no meritorious tale superior to the act of making gifts, hence twice borns should make gifts to Brahmanas well versed in the Vedas (56)

One who is desirous of heaven long life, prosperity alleviation of sins, or

मुमुक्षुणा च दातव्यं ब्राह्मणेभ्यस्तपश्चवहम् ॥५७॥
 दीयमान तु यो मोहाद् भोविप्राग्निमुरेषु च ।
 निवारयति पापसमा तिपंथोनि घचेत् तु सः ॥५८॥
 यस्तु द्रव्यार्जनं कृत्वा नाचयेद् ब्राह्मणान् सुरान् ।
 सयंस्वमपहत्येनं राजा राष्ट्रात् प्रवासयेत् ॥५९॥
 यस्तु दुर्भिक्षेसायामन्नाद्यं न प्रयच्छति ।
 क्षियमाणेषु बिभ्रेषु ब्राह्मणः ॥ तु गह्तिः ॥६०॥
 न तस्मात् प्रतिगृह्णीयुर्न विशेषेण तेन हि ।
 भक्ष्यित्वा स्वकाद् राष्ट्रात् सं राजा विप्रवासयेत् ॥६१॥
 यस्तपसद्व्यो ददातोह स्पृह्यं यमंसाधनम् ।
 स पूर्वाभ्यधियः पापी नरके पच्यते नरः ॥६२॥

of emancipation should make gifts daily
 to the Brāhmanas (57)

One who due to foolishness, prevents
 others from offering (something) to cows,
 Brāhmanas, fire and gods is a sinner and
 becomes a lower animal (in the next life) (58)

The king should banish a person from
 his kingdom, after taking all his assets
 who having earned money does not
 worship Brāhmanas and gods (59)

A Brāhmana who does not give food,
 etc. to dying Brāhmanas at the time
 of famine is censurable (60)

One should not accept a gift from such
 a person, nor should one live together
 with him. The king having put a mark
 on his body should banish him from his
 kingdom (61)

He who gives away his wealth which is
 a means to meritorious deeds, to dishonest
 people is a worse sinner than the former
 and rots (i.e. suffers immensely) in hell (62)

स्वाध्यायवत्तोये विप्रा विद्यावन्तो जितेन्द्रियाः ।
 सत्वसंयमसंयुक्तास्तेस्यो दद्याद् द्विजोत्तमाः ॥६३॥
 मुमुक्षुमपि विद्वंस चार्मिकं भोजयेद् द्विजम् ।
 न तु सुखमवृत्तस्थं दशरानमुपोषितम् ॥६४॥
 सन्निकृष्ट्यतिक्रम्य श्रोत्रियं यः प्रयच्छति ।
 स तेन कर्मचा पापी दहत्यासप्तमं कुलम् ॥६५॥
 यदि स्यादधिको विप्रः शोतयिष्यादिभिः स्वयम् ।
 तस्मै यत्नेन दातव्यमतिश्रम्यापि सन्निधम् ॥६६॥
 योर्वचतं प्रतिगृह्णीयाद् दद्यादचित्तमेव च ।
 तावुभौ नश्यतः स्वर्गं नरकं तु विपर्यये ॥६७॥
 न वार्यपि प्रयच्छेत् नास्तिपे ह्येतुकेऽपि च ।

O Brāhmanas one should make gifts
 to those Brāhmanas who are engaged in
 study, learned, in full restraint of their
 senses, truthful and well disciplined (63)

One should rather feed a learned and
 pious Brāhmana even the latter is already
 well-fed but not a fool who has no
 character even he has starved for ten
 days (64)

He who having ignored a Vaidika
 Brāhmana near at hand makes gift to
 others becomes a sinner by that action
 and burns down his line upto the seventh
 generation (65)

But if there is a Brāhmana superior in
 respect of character and learning, gifts
 may be made to him even ignoring nearer
 one (66)

One who accepts the gift of something
 duly worshipped (i.e. purified) and one
 who makes such a gift both go to heaven,
 but if they act contrarily go to hell (67)

One who knows the Vedas should not
 offer even water to an atheist, to a sceptic,

पापण्डेय च सर्वेषु नावेदविदि धर्मवित् ॥६८॥
 अपूपं च हिरण्यं च गमश्चं पृथिवीं तिलान् ।
 अविद्वान् प्रतिगृह्णानो भस्मोभवति काष्ठवत् ॥६९॥
 द्विजातिभ्यो घनं लिप्तेत् प्रशस्तेभ्यो द्विजोत्तमः ।
 अपि वा जातिमात्रेभ्यो न तु शूद्रास्तु कथञ्चन ॥७०॥
 घृतिरादुर्ध्वमग्निच्छेदनेहेतुं घनविस्तरम् ।
 धननोत्रे प्रसक्तस्तु घ्राणव्यावेव ह्रियते ॥७१॥
 वेदानधीत्य सकलान् यज्ञाश्रावाण्य सर्वशः ।
 मत्ता गतिमयाप्नोति सज्जोचाम् यामवाप्नुयात् ॥७२॥
 प्रतिग्रहरचित्ने स्यात् यात्रायं तु समाहरेत् ।
 स्थित्यर्थादधिकं गृह्णन् ब्राह्मणो यात्यधोगतिम् ॥७३॥

and to all showy persons and to a non-believer in the Vedas (68)

One who is not learned, if accepts the gift of (sacificial) cakes, gold, cow, horse land and sesamum seed is hurt to others just like a piece of wood (69)

A good Brāhmana may desire to get wealth from worthy twice-borns (i. e. Brāhmanas, Ksatriyas and Vaisyas) or from people belonging to his own caste but by no means from a Śūdra (71)

A Brāhmana should curtail his necessities but not hanker after increased wealth. One who is addicted to the greed of wealth becomes fallen from the Brāhmanic ideal (71)

One cannot attain to that goal by studying all the Vedas and by performing all the sacrifices which one can attain to only by curtailing his necessities (72)

A Brāhmana should not have a liking for accepting gifts, he may accept briefly enough for maintenance. He who accepts a gift when he is already in possession of wealth becomes degraded (73)

यस्तु याचनको नित्यं न स स्वर्गस्य भाजनम् ।
 जडेजयति भूतानि यथा चौरस्तापेय सः ॥७४॥
 गुरुन् मृत्याभ्रोन्जिह्वीर्बुरचिष्यन् देवतातिथोन् ।
 सर्वतः प्रतिगृह्णीयान्न तु तृप्येत् स्वयं ततः ॥७५॥
 एव गृहस्थो युक्तात्मा देवतातिथिपूजकः ।
 वर्तमानः सपतात्मा याति सत् परम पदम् ॥७६॥
 पुत्रे निधाय वा सर्वं गत्वाऽरण्यं तु तृष्यति ।
 एकाकी विचरेन्नित्यमुदासीनः समाहितः ॥७७॥
 एष यः कथितो धर्मो गृहस्थानां द्विजोत्तमः ।
 ज्ञात्वाऽनुतिष्ठेन्नियतं तपाऽनुष्ठापयेद् द्विजान् ॥७८॥

A Brāhmana who begs everyday is never entitled to heaven. He just troubles the people and is equal to a thief (74)

One, desirous of maintaining Gurus and dependants and of worshipping gods and entertaining guests may accept gifts from all quarters, but one should not satisfy oneself with them (i. e. the gifts) (75)

A house-holder, having thus engaged in Yoga and self-controlled and remaining a constant worshipper of gods and guests attains to the highest goal (76)

Or he having handed over everything to his son and entered a forest should wander alone being indifferent (to worldly affairs) and well-concentrated (77)

O great Brāhmanas, here the religion of house holders has been narrated to you. One, having known it, should observe and cause others to observe accordingly (78)

इति

देवमनादिमेकमीश

गृहधर्मेण

समर्चयेद्वज्रम् ।

समतीत्य स सर्वभूतयोनि

प्रकृतिं याति परं न याति जन्म ॥७९॥

इति श्रीकर्मपुराणे षट्सहस्रनाम संहितायामुपनिषद्भागे षट्विंशोऽध्यायः ॥२६॥

२७

स्यात्त उवाच ।

एव गृहाश्रमे स्थित्या द्वितीय भागमायुष ।
 वानप्रस्थाश्रमं गच्छेत् सदारं सान्निरेव च ॥१॥
 निश्चिप्य भार्यां पुत्रेषु गच्छेद वनमथापि वा ।
 वृष्ट्याऽऽपत्यस्य चापत्यं जङ्गरोकृतविग्रहं ॥२॥
 शुक्लपक्षस्य पूर्वाह्णे प्रभास्ते चोत्तरायणे ।
 गत्याऽऽरण्यं नियमवास्तप कुर्यात् समाहितः ॥३॥

। फलमूलानि धूताग्निं नित्यमाहारमाहरेत् ।
 । यतःहारो भवेत् तेन पूजयेत् पितृदेवता ॥४॥
 । पूजयित्वाऽर्तिं नित्यं स्नात्वा ब्राह्मणं चेतुर्भुजम् ।
 । गृहावाहृत्य चारुनीयाद्वटौ प्राक्तान् समाहित ॥५॥
 । जटाश्रु विभूषाभित्य नखरोमाणि मोक्षयेत् ।
 । स्वाध्यायं सर्वदा कुर्यान्निमग्नश्चेद् वाचमन्यत ॥६॥
 । अग्निहोत्रं च जुहुयात् पञ्चयज्ञान् रागाञ्चरेत् ।

One should constantly worship God
 in a who is one and without a beginning
 by way of observing the duties of a house

holder By this way one realizes one's
 true existence and is never reborn (70)

Thus ends Twentysixth chapter in the Second Part of the Kūrma Purāṇa
 Sāṃkhya consisting of six thousand verses—26

27

Vyāsa said One having lived in the
 house holder stage, according to rule,
 in the second part of his life should enter
 the life of forest dweller (Vānaprastha)
 along with his wife and the sacred
 fire (1)

Or, one may give his wife over to
 his sons and go to the forest, when one
 sees the child of one's child and one's
 own body worn out (of old age) (2)

One should enter the forest on any
 forenoon of a bright fortnight during
 the northern course of the sun and having
 accepted the observances (Niyamas)
 practice penance with all concentration (3)

He should collect daily pure fruits
 and roots for his food and have controlled
 diet and worship the manes and the gods
 out of those (4)

Having bathed and entertained the
 guests regularly he should worship the
 gods He should eat with concentration
 eight morsels of food having collected it
 from a house (5)

He should ever wear (long) matted
 hair and should not cut the nails or shave
 He should be ever applied to the study
 of the Vedas and restrain his speech from
 others (6)

He should perform daily sacrifices in
 fire and also five great sacrifices (Pañca

मुन्यन्नेदिविघ्नैर्धृष्टैः शाकमूलफलेन वा ॥७
 चीरदासा भवेद्विष्यं छायात् त्रियवणं शुचिः ।
 सर्वभूतानुकम्पी स्यात् प्रतिग्रहविर्जितः ॥८
 दर्शनं योगमासेन यजेत निषत्तं द्विजः ।
 श्लक्ष्णध्वाग्रयणे चैव चातुर्मास्यानि चाहरेत् ।
 उत्तराग्रयणं च क्रमशो वक्षस्यायनमेव च ॥९
 वासन्तः शारदंमध्येर्मुन्यन्नेः स्वयमाहुतः ।
 पुरोडाशांश्चरश्चैव विधिवन्निर्धयेत् पृथक् ॥१०
 वेद्यताम्यश्च तद् दृष्ट्वा सन्धे मेघ्यतरं हविः ।
 शेषं समुपभुञ्जीत तद्वर्णं च स्वयं कृतम् ॥११
 वर्णवेगमधुमांसानि भौमानि कवकानि च ।
 भूस्तुर्गं शिपुकं चैव श्लेष्मातृकफलानि च ॥१२

malāyajñas) with various pure substances, Nivāra corns, vegetables, roots or fruits. (7)

He should wear a bark and remain clean by bathing thrice a day He should be compassionate to all beings and refrain from accepting gifts (8)

He should perform the sacrifices in the Nakṣatras, the Āgrayāna and the Catur-māsya, the winter and summer solstices, in order. (9)

With pure spring and autumn hermit's rice (Nivāra) gathered by himself, he should separately offer cakes (puro-ḍāśa) and milk-rice (Caru) according to rules. (10)

Having offered that purer oblation from the products of forest to the gods he should use for himself the rest and salt made by himself (11)

He should restrain from (taking) honey, meat, mushrooms coming from the ground, the Bhṛṅga (?) drum stick, and the fruits of Śleṣmāka (Sebestan). (12)

न फालकृष्टमरनीयादुत्सृष्टमपि केनचित् ।
 न ग्रामजातान्यास्तौर्गपि पुण्याणि च फलानि च ॥१३
 श्रावणेनैव विधिना वर्द्धं परिचरेत् सदा ।
 न द्रुह्येत् सर्वभूतानि निर्द्वन्द्वो निर्भयो भवेत् ॥१४
 न नक्तं किञ्चिदशनोयाद् रात्रौ ध्यानपरो भवेत् ।
 जितेन्द्रियो जितक्रोधस्तत्त्वज्ञानविचिन्तकः ।
 ब्रह्मचारी भवेद्विष्यं न पत्नीमपि संधयेत् ॥१५
 यस्तु पत्न्या वनं गत्वा मय्युनं कामतश्चरेत् ।
 तद् व्रतं तस्य क्षुप्येत प्रायश्चित्तोपयते द्विजः ॥१६
 तत्र यो जायते पशौ न संस्पृश्यो द्विजातिनिः ।
 न हि वेदेऽधिकारोऽयं तद्विशेष्यमेव हि ॥१७
 मयः शयित सत्ततं सावित्रीनाम्पतत्परः ।

He should not eat the produce of agriculture, though thrown away by any one; nor, even if in distress, flowers or fruits produced in a village. (13)

He should always attend to the sacred fire according to Śrāvāna rules. He should not cherish enmity against any being and be free from dualities (pairs of opposites) and from fear. (14)

He should not eat anything at night and be engaged in meditation at night. He should be in full restraint of senses, in control of anger and contemplating on spiritual truth. He should always observe celibacy and not cohabit even with his wife. (15)

He who having gone to a forest cohabits with his wife out of desire, loses his vow and becomes liable to a propitiatory rite. (16)

A child born of such copulation is untouchable for the twice borns He has no right (of studying) the Vedas and all those born in his line will be like him. (17)

He should sleep on the ground and be

शरव्य सर्वभूतानां सविभागपरं सदा ॥१८॥
 परिव्याद मृषावाद निद्रातस्य विवर्जयेत् ।
 एकाग्रिरनिकेत स्यात् प्रोक्षिता मृमिमाश्रयेत् ॥१९॥
 मृगं सह चरेद्वास तं सहैव च तवसेत् ।
 शिलाया शर्कराया वा शय्येत सुखमाहित ॥२०॥
 सद्यः प्रक्षालको वा स्यान्माससचपिकोऽपि वा ।
 घण्मासनिचयो वा स्यात् सप्तानिचय एव वा ॥२१॥
 स्थजेराश्रयणे मांसि सपन्नं पूर्वैस्तक्षितम् ।
 जीर्णानि चैव वासांसि शाकमूलफलानि च ॥२२॥
 शूलोत्पललिको वा स्यात् कापोतो वृत्तिमाश्रयेत् ।
 भ्रमरकुट्टो भवेद्वाऽपि कातरवचभुजेव वा ॥२३॥

intent upon the muttering of the Gayatri hymn He should act as a refuge to all beings and always use the right discrimination (18)

He should avoid censuring (others) telling lies, sleep and idleness He should attend to only one (sacred) fire, have no (permanent) abode and take shelter on the ground purified by sprinkling of water (19)

He should move amongst and live with deer and lie down on a slab of stone or on the sand with all concentration (20)

He may gather for immediate use (i.e. for a day) or even for a month or collect for six months or for a year (21)

He should throw away, in the month of Āśvayuja (i.e. Āśvina), collected previously also worn clothes vegetables roots and fruits (22)

He may use his teeth as Ulūkha or he may adopt the living of a dove, or he may grind corn on stone or may eat whatever ripens in course of time (23)

नक्तं चान्नं समश्नीयाद् दिवा चाहृत्य शक्तिम् ।
 चतुर्थकालिको वा स्यात् स्याद्वाप्यष्टमकालिक ॥२४॥
 चान्द्रायणविधानैर्वा शुक्ले कृष्णे च व्रतयेत् ।
 पक्षे पक्षे समश्नीयाद् यवान् नवयिता सक्तुः ॥२५॥
 पुष्पमूलफलैर्वापि केवलैर्व्रतयेत् सदा ।
 स्वाभाविकं स्वयं शोर्णवैखानसमते स्थित ॥२६॥
 ज्वरो वा परिवर्तते तिष्ठेद् वा प्रपदैर्दिनम् ।
 स्यात्सनाम्या विहरेद् यद्यच्च धर्ममुत्सृजेत् ॥२७॥
 शीष्मे वक्षतपश्च स्याद् यद्यस्य भ्रायवाशकः ।
 भार्गवासास्तु हेमन्ते क्रमशो वद्व्यस्तपः ॥२८॥
 उपस्पृश्य त्रिवयणं पिबेद्देवाश्च तपयेत् ।

Having gathered food in the day time, according to his ability, he may eat it by night, or he may eat (once) at the fourth (meal) time or even at the eighth (meal time) (24)

Or he may in the bright and dark fortnights live according to the rules of Cāndrayana Vrata, or at the two ends of the fortnights he may even eat once boiled barley gruel (25)

Or he may, being established in the tradition of the Vāikhāṇasas live always on mere flowers, roots and fruits—natural and withered of themselves (26)

He may roll on the ground or stand a day on a Prapada position (on a tiptoe) or engage himself in standing and sitting and should never give up perseverance (27)

He should experience five heats in summer, in the rainy season he should have the clouds for shelter, he should wear wet clothes in winter, gradually increasing his penance (i.e. austerity) (28)

Having bathed thrice i.e. in morning, noon and night he should satisfy (by

एकपादेन तिष्ठेत शरीरोन् वा पिबेत् सदा ॥२९॥ गृहमेधिषु चान्येषु द्विजेषु दनवासिषु ॥३४॥
 पञ्चाग्निर्धूमपो वा स्यादुष्मप सोमपोऽपि वा । ग्रामादाहृत्य वासनीमादष्टी यातान् वने वसन् ।
 पयः पिबेच्छुक्लपक्षे कृष्णपक्षे तु योमयम् । प्रतिगृह्य पुटेनैव पाणिना शकतेन वा ॥३५॥
 शीर्णपर्णाशनो वा स्यात् कृच्छ्रं वा वर्तयेत् सदा ॥३०॥ विविधाश्लेषनिषद आत्मसंसिद्धये जपेत् ।
 योगाम्बासरतश्च स्याद् रुद्राध्यापो भवेत् सदा । विद्याविरोधान् सावित्रीं रुद्राध्याप तथैव च ॥३६॥
 शयनं शिरसोऽध्येता वेदान्ताभ्यासतत्पर ॥३१॥ महाप्रस्थानिव चाक्षी कुर्यादनशनं तु वा ।
 यमान् सेवेत सतत निषमाश्रम्यतन्द्रितः । अग्निप्रवेशमन्यद् वा ब्रह्मर्षणविधौ स्थितः ॥३७॥
 कृष्णाजिनो सोत्तरोध शुक्लवस्त्रोपथोत्तवान् ॥३२॥ यस्तु सम्प्रमिममाश्रमं शिव
 अप चान्नीन् समारोप्य स्वात्मनि ध्यायतत्परः । सप्रपेक्षशिवपुञ्जनाशनम् ।
 अनप्रिरनिवेत स्यान्मुनिर्मोक्षपरो भवेत् ॥३३॥ तापस स परमंश्चर पद
 तापतोऽप्येव विप्रेषु यात्रिक भिक्षमाहरेत् । याति यत्र जगतोऽस्य सस्थितिः ॥३८॥

इति श्रीमैत्रुगणे षट्माहस्यया संहितायामुपनिषद्भागे सत्ररशोऽध्यायः ॥२४॥

water oblations) the manes and the gods
 He should stand on one leg and drink
 (only) the rays (29)

He should be surrounded by five fires,
 or drink smoke heat or Soma He should
 drink water in the bright fortnight and
 cow-dung in the dark one Or, he may
 eat withered leaves or live always by
 austerity (30)

He should always be intent upon
 practising Yoga and studying the Rudra
 chapters (of the Vedas), or the Atharva-
 śiras and contemplate on the Vedānta (31)

He should always practise the absten-
 tions (Yama) and observances (Niyama)
 without any filtering He should wear
 a skin of black stag, an upper garment
 and a white sacred thread (32)

Then having imposed the (sacred) fires
 on his own soul and been engaged in
 meditation he shall become without fire
 (i.e. give up sacrifices) and abide, a
 sage intent upon emancipation (33)

He should gather alms for livelihood
 from the mendicant Brahmanas or other
 house-holders or twice born dwelling in
 the forest (34)

Or having gathered food from a village,
 he may, living himself in a forest, eat
 eight morsels (of food) having received it
 in a leaf alone, or in his hand or in a pot-
 sherd (35)

He should with a view to realizing
 the Self repeat various Upaniśads,
 particular Vidyās the Śāvatī hymn and
 the chapters on Rudra (36)

He should perform Mahāprāśādhika
 (great departure to serve his mortal coil)
 or starve (to death) or bring established
 in the rules of offering to Brahman, he
 may enter fire (37)

A mendicant who adopts by all
 means this Āśrama beneficial and destroyer
 of heaps of sins goes to that abode of
 Parmanas, where lies the very existence
 of this universe (38)

Thus ends twenty-seventh chapter in the Second Part of the Kṛmī Purāṇa

Saṁhitā consisting of six thousand verses 27

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व्यास उवाच ।

एवं वनाश्रमे स्थित्वा तृतीयं भागमायुषः ।
चतुर्थमायुषो भागं संन्यासेन नयेत् क्रमात् ॥१॥
अप्रोनात्मनि संस्थाप्य द्विजः प्रव्रजितो नयेत् ।
योपाभ्यासरतः शान्तो ब्रह्मविद्यापरायणः ॥२॥
यदा मनसि संकलं वैतृष्यं सर्ववस्तुषु ।
तदा संन्यासमिच्छेच्च पतितः स्याच्च विपर्यये ॥३॥
प्राज्ञापत्यां निरुप्येष्टिमानेयोमयया पुनः ।
दान्तः पञ्चकपायोऽसौ ब्रह्माश्रममुपाश्रयेत् ॥४॥
ज्ञानसंन्यासिनः केचिद् वेदसंन्यासिनः परे ।

कर्मसंन्यासिनस्त्वग्ये त्रिविधाः परिकीर्तिताः ॥५॥
यः सर्वसङ्ग-निर्मुक्तो निर्द्वन्द्वश्चैव निर्भयः ।
प्रोच्यते ज्ञानसंन्यासी स्वात्मग्येव व्यग्रस्थितः ॥६॥
वेदमेवाग्यसेवित्यं विराशी नित्यरिपुः ।
प्रोच्यते वेदसंन्यासी भुमुक्षुविजितेन्द्रियः ॥७॥
यस्त्वप्रोनात्महात्कृत्वा बह्मार्पणपरो द्विजः ।
भयः स कर्मसंन्यासी महाबलपरायणः ॥८॥
त्रयाश्रमपि चैतेषां ज्ञानी त्वन्यधिको मतः ।
न तस्य विद्यते कार्यं न तिक्ष्णं वा विपश्चितः ॥९॥
निर्भयो निर्भयः शान्तो निर्द्वन्द्वः पर्णभोजनः ।

28

Vyāsa said : One having lived in the forest hermitage during the third part of one's life should lead the fourth part of life by renunciation (Sannyāsa). (1)

A twice-born, having established the (sacred) fires in his own and being engaged in the practice of Yoga, tranquil and intent upon the knowledge of Brahman should become a monk. (2)

One should desire for renunciation when detachment (repulsion) to all objects is born in one's mind. He will go down if he does the opposite. (3)

Having performed the Prājāpatya or Agneyī Iṣṭi (sacrifice) and subdued the senses and his attachments being withered he should take refuge in Brahmāśrama (i. e. Sannyāsa). (4)

The monks are said to be of three kinds, viz. Jñānasannyāsīn (monks in knowledge), Veda-sannyāsīn (monks in the Vedas) and Karma-sannyāsīn (monks

in the actions) (5)

He who is free of all attachments, duality (pairs of opposites) and fear and is established in his own self is called a Jñānasannyāsīn (6)

He who being free from desire and acceptance of gifts, desirous of emancipation and having conquered the senses, studies always the Vedas is called a Veda-sannyāsīn (7)

He who having absorbed the sacred fires in his own self is intent upon offering (everything) to Brahman is known as a Karma-sannyāsīn and engaged in great sacrifices (8)

Of all these three the Jñānī (wise) is the greatest. That learned person has neither any duty nor any outward symbol. (9)

He shall be devoid of attachment (or the sense of possession), free from fear, tranquil, free from duality (pairs of opposites) and should eat the leaves

जीर्णकौपीनवासा स्यान्नग्नो ॥ ध्यानतत्पर ॥१०॥
 ब्राह्मचारी मितहारो ग्रामादन्नं समाहरेत् ।
 अध्यात्ममतिरासीत निरपेक्षो निरामिष ॥११॥
 अत्मनोऽपि सहायेन सुखार्थं विचरेदिह ।
 नाभिनन्देत मरणं नाभिनन्देत जीवितम् ॥१२॥
 कालमेव प्रतीक्षेत निदेशं भूतको यथा ।
 माध्येतस्य न वक्तव्यं श्रोतव्यं न कवाचनं ।
 एष तात्वा परो योगी ब्रह्मसूत्राय कल्पते ॥१३॥
 एकवासाऽप्यथ विद्वान् कौपीनोच्छ्रान्तस्तथा ।
 मुण्डो शिखो घाड्य भवेत् शिबण्डो निष्परिग्रहः ।
 काषायवासा सततं ध्यानयोगपरायण ॥१४॥

He should wear worn under garment or even remain naked and should be engaged in the meditation (10)

He should observe celibacy control his food and gather food from a village He should fix his mind on spiritual thoughts and be free of necessities and do not eat the meat (11)

He should roam about in search of happiness only through the help of his Self He should not desire death, nor should he desire life (12)

He should expect the time as a servant awaits orders. He should neither read nor speak nor ever hear any thing Thus knowing, a great Yogin becomes fit for being Brahman (13)

A wise monk should wear only one garment, or cover himself with an under garment (kaupina). He should either have his head cleanly shaved or keep a tuft of hair (Śikhā). He should hold three sticks and refrain from accepting gifts. He may wear an orchard robe and should be intent upon meditation and Yoga (14)

प्रामान्ते वृक्षमूले वा वसेद् देवालयेऽपि वा ।
 सम शत्रौ च मित्रे च तथा मानापमानयोः ।
 भैक्ष्येण वर्तयेन्नित्यं नैकाग्रो भवेत् पवित् ॥१५॥
 यस्तु मोहेन चालस्यादेकाग्रो भवेद् यतिः ।
 न तस्य निष्कृतिः काचिद् धर्मशास्त्रेषु कम्पते ॥१६॥
 रात्रौषधिमुक्तात्मा समलोष्टारमकाञ्चनः ।
 प्राणिहिंसानिवृत्तश्च मौनी स्यात् सार्धनिष्कृत् ॥१७॥
 दृष्टिपूत न्यसेत् पाद वस्त्रपूत गले पिबेत् ।
 सत्कृता घटेद् वाणीं मन पूत समाचरेत् ॥१८॥
 नैकत्र निवसेद् देशे वर्षाभ्योऽप्यत्र भिक्षुकः ।
 स्नानयोगचरतो मिथ्य कमण्डलुकरं शुचि ॥१९॥

He should dwell at the out skirts of a village beneath a tree or in a shrine He should be equal (i.e. equally indifferent) to both friend and foe, honour and humiliation He should live on alms and never subsist on food received from a single person No Dharmasāstra prescribes any propitiation for a monk who, due to foolishness or idleness subsists on the food received from one man (15-16)

He should be free from both attachment and aversion to him a cloth a stone and a piece of gold should be the same He should refrain from violence to all living beings, observe silence and be free from longing (17)

He should put down his foot purified by seeing he should drink water purified by a cloth he should utter a speech purified by truth and he should do that work which is purified by mind (18)

A monk should not dwell in the same place in any other time than the rainy season He should bathe (regularly) and keep himself clean and hold a water pot (19)

एकवराता द्विवराता वा शिखी यन्मोपवीतवान् । कमण्डलुं करो विद्वान् त्रिदण्डो याति तत्परम ॥३०॥

इति श्रीकूर्मपुराणे पटसादलवा सद्विवायासुपरिविधानोऽष्टाविंशोऽध्यायः ॥२८॥

२९

अथात उवाच ।

एव स्याद्यमनिष्ठाना यतोना निवृत्तात्मनाम् ।
भिक्षेण वृत्तं प्रोक्तं कलमूलैरयापि वा ॥१॥
एककालं चरेद् भिक्षं च प्रसज्येत विस्तरे ।
भिक्षे प्रसक्तो हि यतिर्विषयेष्वपि सज्जति ॥२॥
सप्तागारं चरेद् भिक्षमलाभात् तु पुनश्चरेत् ।
प्रक्षाल्य पात्रे भुञ्जीयाद्भिक्षं प्रक्षालयेत्तु तत् ॥३॥
अथवाऽन्यदुपायाय पात्रे भुञ्जीत निरयशः ।

भुक्त्वा ततः सत्यजेत पात्रं पात्रामात्रमलोलुप ॥४॥
विषूमे सन्नमुसले व्यङ्गारे भुक्तवज्जने ।
वृत्ते शरावसपाते भिक्षा नित्यं यतिश्चरेत् ॥५॥
योद्योहमात्रं तिष्ठेत् कालं भिक्षुरधोलुपः ।
भिक्षेत्पुनस्त्यासकृत् सूणीमरनीपाद्वाप्यतः शुचिः ॥६॥
प्रक्षाल्य पाणिपादौ च समाचम्य पथादिभिः ।
आवृत्त्यै रक्षयित्वान्नं भुञ्जीत प्राङ्मुखोत्तर ॥७॥
हुत्वा प्राणाहुतीं पञ्च ब्राह्मणैः समाहितैः ।

A wise monk who wears one or two pieces of cloth maintains the tuft of hair (Śikhā) wears the sacred thread and holds

a water pot (Kamanḍalu) and three Daṇḍas attains to the Supreme (30)

Thus ends Twentyeighth Chapter in the Second Part of the Āurma Purāṇa Samhitā consisting of Six thousand verses—28

29

Vyasa said Thus the living of the ascetics who are devoted to their particular Āsrama (stage of life) and are in full restraint of their selves has been described to be on alms or fruits and roots (1)

He should go once daily for alms. He must not be addicted to touch (food), for an ascetic addicted to alms becomes attached to the objects of enjoyment (2)

He should go to seven houses for alms, and if he does not get there he may go to more places. He should wash the vessel (before eating) and eat from it and wash it again with water (3)

Or, he should take another vessel and eat from it. After taking the food he should throw away the vessel as soon as he moves without any greed (4)

The ascetic should always go for alms when there is no smoke when the pestle is quite when there is no burning charcoal, when people have taken their meals, and when the potsherds have been thrown away (5)

An ascetic should await till the milking of the cows with his face downwards. He should pronounce the word 'Bhikṣu' only once and then start eating silently and being clean (6)

He having washed his hands and feet and performed the Ācamana according to the rules should show the food to the Sun and then eat it sitting with face turned to the East (7)

He should offer five oblations (of food) to Pṛiṣṭa and then eat eight morsels with

आचम्य देवं ब्रह्माणं ध्यायेत् परमेश्वरम् ॥८॥
 अलाघं वाय्पात्रं च मृण्मयं वैषवं ततः ।
 चत्वारि यतिपात्राणि भनुराह प्रजापतिः ॥९॥
 प्राग्रात्रे पररात्रे च मध्यरात्रे तथैव च ।
 संध्यास्वह्नि विशेषेण चिन्तयेन्नित्यमीश्वरम् ॥१०॥
 कृत्वा हृत्पद्मनिलये किञ्चाक्षं विश्वसंभवम् ।
 आत्मानं सर्वभूतानां परस्तात् तमसः स्थितम् ॥११॥
 सर्वस्याधारभूतानामानन्दं व्योम्निरेवमम् ।
 प्रधानपुरुषस्तीक्ष्णमकाशं दहनं शिवम् ॥१२॥
 तन्वतः सर्वभावानामोम्बरं ब्रह्मरूपिणम् ।
 ध्यायेदनादिमहं तमानन्दविभुशालयम् ॥१३॥

concentration Then, having performed
 Acamana, he should meditate upon
 Brahman, the supreme Lord (Parama-
 shvara) (8)

A gourd and a wooden bowl, an
 earthen pot and likewise a bamboo vessel
 these four, Manu Prajāpati declared as be
 vessels of ascetics. (9)

He should meditate upon God
 regularly, in the forepart of night, in the
 later part of night, likewise in the mid
 night, and especially in the morning and
 evening and in the day time (10)

Having concentrated, as the lotus-like
 heart, the Soul of all beings, which is
 called the universe and which is the
 origin of universe, which exists beyond
 all darkness, the bliss of all the basic
 things, the undecaying radiance, which
 lies beyond the Nature and Person, the
 glowing, the Auspicious, he should, in-
 side it meditate upon God of all existents,
 Brahman, without beginning, without
 duality and the abode of all the qualities
 like bliss etc., the great, Supreme Brahman,
 the Person, the truth, the undecaying of

महान्तं परमं ब्रह्म पुरुषं सत्यमव्ययम् ।
 सितेतराक्षणाकारं महेशं विश्वरूपिणम् ॥१४॥
 ओम्कारान्तेऽयं ध्यात्मानं सत्माप्य परमात्मनि ।
 आकाशे देवमीशानं ध्यायेत्ताकाशमध्यगम् ॥१५॥
 कारणं सर्वभावानामानन्दकसमाधयम् ।
 पुराणं पुरुषं शंभुं ध्याप्य मुच्येत बन्धनात् ॥१६॥
 यद्वा गुहायां प्रकृतेः जगत्संमोहनालये ।
 विचिन्त्य परमं व्योम सर्वभूतककारणम् ॥१७॥
 जीवनं सर्वभूतानां यत्र लोकः प्रसीयते ।
 अमन्दं ब्रह्मणः सूर्यं यत् पश्यन्ति मुमुक्षवः ॥१८॥
 तन्मध्ये निहितं ब्रह्म केवलं ज्ञानलक्षणम् ।

glowing radiance other than white,
 Mahesh, whose form is universe (11-14)

After (pronouncing) the Omkāra, and
 having placed the soul in the Supreme
 Self, he should meditate upon God
 Ishana who pervades the space in the
 sky. (15)

One who meditates upon Śambhu, the
 eternal Purusa the cause of all elements
 and who is the abode of all bliss is
 liberated from the bondage (16)

Or, having meditated upon the
 supreme sky the only cause of all the
 creatures in the cave which is the nature
 and the abode of illusion for the world
 (one is liberated) (17)

That is the life of all the creatures
 and this world is absorbed in that, that
 is the bliss of Brahman and that subtle
 one is observed (only) by those who are
 striving for emancipation (18)

Brahman, whose characteristic is the
 pure knowledge and who is endless,
 true, and the lord (of creation) is estab-
 lished in the centre of that (cave like

अनन्तं सत्यमोशानं विचिन्त्यासीत संयतः ॥११॥
गुह्यम् गुह्यतमं ज्ञानं यतोनामेतदीरितम् ।
योऽनुतिष्ठन्महेशेन सोऽश्नुते योगमेश्वरम् ॥१२॥
तस्माद् ध्यानरतो नित्यमात्मविद्यापरायणः ।
ज्ञानं समन्यसेद् ब्राह्मं येन मुच्येत बन्धनम् ॥१३॥
मत्वा धृक् स्वमात्मानं सर्वस्मादेव केवलम् ।
शान्तमनसं ज्ञानं ध्यायेत् च पुनः परम् ॥१४॥
यस्मात् भवन्ति भूतानि यद् शब्दा नेह जायते ।
स तस्मादीश्वरो देवः परस्माद् योऽधिष्ठति ॥१५॥
यदन्तरे तद् यदनं ज्ञायते नित्यमध्ययम् ।
यदंशस्तत्परो यस्तु स देवः स्यान्महेश्वरः ॥१६॥

heart). One should be self controlled and and engage himself in concentrating on that principle. (19)

This knowledge is most secret of all secrets and it has been narrated to Yatis by the great God (Mahesha) He who practises it attains the divine Yoga. (20)

Therefore, one should always practise the knowledge of Brahman, being devoted to the contemplation and knowledge of the self, through which he gets freedom from the bondage (21)

Thinking one's own self as separate from all, and as the lone, blissful, undecaying knowledge one should contemplate upon the supreme one (22)

From whom all the creatures are born and by attaining whom one does not again born here, since he is the highest god, he rules all (23)

Within whom is the subtle sky, the eternal, the auspicious, and the undecaying Whose part is the supreme. That Lord is Maheshvara (24)

यतानि यानि भिक्षूणां तथैवोपयतानि च ।
एकं कालिक्रमे तेषां प्रायश्चित्तं विधीयते ॥२५॥
उच्येत च त्रिष्वं कालात् प्रायश्चित्तं समाहितः ।
प्राणायामसमायुक्तं कुर्यात् सातपथं शुचिः ॥२६॥
ततश्चरेत् नियमात् कृच्छ्रं संप्रतमानसः ।
पुनराधमनामस्य चरेद् भिक्षुरतन्द्रितः ॥२७॥
न धर्मवृत्तमनृतं हिनस्तीति समीक्षितः ।
तथापि च न कर्त्तव्यं प्रसङ्गे ह्येव वारुणः ॥२८॥
एकरात्रोपवासश्च प्राणायामयुतं तथा ।
उक्तयान्मुक्तं प्रकृतं यतिना धर्मतिष्ठतुना ॥२९॥

Religious mendicants (Bhikṣus) become liable to the expiation by transgressing any of the principal vows (Vratas) and secondary vows (Upavratas) prescribed for them. (25)

A Bhikṣu having sexual relation with a woman out of passion should perform, after becoming pure and concentrated, Sāntapana vow with Prāṇāyama (control of breath). (26)

Thereafter the Bhikṣu being controlled in mind should observe the Kṛochra vow according to the injunctions. And then, coming to his hermitage he should perform his duties, being free from lassitude. (27)

A lie for the sake of religious merit (Dharma) (i e. spoken for the protection of Dharma) does not harm (the speaker)-thus declare the wise. However, one should not resort to it, for this matter is very serious. (28)

A Yati, desirous of Dharma, having spoken a lie should observe fast for one night and perform one hundred Parāṇāyamas (29)

परमापद्गतेनापि न कार्यं स्तेपवत्यतः ।
 स्तेपादभ्यापिक, कश्चिदास्त्ययमं इति स्मृतिः ।
 हिंसा चंपापरा दिष्टा या चात्मज्ञाननाशिका ॥३०॥
 यदेतद् द्रविणं नाम प्राणा ह्येते बहिष्कराः ।
 स तस्य हरति प्राणान् यो यस्य हरते धनम् ॥३१॥
 एव कृत्वा स दुष्टात्मा भिन्नवृत्तो यताञ्ज्युतः ।
 भूयो निर्वेदमापन्नश्चेच्छान्द्रायणव्रतम् ॥३२॥
 विधिना शास्त्रवृत्तेन सबत्सरमिति श्रुतिः ।
 भूयो निर्वेदमापन्नश्चेद् भिक्षुरतग्नितः ॥३३॥
 भक्षस्मादेव हिंसा तु यदि भिक्षुः समाचरेत् ।
 कुर्पाकृष्टातिकृच्छं तु चान्द्रायणमवापि वा ॥३४॥
 स्कन्धेदिन्द्रियदीर्घत्वाद् स्थिरं दृष्ट्वा यतिर्षेदि ।

Even in acute distress (a Yati) should not steal from others. There is no greater sin than the act of stealing—thus declares the Smṛti. It is another type of injury or killing (Himsa) and it destroys the knowledge of the self. (30)

The wealth is really life of a man existing outside the body. He who robs a person of his wealth robs him of his life. (31)

Having done thus (i.e. having stolen the wealth of others) that wicked fellow (Bhikṣu), bereft of his character and vow, in the state of despondency should observe the Cāndrayana Vrata for one year according to the rules of the Śāstras. This is the command of Śruti. Thereafter in complete indifference to worldly objects that ascetic should observe his vows. (32, 33)

If a Sannyasin suddenly (i.e. without pre-plan) kills or injures (any body) he should perform Kṛcchraṅkṛcchra or Cāndrayana Vrata. (34)

Seeing a woman if a Yati emits the seminal fluid due to the debility of the

तेन धारयितव्या वै प्राणायामास्तु षोडश ।
 दिवास्कन्दे त्रिरात्र स्यात् प्राणायामशतं तथा ॥३५॥
 एकान्ते मधुमासे च नवश्राद्धे तथैव च ।
 प्रत्यक्षलवणे चोक्तं प्राणायाम्य विशोधनम् ॥३६॥
 ध्याननिष्ठस्य सततं नश्यते सर्वपातकम् ।
 तस्मान्महेश्वरं ज्ञात्वा तस्य ध्यानपरो भवेत् ॥३७॥
 यद् ब्रह्म परमं ज्योतिः प्रतिष्ठाक्षरमद्वयम् ।
 योजन्तरात्र परं ब्रह्म स विज्ञेयो महेश्वरः ॥३८॥
 एव देवो महादेवः केयस परमं शिवः ।
 तदेवाक्षरमर्हत् सदादिद्वयान्तरं परम् ॥३९॥
 यस्मान्महीयते देवः स्वधाम्नि ज्ञानसन्निभे ।
 अस्मयोगाङ्गये तत्त्वे महादेवस्ततः स्मृतः ॥४०॥

organ he should perform sixteen Prāṇāyāmas. In case, the semen emits in the day time he should perform Trātra Vrata and hundred Prāṇayamas. (35)

Having, eaten only one family's food, honey, meat and the food offered at the first Śrāddhas after a person's death, salts fallen directly one should perform Prājñapatya for expiation. (36)

All the sins are destroyed of a person who is regularly engaged in meditation. So having known the great lord (Maheshvara) one should always contemplate upon him. (37)

That Brahman who is the supreme Light, the firm basis, imperishable, undual and who abides within this world as supreme Brahman is to be known as Maheshvara. (38)

This lord god Mahadeva, unique, supreme, auspicious, imperishable, undual, the supreme being resides within (the orb of) the sun. (39)

Since the Lord enjoys his greatness in this abode called Jūana and the reality named Ātma yoga. He is called Mahādeva.

नाम्यद् देवान्महादेयाद् व्यतिरिक्तं प्रपश्यति ।
तमेवात्मानमन्येति यः ॥ याति परं पदम् ॥४१
मन्यते ये स्वमात्मानं विभिन्नं परमेश्वरात् ।
न ते पश्यन्ति तं देवं यूया तेषां परिश्रमः ॥४२
एकमेव परं ब्रह्म विज्ञेयं तत्त्वमव्ययम् ।
स देवरतु महादेवो नैतद् विज्ञाय बभूवते ॥४३
तस्माद् यतेत न्यतं यतिः संयतमानसः ।
ज्ञानयोगरतः शान्तो महादेवपरायणः ॥४४

एष घः कथितो विप्रा यतीनामाश्रमः शुभः ।
पितामहेन चिन्नुता मुनीनां पूर्वमीरितम् ॥४५
नापुत्रशिष्ययोगिन्यो दद्यादिदमनुत्तमम् ।
ज्ञानं स्वयंभूवा प्रोक्तं यतिधर्माधर्यं शिवम् ॥४६
इति यतिनियमानामेतदुक्तं विधानं
पशुपतिपरितोषे यद् भवेदेवहेतुः ।
न भवति पुनरेषामुद्बुधो या चिन्ताः
प्रणिहितमनसो ये नित्यमेवाचरन्ति ॥४७

इति श्रीमद्भगवते पद्मसूत्रेण सहितब्राह्मणपरिवर्तने षोडशोऽध्यायः ॥२६॥

(i.e. the great god). (40)

He who beholds nothing separate from Mahādeva and recognises him as Ātman attains the supreme bentitude. (41)

They, who recognise their own self as separate from the supreme Lord, do not perceive that god; (and) their efforts are in vain. (42)

There exists only one supreme Brahman and that is to be known as the Undecaying reality That God is the great God and by knowing this (truth) one suffers no bondage fettered. (43)

Therefore, a recluse (Sannyāsin, Yati) having control on his senses, engaged in Jñāna-yoga, tranquil and devoted to Mahādeva should regularly endeavour (to attain that knowledge). (44)

O Brāhmanas, thus has been narrated to you the auspicious stage of life (Āśrama) of recluses. In the past, this (description) was narrated to the sages by Lord grandire (Pitāmaha Brāhmā) (45)

This auspicious and excellent knowledge regarding the duties of Sannyāsins (originally) narrated by self-born God should not be imparted to anyone except the son, disciple and Yogin. (46)

Thus, this sacred injunction of the codes of conduct of Sannyāsins has been described This (sacred injunction) is the sole means for the satisfaction of Paśupati (Lord Śiva). Those (Sannyāsins) who with their mind concentrated observe this regularly do not undergo birth and death again. (47)

Thus ends Twentyninth Chapter in the Second Part of the Karma Purāṇa
Sāhita consisting of Six thousand Verses—29.

व्यास उवाच ।

धत्तः परं प्रवक्ष्यामि प्रायश्चित्तविधिं शुभम् ।
हिताय सर्वेधिप्राप्त्यै बोधाण्यामपनुत्तये ॥१॥
अकृत्वा विहितं कर्म कृत्वा निन्दितमेव च ।
बोधानान्नोति पुरुषः प्रायश्चित्तं विशोधनम् ॥२॥
प्रायश्चित्तमकृत्वा तु न तिष्ठेद् ब्राह्मणः स्वचित् ।
यद् द्यूषुर्ब्राह्मणाः शान्ता विहासस्तत्समाचरेत् ॥३॥
वेदार्थवित्तमः शास्त्रो धर्मकामोऽग्निमान् द्विजः ।
स एव स्मात् परो धर्मो यमेकोऽपि व्यवस्यति ॥४॥
अनाहिताप्रयो विप्रास्त्रयो वेदायंपारमः ।

यद् द्यूषुर्मन्त्रमास्ते तज्जेयं धर्मसाधनम् ॥५॥
अवेकधर्मशास्त्रज्ञाः अहापोहविशारदाः ।
वेदाध्ययनसपन्नाः सप्तन्ते परिकीर्त्तिताः ॥६॥
मोमासाज्ञानतत्त्वज्ञा वेदान्तकुशला द्विजाः ।
एकविंशतिसंख्याताः प्रायश्चित्तं ब्रह्मन् वै ॥७॥
ब्रह्महा मद्यपः स्तेवो मुस्तत्पग एव च ।
महापातकिनस्त्वेते यश्चरन्ते सह सयतेत् ॥८॥
तयस्त्वरं तु पतितः ससर्गं कुक्षे तु यः ।
यानसव्यासर्गैरित्येव ज्ञानम् ये पतितो भवेत् ॥९॥
याज्ञन योनिसवन्ध तर्कवाच्यापन द्विजः ।

30

Vyāsa said After this I will tell the auspicious method of expiation for the welfare of all Brahmanas and for the destruction of sin (1)

A man gets sin by not performing the prescribed deed and by performing the prohibited one. Expiation is the purifier (2)

A Brahmana should never live without observing expiation. He should do what is prescribed by the learned and tranquil Brahmanas (3)

That is Supreme Dharma which is ascertained to be so even by one Brahmana the celebrated knower of the meaning of Vedas, free from passions, lover of Dharma and maintainer of sacrificial fire. That should be known as the means of Dharma which is spoken to be so by three Brahmanas, who do not maintain the sacrificial fire, (but) who are fully conversant with the meaning of Vedas and

are lovers of Dharma. Those seven (Brahmanas), who are the knowers of many scriptures on Dharma who are experts in reasoning and examining things and who are endowed with Vedic studies—are also pronounced as authority (on Dharma). Twenty one Brahmanas, knowers of reality of the knowledge of Mīmāṃsā and experts in Vedānta, can prescribe expiation (4-7)

A killer of a Brahmana, a drinker of liquor, a thief and one who has committed adultery with the wife of his religious teacher (Guru)—these and one dwelling with them are great sinners (8)

A person who knowingly associates himself constantly with the fallen ones for one year through vehicle, bed or seat becomes outcaste. A Brahmana becomes immediately outcaste by acting as priest in a sacrifice or by establishing a blood-relation or by teaching or even by taking

कृत्वा सद्यः पतेज्ज्ञानात् सह भोजनमेव च ॥१०॥
अविज्ञायाप यो मोहात् कुर्वदध्यापनं द्विज ।
सद्यस्तरेण पतति राहाध्ययनमेव च ॥११॥
ब्रह्महा द्वादशाब्दानि कुट्टि कृत्वा वने वसेत् ।
भक्षमात्मविशुद्धयर्थं कृत्वा शवशिरोध्वजम् ॥१२॥
ब्राह्मणावसथान् सर्वान् देवागाराणि वर्जयेत् ।
बिनिन्दन् स्वयमात्मानं ब्राह्मणं तच्च स्मरन् ॥१३॥
असकल्पितयोग्यानि सप्तागाराणि सविशेत् ।
बिधूमे शनकैर्नित्यं व्यङ्ग्यारे भुक्तवज्जने ॥१४॥
एककात् क्षरेद् भक्ष शेषं विद्यापयन् नृणाम् ।
वग्नमूलफलसर्वाणि यसंयेद् धर्ममाश्रित ॥१५॥
कपालमाणि खट्वाङ्गौ ब्रह्मचर्यपरायण ।

पूने तु द्वादशे वर्षे ब्रह्महत्या व्यपोहति ॥१६॥
अकामतः कृते पापे प्रायश्चित्तमिव शुभम् ।
कामतो मरणाच्छुद्धिर्ज्ञेया नात्येन केनचित् ॥१७॥
कुर्वदिनशनं वाप्य भृगो पतनमेव वा ।
ज्वलन्तं वा विसेदार्द्रं जलं वा प्रविशेत् स्वयम् ॥१८॥
ब्राह्मणार्थं गवार्थं वा सम्पदकृपाणान् परित्यजेत् ।
ब्रह्महत्यापवोदार्थमन्तरा या मृतस्य तु ॥१९॥
दोषमयान्वितं विप्रं कृत्वानामयमेव तु ।
इदं वा चान्नं न दुर्भिक्षे ब्रह्महत्या व्यपोहति ॥२०॥
अश्वमेधावभूयके स्नात्वा वा शुध्यते द्विज ।
सर्वस्वं वा वेदविदे ब्राह्मणाय प्रदाप्य तु ॥२१॥
सरस्वत्यास्त्वदणया सममे लोकविभुते ।

his food with (these outcaste) knowingly
A Brahmana who, without knowing
(these outcaste) teaches them through
ignorance or studies with them becomes
outcaste in one year (9 11)

The killer of a Brahmana should live
in the forest for twelve years after making
a hut therein and begging alms for self
purification with the head of the dead body
as his banner. He should avoid all the
dwellings of Brahmanas and the temples.
He (should pass his time) by blaming
himself and by remembering that Brah-
mana. He should always enter slowly into
seven houses (for begging food) about
which he had no prior thought which are
serviceable, which are freed from smoke
and fire and in which people have finished
their meals. He should beg alms one
time in a day while announcing his sin
among people or he should live patiently
with roots and fruits available in the
forest. He should lead the life of complete
celibacy while bearing a skull in his hand
and carrying a club shaped like the skull

or of a bedstead. At the completion of
twelve years he is freed from Brahma-
hatya (sin of killing a Brahmana) (12 16)

This auspicious expiration is meant for
that sin which is committed without
intention. Purification should be known
through death and not through any other
way if (the sin is done) intentionally (17)

Or he should himself give up his food
or he should fall down from the summit of
a mountain or he should enter into the
burning fire or he should enter into
water. Or he should give up his life
properly for the sake of a Brahmana,
a cow or for the sake of dead one to free
himself from Brahmahatya. He makes
himself free from Brahmahatya by freeing
a Brahmana from a long disease or by
giving food at the time of famine (18 20)

Or, a Brahmana is purified by bathing
in the concluding bath of Ashamedha or
by giving his all to a Brahmana, knowing
Veda. A Brahmana is purified if he
observes fast for three nights and takes

व्यास उवाच ।

अतः परं प्रवक्ष्यामि प्रायश्चित्तविधिं शुभम् ।
हिताय सर्वविप्राणां दोषाणामपनुत्तमे ॥१॥
अकृत्वा बिहितं कर्म कृत्वा निन्दितमेव च ।
दोषमाप्नोति पुरुषः प्रायश्चित्तं विशेषणम् ॥२॥
प्रायश्चित्तमकृत्वा तु न तिष्ठेद् धर्मात् पण्डितः ।
यद् ब्रह्मप्राप्त्या याता विद्वांसस्तत्तथाचरेत् ॥३॥
वेदार्थवित्तनः शास्त्रो धर्मकामोऽग्निमान् द्विजः ।
स एव स्यात् परो धर्मो द्यमेकोऽपि व्यवस्थति ॥४॥
अनाहिताग्रयो विप्रास्त्रयो वेदावंपारगाः ।

यद् ब्रह्मपुर्वमकामासते तन्मेव धर्मसाधनम् ॥५॥
अनेकधर्मज्ञास्त्वा उग्रामोहविशारदाः ।
वेदाध्ययनसंपन्ना सन्तते परिकीर्त्तिताः ॥६॥
मोमासाज्ञानतत्त्वज्ञा वेदान्तकुशला द्विजाः ।
एवंचिरात्सिद्धयता प्रायश्चित्तं वदन्ति वै ॥७॥
ब्रह्महा मद्यपि स्तेमो गुरतस्त्वेव एव च ।
महापातकिनस्त्वेते यश्चैतं सह सवसेत् ॥८॥
सवस्तरं तु पतितं ससर्गं कृपते तु यः ।
यन्महाय्यासनेनैतस्य ज्ञानं वै पतितो भवेत् ॥९॥
याज्ञनं योनिसन्धं तथैवाभ्यापनं द्विजः ।

30

Vyasa said After this I will tell the auspicious method of expiation for the welfare of all Brahmanas and for the destruction of sin (1)

A man gets sin by not performing the prescribed deed and by performing the prohibited one : Expiation is the purifier (2)

A Brahmana should never live without observing expiation. He should do what is prescribed by the learned and tranquil Brahmanas (3)

That is Supreme Dharma which is ascertained to be so even by one Brahmana the celebrated knower of the meaning of Vedas, free from passions, lover of Dharma and maintainer of sacrificial fire. That should be known as the means of Dharma which is spoken to be so by three Brahmanas, who do not maintain the sacrificial fire, (but) who are fully conversant with the meaning of Vedas and

are lovers of Dharma. Those seven (Brahmanas), who are the knowers of many scriptures on Dharma who are experts in reasoning and examining things and who are endowed with Vedic studies—are also pronounced as authority (on Dharma). Twenty one Brahmanas knowers of reality of the knowledge of Mimamsa and experts in Vedanta can prescribe expiation (4-7)

A killer of a Brahmana, a drinker of liquor, a thief and one who has committed adultery with the wife of his religious teacher (Guru)—these and one dwelling with them are great sinners (8)

A person who knowingly associates himself constantly with the fallen ones for one year through vehicle, bed or seat becomes outcaste. A Brahmana becomes immediately outcaste by acting as priest in a sacrifice or by establishing a blood relation or by teaching or even by taking

कृत्वा सद्यः पतेज्जानात् सह भोजनमेव च ॥१०॥
अविज्ञायथ यो मोहात् कुर्यादप्यापन द्विज ।
सवत्सरेण धत्ति सहाध्ययनमेव च ॥११॥
ब्रह्महा द्वादशाब्दानि कुट्टिं कृत्वा वने वसेत् ।
भक्षमात्मविशुद्धचरं कृत्वा श्वशिरोध्वजम् ॥१२॥
ब्राह्मणायसयान् सर्वान् देवागाराणि कर्जेयेत् ।
विनिन्दन् स्वयमात्मानं ब्राह्मणं तच्च सस्मरन् ॥१३॥
असकल्पितयोग्यानि सप्तागाराणि सधिशेत् ।
विधूमे शतकैर्नित्यं स्फुल्लज्जरे भुक्तवज्जने ॥१४॥
एककालं चरेद् भंजं दोषं विद्यापयन् मृणाम् ।
अयमूहकर्मैर्वापि वत्सेषु भयंमरुषित ॥१५॥
कपालपाणिं लट्ठाङ्गीं ब्रह्मचर्यपरायणम् ।

पूर्णे तु द्वादशे वर्षे ब्रह्महत्या व्यपोहति ॥१६॥
अकामतः कृते पापे प्रायश्चित्तमिदं दुभम् ।
कामतो मरणान्छुद्धिर्ज्ञेया नाग्येन केनचित् ॥१७॥
कुर्यादनशनं वाऽप्य भूयो पतनमेष वा ।
ज्वतन्त वा शिशोर्द्विजलं वा प्रविशेत् स्वयम् ॥१८॥
ब्राह्मणार्थं यवायं वा सन्ध्यक् प्राणान् परित्यजेत् ।
ब्रह्महत्यापनोदात्ममन्तरा वा मृतस्य तु ॥१९॥
दीर्घामयान्धितं विप्रं कृत्वानामयमेव तु ।
दत्त्वा चान्नं न दुर्भिक्षे ब्रह्महत्या व्यपोहति ॥२०॥
अध्वमेधावधूयके स्नात्वा वा शुष्यते द्विज ।
सर्वत्र वा वेदयिदे ब्राह्मणाय प्रदाय तु ॥२१॥
सरस्वत्यास्त्वक्षणां सयमे लोकविभ्रुते ।

his food with (these outcasts) knowingly
A Brahmana who without knowing
(these outcasts) teaches them through
ignorance or studies with them becomes
outcaste in one year (9 11)

The killer of a Brahmana should live
in the forest for twelve years after making
a hut therein and begging alms for self
purification with the head of the dead body
as his banner. He should avoid all the
dwellings of Brahmanas and the temples.
He (should pass his time) by blaming
himself and by remembering that Brah-
mana. He should always enter slowly into
seven houses (for begging food) about
which he had no prior thought which are
serviceable, which are freed from smoke
and fire and in which people have finished
their meals. He should beg alms one
time in a day while announcing his sin
among people or he should live patiently
with roots and fruits available in the
forest. He should lead the life of complete
celibacy while bearing a skull in his hand
and carrying a club shaped like the skull

or of a bedstead. At the completion of
twelve years he is freed from Brahma-
hatya (sin of killing a Brahmana) (12 16)

This auspicious expiation is meant for
that sin which is committed without
intention. Purification should be known
through death and not through any other
way if (the sin is done) intentionally (17)

Or he should himself give up his food
or he should fall down from the summit of
a mountain or he should enter into the
burning fire or he should enter into
water. Or he should give up his life
properly for the sake of a Brahmana,
a cow or for the sake of dead one to free
himself from Brahmahatya. He makes
himself free from Brahmahatya by freeing
a Brahmana from a long disease or by
giving food at the time of famine (18 20)

Or, a Brahmana is purified by bathing
in the concluding bath of Ashvamedha or
by giving his all to a Brahmana, knowing
Veda. A Brahmana is purified if he
observes fast for three nights and takes

शुध्येत् त्रिवचनज्ञानात् त्रिरात्रोपोषितो द्विज ॥२२॥
 गत्वा रामेश्वर पुण्य स्नात्वा चैव महोदधौ ।
 ब्रह्मचर्यादिभिर्युक्तो दृष्ट्वा रुद्र विमुच्यते ॥२३॥
 कपालमोचन नाम तीर्थं देवस्य शुक्तिन ।
 स्नात्वाऽम्बुचर्यं पितृन् भक्त्या ब्रह्महत्या व्यपोहति ॥२४॥

यत्र देवादिदेवेन भरवेणामितोजसा ।
 कपाल स्थापित पूर्वं बह्व्रज परमेष्ठिन ॥२५॥
 समम्बुचर्यं महादेव तत्र भद्रवरुणिणम् ।
 तर्पयित्वा पितृन् स्नात्वा मुच्यते ब्रह्महत्याया ॥२६॥

इति श्रीकूर्मपुराणे षट्साहस्रवा सहितानामुपनिषद्भागो त्रयोऽध्यायः ॥३॥

३१

ऋषयः कुरु ।

कथं देवेन रुद्रेण शकुरेणामितोजसा ।
 कपालं ब्रह्मचर्यं पूर्वं स्थापितं देहेन भुवि ॥१॥
 श्रुत्वा उवाच ।
 भृगुश्चन्द्रमृषयः पुन्यं कथां पापप्रणाशनोम् ।

माहात्म्यं देवदेवस्य महादेवस्य धीमत ॥२॥
 पुरा पितामहं देवं मेघभृङ्गे महर्षयम् ।
 प्रोक्षुः प्रणम्य सोऽर्वादि किमेकं तत्त्वमम्बुचरम् ॥३॥
 स मायया महेशस्य मोहितो लोकसम्भव ।
 अविज्ञाय परं भावं स्वात्मानं प्राह यणिणम् ॥४॥

bath three times (at dawn, noon and sun set) at the world famous confluence of Sarasvatī and Arunā. Or, the person endowed with celibacy and other qualities is freed from sin, by going to the pious Rāmeśvara, taking his bath in the great ocean and seeing Rudra. He makes himself free from sin of Brahmahatya by taking bath at Kapalamocana the holy place of god Śiva the trident bearer and by

worshipping manes with devotion. Here (at Kapalamocana) the skull of Lord Brahmā, the highest god was established by Bhairava possessing limitless vigour, the first among the gods. A person is freed from Brahmahatya by worshipping Bhairava, formed Mahadeva and presenting libations of water to manes and by taking bath there. (21-26)

Thus ends Thirtieth chapter in the Second Part of the Kūrma Purāṇa
 Sāmhita consisting of six thousand verse—30

31

The sages said: How Śaṅkara the god Rudra of limitless vigour, had established on earth the skull of Brahmā born from his body? (1)

Sūta said: Listen to the pious story of the destroyer of sin and greatness of the wise Mahādeva the god of gods. (2)

In former days on the peak of the Meru mountain the great sages after

salutation, said to the god Brahmā the creator of the world: 'What is one impensable reality?' (3)

Deluded by the supernatural power of Mahēśa (the great lord) the creator of the world (Brahmā) not knowing the supreme reality, spoke about himself as the sustainer of the world. (4)

अहं धाता जगद्योनिः स्वयंभूरेक ईश्वरः ।
 अनादिमत्परं ब्रह्म मामम्यर्च्यं विमुच्यते ॥१॥
 अहं हि सर्वदेवानां प्रवर्तकनिवर्तकः ।
 न विद्यते माम्यधिको भूतो लोकेषु कश्चन ॥२॥
 तस्यैवं मग्नमानस्य जज्ञे नारायणाक्षजः ।
 प्रोवाच प्रहसन् याक्य रोषताम्रविलोचनः ॥३॥
 किं कारणमिदं ब्रह्मन् वदन्ते तव साप्रसम् ।
 अज्ञानयोगयुक्तस्य न स्वेतदुचितं तत्र ॥४॥
 अहं धाता हि लोकानां यज्ञो नारायणः प्रभुः ।
 न मामृतेऽस्य जगतो जीवमं सर्वदा स्वचित् ॥५॥
 अहमेव परं उपोतिरहमेव परा गतिः ।
 मत्प्रेरितेन भवता सृष्टं भूयनमण्डलम् ॥६॥
 एवं विवदतोर्भोहात् परस्परजयैषिणोः ।

I am creator, the origin of the world, self-born, the sole lord, having no beginning and supreme Brahman. A person is liberated by worshipping me. I cause all the gods to function and I deist them from function. There is none greater than me in the worlds. (5-6)

When he was praising himself in this way, a partial incarnation of Nārāyaṇa, was born. With his eye red with anger, he spoke this sentence, while laughing. (7)

O Brahman what is the cause of this behaviour of yours overpowered with the power of ignorance at this time? This is not proper for you. I am the creator of worlds, the lord Nārāyaṇa, sacrifice-formed one. This world can never survive without me. I am the supreme light, I am the supreme refuge. You have created the whole of world inspired by me. (8-10)

The four Vedas came to these two

अज्ञानमुर्वेत्त तौ देवौ वेदाभ्रश्चार एव हि ॥१॥
 अन्वीक्ष्य देवं ब्रह्माणं यत्तात्मानं च सस्थितम् ।
 प्रोचुः संविग्रहदया यायात्म्य परमेष्ठिनः ॥२॥
 ऋग्वेद उवाच ।
 यस्मान्तःस्थानि भूतानि यस्मात्सर्वं प्रवर्तते ।
 यदाहुस्तत्परं तत्त्वं स देवः स्यान्महेश्वरः ॥३॥
 यजुर्वेद उवाच ।
 यो यज्ञैरक्षिरौशीशो योगेन च समव्यते ।
 यमाहुरीश्वर देव स देवः स्यात् पिनाकधृक् ॥४॥
 तामवेव उवाच ।
 येनेदं भ्राम्यते चक्रं यदाकाशास्तर शिवम् ।
 योगिभिर्विद्यते तस्य महादेव स शकरः ॥५॥
 अथर्ववेद उवाच ।
 य प्रवश्यन्ति योगेश यज्ञस्तो यतयः परम् ।

gods while they were quarrelling, out of delusion with a desire to win each other. (11)

Having seen the god Brahmā and the god, existing in the form of sacrifice, they spoke reality of the principal god (Parama-śhūn) with a sorrowful heart. (12)

Rgveda said (the god) In which all beings reside, from which everything gets inspiration and whom they say as the supreme reality that is god Mahesvara. (13)

Yajurveda said The lord who is worshipped with all sacrifices and Yoga and the god whom they say as Īvara (lord)—that is god Śiva (the bearer of Pināka-bow). (14)

Sāmaveda said By whom this auspicious wheel (of world) is whirled in the midst of sky and the reality which is known (only) by the ascents—that is Mahādeva Śamkara. (15)

Ātharvaveda said The highest Puruṣa, the great lord (Maharāja) Rudra,

महेषां पुरुषं खड्गं ॥ देवो भगवान् भवः ॥१६॥
 एवं ॥ भगवान् प्रह्लादो वेदानामोरितं शुभम् ।
 श्रुत्वाह प्रहसन् वाक्यं किंवात्माऽपि विमोहितः ॥१७॥
 कथं तत्परमं यद्वा सर्वसङ्गविर्वातम् ।
 रमते भार्यया साद्रे प्रमथेऽतिनिर्विते ॥१८॥
 इतीरितेऽयं भगवान् प्रणवात्मा सनातनः ।
 अपूर्तो मूर्तिमान् सूखा वचः प्राह पितामहम् ॥१९॥
 प्रणव उवाच ।

न ह्येष भगवान् पत्न्या स्वात्मनो ह्यतिरिक्त्या ।
 क्वाचिद् रमते कस्तदादशो हि महेश्वरः ॥२०॥
 अयं स भगवानोशः स्वयंज्योतिः सनातनः ।
 स्वानन्वभूता कथिता देवो नामनुका शिवा ॥२१॥
 इत्येवमुक्तेऽपि तदा यज्ञमूर्त्तैरजस्य च ।

master of Yoga, whom the ascetics see with great efforts—that is god Bhava, the auspicious one (16)

Hearing the auspicious speech of Vedas in this way, the glorious Brahmā spoke this sentence, while laughing, deluded in spite of his being the universal soul. (17)

How it is that the supreme soul, devoid of all attachments, delights with his wife and the extremely proud Pramathas (a class of demons attending on Śiva). (18)

This being said, the eternal god, the Praṇava-souled one, the formless one, assuming a form, spoke (this word) to Brahmā (the paternal grandfather). (19)

Praṇava said : The god Rudra is such a Maheshvara (the great god) that he never delights with a wife as being separate from his own self. The glorious and eternal lord is self-illuminous. His joyous aspect is called Devī. The wife of Śiva is not out-sider. (20, 21)

Even after being said in this way,

नाज्ञानयममन्नाशमोक्षरस्यैव मायया ॥२२॥
 तदन्तरे महाज्योतिर्विराजो विश्वभावनः ।
 प्रापश्यदद्भुतं दिव्यं पुरयन् गगनान्तरम् ॥२३॥
 तन्मध्यसंस्थं विमलं मण्डलं तेजसोज्ज्वलम् ।
 व्योममध्यगतं दिव्यं प्रादुरासीद् द्विजोत्तमाः २४
 स दृष्ट्वा वदन् दिव्यं मूर्ध्नि लोकपितामहः ।
 तेन तन्मण्डलं घोरमालोक्यदमिन्दितम् ॥२५॥
 प्रजज्वालातिकोपेन यद्वृणः पञ्चमं सारः ।
 क्षणाददृश्यत महान् पुरुषो नीललोहितः ॥२६॥
 त्रिमूलपिङ्गलो देवो नागपद्मोपवीतवान् ।
 तं प्राह भगवान् ब्रह्मा शंकरं नीललोहितम् ॥२७॥
 जानामि भवतः पूर्वं सलादादेव शंकर ।
 प्रादुर्भावं महेतान् मामेव शरणं दज ॥२८॥

the ignorance of the sacrifice-formed Brahmā, having no birth, was not put to an end due to the supernatural power of Īvara. At that very time Brahmā, the creator of the world, saw a wonderful great divine light which was filling the gap of the sky (22, 23)

O excellent Brāhmaṇas, there appeared a divine and clean circle of light, shining with lustre, in the midst of sky, existing in the middle of the previous light. (24)

Brahmā, the paternal grandfather of the world, saw a divine face in a head. With that (face) that spotless circular light looked terrible (25)

The fifth head of Brahmā blazed with great anger and after a moment there was seen the great Puruṣa, the Nīlāhita of yellowish colour with a trident and having a snake as his sacred thread. The glorious Brahmā said to Nīlāhita Śaṅkara, "O great lord (Maheshvara) Śaṅkara, I know that you appeared from (my) forehead in former days. Therefore come to me

श्रुत्वा सगर्ववचनं पद्मयोनेरधेश्वरः ।
 प्राहिणोत् पुरुषं काल भैरवं लोकदाहकम् ॥२९॥
 स कृत्वा सुमहद् युद्धं ब्रह्मणा कालभैरवः ।
 चकत्तं तस्य वदनं विरिञ्चस्याय पञ्चमम् ॥३०॥
 निकुलवदनो देवो ब्रह्मा देवेन शम्भुना ।
 ममार चेजयोगेन जीवितं प्राप विषसृक् ॥३१॥
 अधानुपश्यद् गिरिशं मण्डसान्तरतस्थितम् ।
 समासीनं महादेव्या महादेयं सनातनम् ॥३२॥
 भुजङ्गराजवलयं चन्द्रायवधभूषणम् ।
 कोटिसूर्यप्रतीकाशं जटाजूटयिराजितम् ॥३३॥
 शार्ङ्गचर्मवसनं विषयस्ताम्रमण्डितम् ।
 त्रिशूलपाणिं कुप्रेक्ष्यं योगिनं भूतिभूषणम् ॥३४॥

for refuge (26-28)

Hearing the proud words of the lotus-born Brahmā, the lord (Śiva) sent Bhairava the Kāla Puruṣa, the tormentor of the world (29)

After fighting a great battle with Brahmā, Kāla Bhairava cut the fifth face of that Brahmā. The god Brahmā died, his face being cut by god Śambhu. But the creator of all (Brahmā) became alive by the Yogic power of lord (30,31)

After that (Brahma) saw the eternal Mahadeva inhabiting mountain, sitting with the great goddess (Umā, the wife of Śiva), existing in the midst of the circular light, (Śiva) having the serpent-king as his bracelet, the young moon (the part of the moon) = his ornament shining like crores of suns, illuminating with long tresses of hair, possessing the skin of tiger as his garment, endowed with a divine garland, with a trident in His hand, difficult to be seen, ascetic, decorated with ashes (32-34)

यमन्तरा योगनिष्ठाः प्रपश्यन्ति हृदीश्वरम् ।
 तन्मादिदेवं ब्रह्माणं महादेवं ददर्श ह ॥३५॥
 यस्य सा परमा देवी शक्तिराकाशस्थिता ।
 सोऽजन्तैर्घर्मयोगात्मा महेशो दृश्यते किल ॥३६॥
 यस्याशेषजगद् बीजं विलयं याति मोहनम् ।
 सकृत्प्रणामपाराधेन न रक्षः खलु दृश्यते ॥३७॥
 योऽयं नाचारनिरतान् स्वभक्तानेव केवलम् ।
 विमोचयति लोकानां नायको दृश्यते किल ॥३८॥
 यस्य श्वेदविदः शान्ता निद्वन्द्वा यद्गुच्चारिणः ।
 विदन्ति विमलं रूपं स शम्भुर्दृश्यते किल ॥३९॥
 यस्य ब्रह्मादयो देवा ऋषयो ब्रह्मचारिणः ।
 अर्चयन्ति सदा तिङ्ग विश्वेभ्यः सखु दृश्यते ॥४०॥

(Brahmā) saw that Mahadeva, the first god, the Brahman, the great lord, whom the ascetics devoted to Yoga, see in their hearts (35)

The Yoga-souled Mahesa of endless power was being seen (by Brahma), whose supreme divine power exists in the sky. That Rudra was being seen, by saluting to whom only once the deluding world-seed disappears. That lord of the worlds was being seen, who liberates those persons who do not practise good conduct, but are devoted only to him. That Sambhu was being seen, whose pure form is known by knowers of Vedas, free from passions, indifferent to opposite pairs of feelings (pleasure or pain) and lead a life of celibacy. That lord of universe was being seen whose Līnga is worshipped by the gods Brahmā and others and by the sages who expound the Vedas. That Rudra was being seen by saluting to whom only once the deluding world-seed disappears. That Īśvara, the son of Hiranyagarbha, was being seen in the

यस्याशेषजगद् बीजं दित्यं याति मोहनम् ।
 सकृत्प्रणामनाश्रेण ॥ रुद्रः खलु दृश्यते ॥४१॥
 विद्यासहायो भगवान् यस्यासौ मण्डलान्तरम् ।
 हिरण्यगर्भपुत्रोऽज्ञावीश्वरो दृश्यते किल ॥४२॥
 यस्याशेषजगत्सृतिर्विज्ञानतनुरीश्वरो
 न मुञ्चति सदा पार्श्वं शंकरोऽज्ञावदृश्यते ॥४३॥
 पुष्पं वा यदि वा पत्रं यस्यास्त्रयुगले जलम् ।
 इत्या तरति संसारं खरोऽसौ दृश्यते किल ॥४४॥
 तत्सन्निधाने सकलं नियच्छति सनातनः ।
 कालः किल स योगात्मा कालकालो हि दृश्यते ॥४५॥
 जीवनं सर्वलोकानां त्रिलोकस्यैव भूषणम् ।
 सोमः स दृश्यते देवः सोमो यस्य विभूषणम् ॥४६॥
 देव्या सह सदा साक्षाद् यस्य योगः स्वभावात् ।
 गोपते परमा मुक्तिः स योगी दृश्यते किल ॥४७॥

योगिनो योगतत्त्वज्ञा वियोगाभिमुखाऽनिशम् ।
 योगं ध्यायन्ति देव्याऽसौ स योगो दृश्यते किल ॥४८॥
 सोऽनुधीक्ष्य महादेवं महादेव्या सनातनम् ।
 वरासने समासीनमवाप परमां स्मृतिम् ॥४९॥
 तच्च्वा माहेश्वरो दिव्यां संस्मृतिं भगवानजः ।
 तोषयामास वरवं सोमं सोमविभूषणम् ॥५०॥
 ब्रह्मोवाच ।

नमो देवस्य महते महादेव्यं नमो नमः ।
 नमः शिवाय रामाया शिवायं शान्तये नमः ॥५१॥
 नमो ब्रह्मणे तुभ्यं विद्यायै ते नमो नमः ।
 नमो मूलप्रकृतये महेशाय नमो नमः ॥५२॥
 नमो विज्ञानदेहाय चित्तायै ते नमो नमः ।
 नमस्ते कालकालाय ईश्वरायै नमो नमः ॥५३॥
 नमो नमोऽस्तु खाय खायै ते नमो नमः ।

middle of whose circular light resides
 Brahmā with Sarasvatī That Śamkara
 was being seen whose company is never
 given up by the lordly body of intelligence,
 the creator of all the worlds. That Rudra
 was being seen by offering a flower or a
 leaf or water in whose pair of foot a person
 is freed from mundane existence. In the
 presence of whom the eternal Kāla
 controls everything, that Yoga-souled
 (Śiva), the Kāla of Kāla (the controller
 of Kāla) was being seen. That Soma-god
 was being seen, who is the life of all the
 worlds, who is the ornament of all the
 three worlds and who possesses moon as
 his ornament. That ascetic was being seen,
 who is naturally always in close union
 with the goddess (Umā) and by seeing
 whom the supreme liberation is said to
 be attained. That ascetic was being seen
 whose union with the goddess (Umā) is
 constantly meditated upon by the ascetics,

who know the reality of Yoga and who
 are inclined to abstention from the world
 (36-48)

Having seen the eternal Mahādeva
 sitting with the great goddess (Umā) on
 the excellent seat, he (Brahmā) attained
 supreme memory. (49)

Having attained the divine memory
 about Maheśvara, the unborn (Brahmā)
 praised Soma-god, bestower of boons,
 having moon as his ornament. (50)

Brahmā said : Salutation to the great
 god, salutation again and again to the
 great goddess. Salutation to the passionless
 Śiva, salutation to the passionless Śivā
 (Umā) Salutation to you, the Brahman
 (i.e. universal soul), salutation again and
 again to you wisdom. Salutation to the
 original cause, salutation again and again
 to Mahēśa. Salutation to you whose body
 is intelligence, salutation to you goddess
 thought. Salutation to the Kāla of Kāla

नमो नमस्ते कामाय मायार्थं च नमो नम ॥५४
 नियन्त्रे सर्वकार्याणां शोभिकार्यं नमो नम ।
 नमोऽस्तु ते प्रकृतये नमो नारायणाय च ॥५५
 योगदायै नमस्तुभ्य योगिना गुरवे नम ।
 नम ससारनाशाय ससारोत्पत्तये नम ॥५६
 निदानान्दाय विभवे नमोऽस्त्वानन्दमूर्तये ।
 नम कार्यविहीनाय विश्वप्रकृतये नम ॥५७
 शोकारमूर्तये तुभ्य त्वत्सत्स्थिताय च ।
 नमस्ते व्योमसंस्थाय व्योमसंस्थये नमो नम ॥५८
 इति सोमशक्रेणैव प्रणनाम पितामह ।
 पपात दण्डयद भूमौ गृणन् यं शतरश्मियम् ॥५९

(the destroyer of Kala) salutation again
 and again to Iśvara Salutation again
 and again to Rudra salutation again
 and again to Rudram Salutation again
 and again to desire (Kama), salutation
 again and again to Māya (power) Saluta-
 tion to the controller of all actions and to
 (Uma) who gives impulse to everything
 Salutation to you the Prakṛti, salutation to
 Nārāyaṇa Salutation to goddess who is
 the bestower of Yoga salutation to you,
 the preceptor of ascetics Salutation to
 the destroyer of the world salutation to
 the creator of the world Salutation to
 constant joy power and the joy formed
 one Salutation to one who is free from
 action salutation to the cause of universe
 Salutation to you the form of Omkāra and
 to you existing in it Salutation to one
 existing in the sky and salutation again
 and again to the power of sky (51-58)

With this Somāṣṭaka (eight verses
 composed in the praise of Soma) Brahmā
 (the paternal grandfather) saluted the
 lord and he fell down on the earth
 like a stick pronouncing the Śātra

अथ देवो महादेव प्रणतातिहरो हर ।
 प्रोवाचोत्पाप्य हस्तमग्रा प्रीतोऽस्मि तव साप्रतम् ॥६०
 दत्त्वाऽसौ परम योगमैश्वर्यमनुत महत् ।
 प्रोवाचाय स्थित देव नीतलोहितमीश्वरम् ॥६१
 एष ब्रह्माऽस्य जगत् संपूज्य प्रपन्न सुत ।
 आह्वयतो रक्षणीयस्ते बुद्धयैष्ठ पिता तव ॥६२
 अयं पुराणपुराणो न हन्तव्यस्त्वयाऽनघ ।
 स्वयमेवैश्वर्यमहाहम्भ्यान्मामेव शरणं गत ॥६३
 अयं च यज्ञो भयान्न सगर्वो भयताऽनघ ।
 शास्तिष्ठ्यो विरिञ्चत्य धारणीय शिरस्त्वया ॥६४
 ब्रह्महत्यापनोदार्थं स्रत लोकाय दशयन् ।
 चरस्व सततं मित्रा सस्थापय सुरद्विजान् ॥६५

drīya (59)

Then the god Hara (Mahadeva) the
 remover of calamities of his devotees,
 took him (Brahma) up with his hands and
 spoke 'Now I am pleased with you, (60)

Having given to him (Brahma) the
 supreme Yoga unequalled and great
 prosperity he (Mahadeva) spoke to god
 Nalalohita the lord, who was standing
 in front of him (61)

He is Brahma who is to be worshipped
 by this world and is my first son He is
 your most excellent father and should be
 protected by you This ancient Puruṣa
 should not be killed by you O sinless
 one He has come to me for refuge due
 to the greatness of his Yoga and prosperity
 He is the glorious sacrifice—this pride
 of Brahma is to be controlled by you O
 sinless one and you have to mount
 his head Beg alms constantly while
 manifesting the rule (of expiation) for
 removing the sin of Brahmahatya (killing
 of Brahman) to the world and you
 should establish gods and Brah-
 manas (62-65)

इत्येतदुक्त्वा यच्च भगवान् परमेश्वर ।
 स्थानं स्याभायिकं दिव्यं यद्यी तत्परम् पदम् ॥६६॥
 ततः स भगवानोश कपर्दी नीलसोहित ।
 प्राहपामास यदनं ब्रह्मण कालभरवम् ॥६७॥
 चरत् पाननाशायं व्रतं लोकहितायहम् ।
 कपालहस्तो भगवान् भिक्षां गृह्णतु सर्वतः ॥६८॥
 उक्तं च प्राहिणोत कन्या ब्रह्महत्यामिति श्रुताम् ।
 षण्ढाकरालवदनां ज्यासामालाचिगुणग्राम ॥६९॥
 यावद् वाराणसीं दिव्यां पुरीमेप गमिष्यति ।
 तावत् त्वं भीषणे कालमनुगच्छ त्रिलोचनम् ॥७०॥
 एषमाभायं कालाभिन् प्राह देवो महेश्वर ।
 अदस्य निखिललोकं भिक्षार्थी मन्त्रिणोक्त ॥७१॥
 यदा ब्रह्मसि देवेश नारायणमनामयम् ।

सदाश्रीं वक्ष्यति स्पष्टमुपायं पापशोधनम् ॥७२॥
 स देवदेयतावाक्यमाकर्ण्य भगवान् हर ।
 षण्ढालपाणिर्विश्वात्मा चचार भुवनत्रयम् ॥७३॥
 आस्थाय विकृतं वेषं दीप्यमानं स्वतेजसा ।
 धीमत् पवित्रमतुलं जटाजूटविराजितम् ॥७४॥
 कोटिसूर्यप्रतीकाशं प्रमयंश्चातिगवित ।
 भर्षति कालाग्निनयमो मृदादेयं समावृत ॥७५॥
 पोत्वा तद्वस्त्रं दिव्यमानन्दं परमेष्ठिन ।
 लोताविण्णसवकुलो लोकानागच्छतोश्चर ॥७६॥
 तं दृष्ट्वा कालवदनं शकरं कालभरवम् ।
 रूपलावण्यसंपन्नं नारीकुलमगावतु ॥७७॥
 गम्यन्ति विविधं गीतं नृत्याति पुरतः प्रभो ।
 सस्मितं प्रेक्ष्य यदनं शङ्कूर्ध्वमङ्गमेव च ॥७८॥

Saying these words the glorious
 Paramesvara went to his natural divine
 place the supreme abode (66)

Then the glorious lord Nilalohita,
 having matted hair entrusted Kala
 bhairava with the face of Brahma (and
 said) Observe this vow (of expiation), the
 bestower of welfare to the world for the
 destruction of sin Let the glorious one
 with a skull in his hand get alms from
 everywhere (67-68)

Saying this he sent the girl known as
 Brahma hatya having a terrible face
 due to her large teeth and having the
 heaps of flames as her ornaments (69)

O terrible one follow the three eyed
 one up to the time till he goes to
 Varanasi, the divine city (70)

After talking in this way the god
 Mahesvara said to Kalagni (i.e. Bhairava)

Roam over the whole world by my
 begging alms When you will see
 Narayana who is free from ailments
 and who is lord of all gods then he

will tell the clear way of purifying the
 sin (71-72)

After hearing the speech of god of
 gods the glorious Hara the universal
 soul, roamed over the three worlds with
 a skull in his hand Having put on a
 deformed dress shining with his lustre
 full of glory pious incomparable and
 decorated with the long tresses of hair
 Mahadeva Kalabhairava was shining
 being surrounded by Pramathas who
 were shining like crores of suns and were
 very proud (73-75)

After drinking that divine and plea-
 sant nectar of Parameshtin the lord
 abounding in sport and grace approached
 the people (76)

Having seen the blackfaced Kala
 bhairava Samkara endowed with beauti-
 ful form the group of ladies followed
 him (77)

They began to sing various songs and
 began to dance in front of the lord
 Having seen the smiling face of the lord
 they began to knit their eyebrows (78)

स देवदानवादीनां देशानभ्येत्य शूलधृक् ।
जगाम विष्णोर्भयं यत्रास्ते मधुसूदन ॥७९॥
निरीक्ष्य दिव्यभवनं शकरो लोकाशकर ।
सहंय शूलप्रथरं प्रवेष्टुमुपचक्रमे ॥८०॥
अविज्ञाय परं भावं दिव्यं तत्पारमेस्वरम् ।
न्यवारयत् त्रिशूलाद्ध द्वारपालो महाबल ॥८१॥
शङ्खचक्रगदापाणि पीतवासा महामुख ।
दिव्यवस्त्रेण इति सदातो विष्णोरशसमुद्भूय ॥८२॥
अर्धं शङ्करगणो घुघुधे विष्णुसंभवम् ।
भीषणो भैरवादेनात् कामवेग इति श्रुत ॥८३॥
विजित्य तं कालवेगं क्रोधसरक्तलोचन ।
रुद्राग्रभिमुखं रौद्रं क्षिप्य च सुदर्शनम् ॥८४॥

अयं देवो महादेवस्त्रिपुरारिस्त्रिशूलभृत् ।
तमापतन्त सावज्ञमालोकपदमिजित् ॥८५॥
तदन्तरे महद्भुतं युगान्तदहनोपमम् ।
शूलेनोरसि निर्मितं पातयामास तं भुवि ॥८६॥
स शूलाभिहतोऽप्ययं त्यक्त्वा स्व परमं बलम् ।
तत्पात्रं जोजितं दृष्ट्वा मृत्युं व्याधिहता इव ॥८७॥
निहत्य विष्णुपुण्यं साधं प्रमथयुगवं ।
दिवेशं चान्तराग्नौ समादाय कलेवरम् ॥८८॥
निरीक्ष्य जगतो हेतुमीश्वरं भगवान् हरि ।
शिरो तलाटात् सभिद्य रक्तधारानपातयत् ॥८९॥
गूहाय भवन् विष्णा मदीयामसितद्युते ।
न विद्यतेऽस्मान्मुदिता त्वं त्रिपुरसर्दन ॥९०॥

After visiting the countries of gods and demons the bearer of trident went to the abode of Viṣṇu where dwelt the killer of Madhu (79)

After seeing the divine abode, Śaṅkara, conferring welfare to the world, began to enter (the abode of Viṣṇu) with the eminent Bhūtaś (80)

Without knowing the supreme and divine intention (i.e. power) of Parameśvara, the strong gate keeper, checked bearer of trident, (the gate keeper) who had a conch, a disc and a mace in his hand, had put on yellow clothes, had large arms, was born from a portion of Viṣṇu and was known as Viṣṇaksena (81, 82)

Then by the command of Bhairava a terrible attendant (Gana) of Śaṅkara, known as Kālavega, fought with (Viṣṇaksena), born from Viṣṇu (83)

Having defeated that Kālavega (Viṣṇaksena) with his eyes red with anger, rushed towards Rudra and threw the terrible Sudarśana (84)

Then the god Mahādeva, the enemy of three cities, the bearer of trident, the winner of enemies saw that (Viṣṇaksena) coming towards himself with contempt (85)

Then (Mahādeva) pierced that powerful (Viṣṇaksena) resembling the fire, at the time of destruction of the world in heart by his trident and made him to fall on the earth (86)

Being fatally struck by the trident he having given up his great strength, gave up life at the sight of death like persons afflicted with disease (87)

Having killed the man of Viṣṇu and having taken his dead body (Mahādeva) entered into the house (of Viṣṇu) along with the excellent Pramathas (88)

Having seen Isvara the cause of the world, god Hari, pierced his head at forehead and dropped the current of blood (89)

O god of limitless lustre accept alms from me This is not inauspicious (alms) for you, O destroyer of three cities (90)

न संपूर्णं कपालं तद् ब्रह्मणः परमेष्ठिनः ।
 दिव्यं कर्णसहस्रं तु सा च धारा प्रवाहिता ॥९१॥
 अयाववोत् फालरद्वं हरिर्नारायणः प्रभुः ।
 संस्तूय वैदिकैर्मन्त्रैर्बहुमानपुरःसरम् ॥९२॥
 किमर्थमेतद् वदनं ब्रह्मणो भवता धृतम् ।
 प्रोवाच वृत्तमक्षितं भगवान् परमेश्वरः ॥९३॥
 समाहूय हृषीकेशो ब्रह्महृत्यामयाच्युतः ।
 प्रार्थयामास देवेशो विमुञ्चेत्ति त्रिशूलनिम्नम् ॥९४॥
 न तस्याजाय सा पार्श्वे व्याहृताऽपि पुरारिणा ।
 चिरं व्यात्वा जगद्योनिः शकरं प्राह सर्ववित् ॥९५॥
 ब्रजस्व भगवन् दिव्यः पुरीं वाराणसीं शुभाम् ।
 यत्राखिलजगद्दोषं क्षिप्रं नाशयतीश्वरः ॥९६॥

ततः सर्वाणि गृह्यानि तीर्थान्यायतनानि च ।
 जगाम लीलया देवो लोकानां हितकाम्यया ॥९७॥
 संस्तूयमानः प्रमथ्यमंहायोगैरितस्ततः ।
 नृत्यमानो महायोगी हस्तव्यस्तकलेवरः ॥९८॥
 तममयावद् भगवान् हरिर्नारायणः ह्वयम् ।
 अयास्यायापरं रूपं नृत्यदर्शनलासतः ॥९९॥
 निरीक्षमाणो गोविन्दं वृषेन्द्राङ्घ्रितरासनः ।
 स्मितोऽनन्तयोगात्मा नृत्यति स्म पुनः पुनः ॥१००॥
 अयं सानुचरो यत्रः सहर्षिर्मयाहनः ।
 भजे महादेवपुरीं वाराणसीमिति श्रुताम् ॥१०१॥
 प्रविष्टमात्रे देवेशे ब्रह्महृत्या कर्पाणि ।
 हा हेत्युक्त्वा सत्तार्वसा पातालं प्राप दुःखिता ॥१०२॥

That skull of *Brahmā*, the *Parameshthm* (principal god) was not filled completely. That current (of blood) continued to flow for divine thousand years (91)

Then the lord *Hari*, *Nārāyaṇa*, spoke to *Kāla-rudra* with great respect after praising with *Vedic Mantras* (92)

What for have you maintained this face of *Brahmā*? The god *Paramesvara* narrated the whole story. (93)

Having called *Brahma hatya*, the imperishable *Hṛiḥkeśa* (*Viṣṇu*, the lord of senses), the god of gods requested (her)—
 'release the bearer of trident (*Śiva*)' (94)

Even after being instructed by *Viṣṇu* (the enemy of *Mura*), she did not give up the company (of *Śiva*) the world-womb (*Viṣṇu*), the knower of all, said to *Śaṅkara* (95)

O god, go to the auspicious divine city *Varāṇasī*, where *Isvara* quickly destroys sins of all the worlds (96)

After that the god, with a desire to do good to the worlds, went to all mysterious (holy) places and temples for mere amusement. Being praised hither and thither by *Prānāthas*, the great ascetic (*Śiva*) was dancing with the body (of *Viṣṇu* *Keśa*) placed in his hands. Having assumed a different form, the god *Hari Nārāyaṇa* himself, with a desire to see His dance, rushed after Him. Seeing *Govinda*, (*Mahādeva*), with the excellent bull and the soul of endless *Yoga*, danced again and again (97-100)

Then *Rudra*, having *Dharma* as his vehicle, went to *Varāṇasī*, the famous city of *Mhādeva* along with his attendants and *Hari* (101)

As soon as the lord of gods, possessing matted hair, entered (*Varāṇasī*) the *Brahma-hatyā*, uttering a tremendous cry loudly, went to the lower world sorrowfully. (102)

प्रविश्य परमं स्थानं कपालं ब्रह्मणो हरः ।
गणानामप्रतो देवः स्थापयामास शंकरः ॥१०३॥
स्थापयित्वा महादेवो हृदौ तच्च कसेवरम् ।
उत्त्वा सजोयमस्त्वोद्यो विष्णवे स घृणानिधिः ॥१०४॥
ये स्मरन्ति गमाजलं कपालं वेपमुत्तमम् ।
तेषां चित्तस्थिति क्षिप्रमिहामुत्र च पातकम् ॥१०५॥
आगम्य तीर्थप्रवरे रत्नानं कृत्वा विधानतः ।
सर्वपितृणां पितृन् देवान् मुच्यते ब्रह्महृत्कृत्वा ॥१०६॥
अक्षरवत्तं जगज्जत्वा येऽस्मिन् स्वर्गोद्यतेऽस्मिन् वै ।

देहान्ते तत् परं ज्ञानं वदामि परमं पदम् ॥१०७॥
इतीदमुक्त्वा भगवान् समातिङ्ग्य जनार्दनम् ।
सहैव प्रमथेशानैः क्षणादन्तरधीपत ॥१०८॥
सत्त्वग्न्या भगवान् कृष्णो विष्वक्सेनं निष्कूलितः ।
स्व वेश्ममयत् तूर्णं गृहीत्वा परमं वपुः ॥१०९॥
एतद् वः कथितं पुष्यं महापातकनाशनम् ।
कपालमोजन तीर्थं स्थाणोः प्रियकर शुभम् ॥११०॥
य इमं पठतेऽध्यायं याह्यपानां समोपतः ।
पाचिकैर्मनसैः पापैः पराविकैश्च विमुच्यते ॥१११॥

इति श्रीकूर्मपुराणे पद्मोदलवां सहितायामुपरिदिभागे अत्रिंशोऽध्यायः ॥११॥

Having entered the supreme place, the god Śamkara, Hara, placed the skull of Brahmā in front of his attendants (Ganas) Having placed (the skull), the lord Mahādeva, a receptacle of compassion, gave that body (of Viśvakṣena) to Viṣṇu after saying "let it come to life" (103, 104)

"Who continuously remember my excellent form endowed with the skull their sin—belonging to this world and the other world—is destroyed quickly (105)

'Having come to this excellent holy place, having taken the bath according to the rule and having presented libations of water to the manes and gods a person freed from Brahma-hatyā (106)

"Who dwell in this place after knowing the transient, nature of the world, I give

them supreme knowledge and supreme abode after death" (107)

Saying this and having embraced Janārdana the god (Mahādeva) disappeared along with the excellent Prānāthas and lords (i e Ganas) in a moment Having received Viśvakṣena from the bearer of trident and having assumed his supreme body, the god Kṛṣṇa went to his place quickly (108, 109)

I have described before you the holy place, Kāpilamocana, virtuous, destroyer of great sin, auspicious, causing pleasure ■ Sthānu (motionless as the trunk of a tree during his austerities i e Śiva) One who studies this chapter from Brāhminas, he is freed from sins belonging to speech, mind and body (110, 111)

Thus ends Thirtyfirst Chapter in the Second Part of the Kūrma Purāṇa
Sambhita consisting of six thousand verses—31

व्यास उवाच ।

सुरापस्तु सुरा तप्तामग्निवर्णां स्वयं पिबेत् ।
तथा स काये निर्दग्धे मुच्यते तु द्विजोत्तमः ॥१॥
गोमूत्रमग्निवर्णं वा गोशकृदसमेव वा ।
पयो घृतं जलं वाऽथ मुख्यं पातकघ्नं ततः ॥२॥
जलाद्रंवासाः प्रपत्तोऽप्यात्म्या नारायण हरिम् ।
ग्रहहृत्यास्रतं चाथ चरेत् तत्पापशान्तये ॥३॥
सुवर्णस्तेयकृद् विप्रो राजानमभिमन्य तु ।
स्वकर्म ह्यापयन् ब्रह्मात्मा भयाननुत्तमस्तिवति ॥४॥
गृहीत्वा मुसलं राजा सकृद् हन्यात् ततः स्वयम् ।
वधे तु युद्धपते स्तेनो ब्राह्मणस्तपसेव वा ॥५॥

स्कन्धेनावायं मुसलं सकुटं वाऽपि छादिरम् ।
शक्तिं चोभयत्तस्तीक्ष्णमायसं दण्डमेव वा ॥६॥
राजा तेन च गन्तव्यो मुक्तकेरोन पावता ।
सावक्षाणेन तत्पापमेव कर्मादस्मिं शाधि माम् ॥७॥
सासनाद् वा विमोक्षाद् वा स्तेनः स्तेयाद् विमुच्यते ।
अशक्तिस्तथा तु तं राजा स्तेनस्याप्नोति किल्बिषम् ॥८॥
तपसाऽप्यनुत्तमस्तु सुवर्णस्तेयजं मलम् ।
चौरयासां द्विजोऽरक्ष्ये चरेद् ग्रहहृणो व्रतम् ॥९॥
स्तस्त्वाऽश्मेधावभुधे पृतः स्वावयवा द्विजः ।
प्रदद्याद् वाऽथ विप्रेभ्यः स्वास्मिन्तुल्यं हिरण्यकम् ॥१०॥
चरेद् वा वत्सरं कृच्छ्रं ग्रहचर्यपराधनः ।

32

Vyasa said The drinker of liquor should himself drink hot liquor, having the colour of fire. With his body burnt with that (hot liquor), an excellent Brāhmana is freed (from sin). Or, he is freed from that sin (by drinking) cow's urine having the colour of fire or Cow dung water or milk, ghee or water. Having meditated upon Nārāyaṇa Hari with full devotion, with his clothes wet with water, he should observe the vow of Brāhma hatya for the cessation of that sin. (1-3)

A Brāhmana who steals gold, should go to the king and should say, while announcing his action, "please punish me." (4)

Having taken a mace the king should himself strike with it once. The Brāhmana thief is purified (from sin) when killed (with mace) or (he is purified) by penance. (The Brāhmana thief) should

go to the king, while running, loose-haired and carrying on his shoulder a mace or a stick made of the Khadira tree or a spear, sharp on both the sides, or an iron staff and he should say "I have committed this sin punish me." (5-7)

The thief is freed from (the sin of) theft either by punishment or by release. But the king attains the sin of thief without giving punishment. (8)

A Brāhmana desiring to remove the sin arising from the theft of gold should observe the rule of Brāhma hatya in a forest, after being clothed in rags. Or a Brāhmana becomes pure by taking bath in the concluding bath (Avabhiṭṭha Snana) of Asvamedha or he should give gold equal to his weight to Brāhmanas. Or, a Brāhmana thief of gold should observe the Kṛcchra (a particular kind of religious penance) for one year, resorting to

ब्राह्मणः स्वर्णहारो तु तत्पापस्यापनुत्तये ॥११॥
 गुरोर्भायां समाकृष्ट ब्राह्मणः काममोहितः ।
 अवगूहत् स्त्रियं तप्तां दोष्तां काष्ण्यायसीं कृतम् ॥१२॥
 स्वयं वा शिशनवपणायुक्तदयाधाय चाञ्चलो ।
 क्षातिष्ठेद् दक्षिणामाशामनिपातादग्निह्वयः ॥१३॥
 गुरुर्यं वा हतः शुद्धपेचचरेद् वा यत्प्रहा व्रतम् ।
 शालां वा कण्टकोपेतां परिष्वज्याय वत्सरम् ।
 भयः शयीत नियतो मुच्यते गुह्यतपसः ॥१४॥
 कृच्छ्रं यत्नं चरेद् विप्रश्रोतृघाताः सन्नाहितः ।
 अभ्यमेधावभूधके स्नात्वा वा शुद्धघते मरः ॥१५॥
 शालेऽष्टमे वा भुञ्जानो ग्रहाचारी सदायती ।

स्थानासनाभ्यां विहरंस्त्रिरहोऽभ्युपमश्रयः ॥१६॥
 गधःशायी त्रिनिर्वर्षस्तद् व्यपोहति पातकम् ।
 चान्द्रायणानि वा कुर्यात् पञ्च चत्वारि वा पुनः ॥१७॥
 पतितः संप्रमुक्तानामय वक्ष्यामि निष्कृतिम् ।
 पतितेन तु संसर्गं यो येन कुले द्विजः ।
 स तत्पापान्नोदार्यं तस्यैव व्रतमाचरेत् ॥१८॥
 तप्तकृच्छ्रं चरेद् वाऽयं संवत्सरमतन्म्रितः ।
 पाप्मातिके तु संसर्गं प्रापश्चित्तादमर्हति ॥१९॥
 एभिर्वर्षैरपोहन्ति महापातकिनो मलम् ।
 पुण्यतीर्थभिगमनात् पुण्य्यां वाऽयं निष्कृतिः ॥२०॥
 ब्रह्महत्या सुरापानं स्तेयं गुर्यङ्गनागमः ।

cellhacy for the destruction of that sin. (11)

A Brāhmaṇa, who, insatuated by passion, has committed adultery with the wife of his religious teacher should embrace a hot and blazing woman, made of black iron Or, having cut off his generative organ and testicles and having placed them in his folded hands he should go straightly to the southern direction till the fall of his body. Or, he is purified by being killed for the sake of his religious teacher Or, he should observe the rule of Brāhma-hatyā Or, he is freed by embracing a branch full of thorns for one year A person, who has committed adultery with the wife of his religious teacher, should sleep below (on earth) without fail and he becomes free of that sin Or the Brāhmaṇa, clothed in rags, should observe Kṛcchra vow for one year with full devotion Or a man is purified by taking bath in the concluding bath (Avabhyṅtha Snāna) of Āśvamedha. (12-15)

Or one removes the sin by taking

meals at the eighth time leading a life of chastity, always observing the vow, passing his time by standing and sitting, taking water for three days and sleeping below (on earth) for three years. Or, he should observe four or five Chāndrīyana-vows (16,17)

Now I shall tell the expiation for the associates of outcasts A Brāhmaṇa should observe the vow of that very outcast with whom he associates himself for the removal of that sin Or he should observe the heated Kṛcchra vow for one year with alertness If the association has been only for six months, he deserves half expiation (18, 19)

The great sinners remove their sin by these vows or the purification is effected by going to the pious places of pilgrimage on earth (20)

Killing of Brāhmaṇa, drinking of liquor stealing, adultery with the wife of religious teacher—after doing these or

कृत्वा तैश्चापि सप्तर्षि ब्राह्मण कामकारत ॥२१॥
 कुर्याद्वनगान विप्र पुष्पतोर्थे समाहित ।
 ज्वलन्त वा विशेषेण ध्यात्वा वेव कर्षादनम् ॥२२॥
 न ह्यग्न्या निष्कृतिर्दृष्टा भुविमिषमैवादिभि ।
 तस्मात् पुष्पेयु तोर्थेषु दहेद् चाग्निं स्वदेहकम् ॥२३॥
 गत्वा दुहितर विप्र स्वसार वा स्नुषामपि ।
 प्रविशेज्ज्वलन शोभ मतिपूर्वमिति स्थिति ॥२४॥
 मातृष्वसा मातुलानी तथैव च पितृष्वक्षाम् ।
 भागिनेयीं समावृष्ट कुर्यात् कृच्छ्रातिकृच्छ्रकौ ॥२५॥
 चान्द्रायण च कुर्वीत तस्य पापस्य शान्तये ।
 ध्यायन् देव जगद्योनिमनादिनिघन परम् ॥२६॥

associating with the doers of these sins at will a Brahmana should observe fast at a pious place of pilgrimage with full concentration or he should enter the burning fire after meditating upon the god Siva (having matted hair) No other expiation has been seen by sages the propounders of Dharma Therefore one should burn his body in pious places of pilgrimage (21-23)

Having committed adultery knowingly with his daughter, sister or with the wife of his son a Brahmana should enter into burning fire—this is the fixed decision (24)

Having committed adultery with the sister of his mother, the wife of his maternal uncle sister of his father, the daughter of sister, one should observe Kṛcchra and Atikṛcchra vows (25)

For the cessation of that sin one should observe Cāndrāyana vow while meditating upon the supreme god, the world womb, free from beginning and end (26)

Having committed adultery with the

भ्रातृभार्या समारुह्य कुर्यात् तापापशान्तये ।
 चान्द्रायणानि चत्वारि पञ्च वा सुसमाहित ॥२७॥
 पेतृष्वज्येयी गत्वा तु स्वारेया मातुरेव च ।
 मातुलस्य सुता वाऽपि गत्वा चान्द्रायणं चरेत् ॥२८॥
 सखिभार्या समावृष्ट गत्वा श्पालीं तथैव च ।
 अहोरात्रोपितो भूत्वा तप्तकृच्छ्रं समाचरेत् ॥२९॥
 उद्वयाममने विप्रस्त्रिरात्रेण विशुध्यति ।
 चाण्डालोचमने चैव तप्तकृच्छ्रं न विदुः ।
 सह सप्तपमेनास्य नाग्यथा निष्कृति स्मृता ॥३०॥
 मातृगोत्रा समस्ताश्च समानमवरा तथा ।
 चान्द्रायणेन शुध्येत प्रपतात्मा समाहित ॥३१॥

wife of his brother one should observe four or five Cāndrāyana vows with full devotion for the cessation of that sin (27)

Having committed adultery with the daughter of father's sister and with the daughter of mother's sister or with the daughter of maternal uncle one should observe Cāndrāyana vow (28)

Having committed adultery with the wife of his friend and with his sister in law, one should observe heated Kṛcchra-vow after fasting for a day and night (29)

Having committed adultery with a woman in her courses a Brahmana is purified (by fasting for three nights and having committed adultery with Cāṇḍālī one should observe three heated Kṛcchra vows along with Sāṁptapana vow Expiation is not regarded in any other way (30)

Having committed adultery with a woman belonging to the lineage of his mother or with a woman belonging to his own lineage a person is purified by observing Cāndrāyana vow with full devotion and with pious mind (31)

ब्राह्मणो ब्राह्मणो गत्वा कृच्छ्रमेकं समाचरेत् ।
 कन्यका दूषयित्वा तु चरेच्चान्द्रायणव्रतम् ॥३२॥
 यमनूपोषु पुष्ट्य उवक्ष्यायाममनोनिषु ।
 रेतः सिकत्वा जले चैव कृच्छ्रं सान्तरणं चरेत् ॥३३॥
 बन्धकीगमने विप्रस्त्रिराजेण विशुद्धचित्तः ।
 गवि संयुनमासेष्य चरेच्चान्द्रायणव्रतम् ॥३४॥
 अनाधो संयुन पृथा प्राजापत्यं चरेत् द्विजः ।
 पतिता चस्त्रिय गत्वा त्रिभिः कृच्छ्रं विशुद्धचित्तः ॥३५॥
 पुलकसोगमने चैव कृच्छ्रं चान्द्रायणं चरेत् ।
 तदौ शंसूपर्को चैव रजको वेणुजोविनोम् ।
 गत्वा चान्द्रायणं कुर्यात् तथा चमोषजोविनोम् ॥३६॥

ब्राह्मचारी स्त्रियं गच्छेत् कथञ्चित्काममोहितः ।
 सप्तागारं चरेद् भिक्षं वसतिस्था गर्वभाजिनम् ॥३७॥
 उपस्पृशेत् त्रियक्ष्णं स्वपश्य परिकीर्तयन् ।
 सक्तसंरेष चैकेन तस्मात् पापात् प्रमुच्यते ॥३८॥
 ब्रह्महत्याप्लुतं धामि यन्मासानाचरेद् यमो ।
 मुच्यते ह्यवकोर्षो तु ब्राह्मणानुमते स्थितः ॥३९॥
 सप्तराजमकृत्वा तु भक्षसर्पाग्निपूजनम् ।
 रेतसश्च समुत्सर्गं प्रादक्षिप्तं समाचरेत् ॥४०॥
 ओकारपूर्विकाभिस्तु महाव्याहृतिभिः सदा ।
 सक्तरं तु भुञ्जानो नक्तं भिक्षाशनं शुचि ॥४१॥
 सावित्रीं च जपेन्चैव नित्यं क्रोधविर्जितः ।

a female flute player and a female shoe maker one should observe Candrayana (36)

If a celibate out of passion commits adultery with a woman, he should beg alms in seven houses covering himself with the skin of a dunkey. He should have three ablutions (at dawn, noon and sunset), while pronouncing his sin. (By doing so) he is released from that sin in one year. Or, a person who has violated his celibacy is released (from sin) if he, restraining his senses and acting according to the advice of Brahmanas, observes the vow of Brahma hatya for six months (37-39)

If he does not beg alms and does not worship the fire for seven nights and if his semen pours out he should perform expiatory rites in all these cases (40)

He becomes pure by reciting the Mahavyahrtis with Omkara constantly and by eating the food begged = alms in the night for one year (41)

He devoid of anger should mutter Savitri daily at the banks of rivers and

Having committed adultery with a wife of a Brahmana, a Brahmana should observe one Kṛcchra vow but after defiling a girl, he should observe Candrayana vow (32)

Having sprinkled his semen into superhuman women, in a woman who is in her courses outside the wombs and in water, a man should observe Kṛcchra and Santapana vows (33)

Having committed adultery with an unchaste woman, (a person) is purified (by fasting) for three nights. Having committed sexual intercourse with a cow one should observe Candrayana-vow (34)

Having committed sexual intercourse with a goat or with a sheep a Brāhmana should observe Prājāpatya vow. Having committed adultery with a outcast woman, one = purified by three Kṛcchra vows (35)

Having committed adultery with the woman of despised tribe (Pulkaśi), one should observe Kṛcchra and Candrayana vows. Having committed adultery with an actress = female dancer, a washer woman

नवीतीरेषु तीर्थेषु तस्मात् पापाद् विमुच्यते ॥४२॥
 हत्वा तु क्षत्रियं विप्रः कुर्याद् ब्राह्मणो व्रतम् ।
 अक्षामतो च पष्पासान् दद्यात् पञ्चव्रतं गवाम् ॥४३॥
 अयं चरेत् नियतो मनवासी समाहितः ।
 प्राजापत्य सान्त्वन तप्तकृच्छ्रं तु वा स्वयम् ॥४४॥
 प्रमाप्साक्षामतो वैश्यः कुर्यात् सवत्सरद्वयम् ।
 गोसहस्रं क्षपाव च दद्याद् ब्राह्मणो व्रतम् ।
 कृच्छ्रातिकृच्छ्रो वा कुर्याच्चान्द्रायाणमथापि वा ॥४५॥
 सवत्सर व्रतं कुर्याच्चक्रे हत्वा प्रमादतः ।
 गोसहस्राद्वैपाद च दद्यात् तत्पापशान्तेये ॥४६॥
 अष्टौ वर्षाणि यद् ग्रीणि कुर्याद् ब्राह्मणो व्रतम् ।

in places of pilgrimage (By doing so) he is released from that sin (42)

Having killed a Ksatriya, a Brāhmana should observe the vow of Brahma hatyā. He should give five hundred cows in six months (if the Ksatriya is killed) without intention (43)

Or, he should observe himself Prājāpatya-vow or Sāntapana-vow or heated Kṛcchra vow with full devotion, while dwelling in a forest, after having restrained his senses (44)

Having killed a Vaiśya without intention, he should give one thousand two hundred and fifty cows in two years and should observe the vow of Brahma-hatyā or he should observe Kṛcchra and Atikṛcchra vows or Cāndrayana vow (45)

Having killed a Śūdra by mistake, one should observe the vow for one year and should give one thousand one hundred and twenty five cows for the cessation of that sin (46)

Having killed a Ksatriya a Vaiśya and a Śūdra, one should observe the vow of

हत्वा तु क्षत्रियं वैश्यं शूद्रं चैव यथाक्रमम् ॥४७॥
 निहत्य ब्राह्मणो विप्रस्तकष्टवर्षं व्रतं चरेत् ।
 राजन्या वर्षपट्कं तु वैश्या सवत्सरत्रयम् ।
 यस्सरेण विशुद्ध्येत शूद्रा हत्वा द्विजोत्तमः ॥४८॥
 वैश्याहत्वा प्रमादेन किञ्चिद् दद्याद् द्विजातये ।
 वाप्यजाना यधे चैव कुर्याच्चान्द्रायण व्रतम् ।
 पराकेनाज्यवा शुद्धिरित्याह भगवानजः ॥४९॥
 मण्डूकं नकुलं काकं इन्द्रशूकं च पूषिकम् ।
 श्वानं हत्वा द्विजः कुर्यात् षोडशांशं व्रतं कृतः ॥५०॥
 पयः पिबेत् शिरानु श्वानं हत्वा मुयन्वितः ।
 माक्षरं बाणं नकुलं योजनं वाय्वनो ब्रजेत् ।

Brahma-hatyā for eight, six and three years respectively (47)

Having killed a Brahmana, a Ksatriya, and a Vaiśya, a Brāhmana should observe vow for eight years, six years and three years (respectively) Having killed a Śūdra, an excellent Brahmana is purified (by observing vow) for one year (48)

Having killed a Vaiśya by mistake, one should give something to a Brāhmana (twice born) One should observe Cāndrayana vow on the killing of Śūdras Or purification (is achieved) by Paraku (a sort of religious penance)—says glorious Aja (i e Brahma) (49)

Having killed a frog, a mongoose a crow a snake, a rat and a dog, a Brāhmana should observe the sixteenth part of that vow (50)

Having killed a dog, one should drink milk (or water) for three nights, restraining himself properly He should go one Yojana of path (after killing) a cat or a mongoose A Brāhmana should observe Kṛcchra-vow

कृच्छ्रं द्वादशरात्रं तु पुण्यादश्वघ्ने द्विव ॥११॥ किञ्चिदेव तु विप्राय दद्यादल्पमर्ता वधे ।
 अश्वीं कार्णायसीं दद्यात् सपं हत्वा द्विजोत्तम । अनत्पना चैव हिंसाया प्राणायामेन शुध्यति ॥१२॥
 पलातभारं पण्ड च सैवकं चैकमापन्नम् ॥१३॥ कन्दानां तु वृक्षाणां श्रेष्ठे जप्यमृक्षतम् ।
 घृतकुम्भं वराहं च तिलद्रोणं च तिलिन् ॥१४॥ गुन्मवस्तीक्ष्णतानां तु पुष्पितानां च वीरधाम् ॥१५॥
 शुक्रं द्विहायनं वत्सं कौञ्चं हत्वा त्रिहायन् ॥१६॥ यन्त्रा चैव वृक्षाणां सरसानां च सवशः ।
 हत्वा हस्तं यत्नाकां च शकं बर्हिण्यम् ॥१७॥ एतत्पुष्पोद्भवानां च घृतप्राशो विशोधनम् ॥१८॥
 वानरं श्येनभासीं च स्पर्शयेद् ब्राह्मणाय ॥१९॥ हस्तिनां च वधे दृष्टं तप्तकृच्छ्रं विशोधनम् ।
 कृष्णादास्तु मृगान् हत्वा घेनुदद्यात्तपयन् ॥२०॥ चाप्ययं परोक्षं वा गां हत्वा तु प्रमावतः ।
 अन्नव्यादानं दत्ततरोमुष्टुं हत्वा तु हृत् ॥२१॥ मतिपूर्वं वधे चाहया प्रायश्चित्तं न विद्यते ॥२२॥

व्यास उवाच ।

मनुष्याया तु हरण कृत्वा स्त्रीषा बृहस्प च ।
 वापीकूपजसाना च शुध्येच्चान्द्रायणन तु ॥१॥
 द्रव्याणामल्पसाराणा स्तेय कृत्वाऽन्यवेशमत ।
 चरेत् सातपथं कृच्छं तन्निर्वात्यस्मिन्नुदये ॥२॥
 धान्यान्नघनवीर्यं तु कृत्वा कामाद् द्विजोत्तम ।
 स्वजातोऽयमृगश्वे च कृच्छ्राद्धेन विमुक्तपति ॥३॥
 भक्षभोग्यापहरणे यामशब्दात्तनस्य च ।
 पुष्पमूलफलाना च पञ्चवयस्य त्रिसोधनम् ॥४॥
 तृणकाष्ठद्रुमाणा च शुष्काजस्य गुडस्य च ।
 चैतचर्मामियाणा च शिरान स्यादभोजनम् ॥५॥

मणिमुक्ताप्रवास्ताना ताम्रस्य रजतस्य च ।
 अथ कास्योपताना च द्वादशाह कणाशनम् ॥६॥
 कार्पासकीटजोर्णाना द्विशफैकशफस्य च ।
 पक्षिपन्धोषधीना च रज्ज्वायचं च ग्रह पय ॥७॥
 नरमांसाशन कृत्वा चान्द्रायणमव्याचरेत् ।
 काक चैव तथा श्वान जम्घ्वा हस्तिनमेव च ।
 वराह कुण्डु चाय तप्तकृष्णं शुष्यनि ॥८॥
 कम्पावाना च मांसानि पुरीष मूत्रमेव च ।
 गोमोमायुकपीना च तदेव व्रतमाचरेत् ।
 उपोष्य द्वादशाहं तु ब्रह्माण्डैर्जुह्याद् घृतम् ॥९॥
 नकुत्तोन्नूकमाज्वार जम्घ्वा सातपथं चरेत् ।

33

Vyasa said Having abducted men, women, house, waters of a pond and a well one is purified by (observing) Candrayana vow (1)

Having committed theft of things of little value from the houses of others one should observe Santapana and Kṛcchra-vows for one's purification after returning these article (to the owner) (2)

Having committed theft of corn food and wealth at his will from the house of a person belonging to his own caste an excellent Brāhmaṇa is purified with half Kṛcchra vow (3)

Purification is effected by the five products of the cow (viz milk, curd butter, and the liquid and solid excreta) at the abduction of food of all kinds of vehicle bed and seat, of flowers roots and fruits (4)

(Having committed theft of) grass, wood, tree, dry food sugar, cloth leather

and flesh, one should not take food for three nights (5)

(Having committed theft of) jewel pearl, coral copper silver, iron brass and precious stone one should eat grains (of rice) for twelve days (6)

(Having committed theft of) cotton, silk wool, animals possessing two hoofs and one hoof, bird, scent medicine and rope, (one should take) milk (or water) for three nights (7)

Having eaten the meat of man one should observe the Candrayana vow Having eaten the meat of crow, dog, elephant boar and cock, one is purified by (observing) heated Kṛcchra (8)

Having eaten the meat, faces and urine of beast of prey cow, jackal and monkey, one should observe the same (heated Kṛcchra) vow Having fasted for twelve days, he should offer ghee with Kāśmīra (9)

आपदोष्ट्रखराज्जग्या तप्तकृच्छ्रेण शुद्धयति ।
 व्रतवर्चनं सारकार पूर्वेण विधिनां तु ॥१०॥
 यक चैव वलाक च हस्त कारण्डव तथा ।
 चक्रयाक प्लव जग्घ्वा द्वादशाहमभोजनम् ॥११॥
 कपोत टिट्ठिम चैव शुक सारसमेव च ।
 उत्तूक जालपाद च जग्घ्वाऽप्येतद् व्रतं चरेत् ॥१२॥
 शिशुमार तथा चाप मत्स्यमांस तथैव च ।
 जगध्या चैव कटाहारमेतदेव चरेद् व्रतम् ॥१३॥
 शौकिल चैव मत्स्यान् भण्डूक भुजग तथा ।
 गोमूत्रपाकहारो मासेनैकेन शुद्धयति ॥१४॥
 जलेचराश्च जलजान् प्रतुवाप्रसयिष्कारान् ।

रक्तपादास्तथा जग्घ्वा सप्ताहं व्रतदाचरेत् ॥१५॥
 शुनो मासं शुक्रयासमात्मार्थं च तथा पृतम् ।
 मुक्त्वा मासं चरेदेतत् तत्पापस्यापनुत्तये ॥१६॥
 वात्सर्गि मूस्तृण त्रिषु क्षुण्ड करक तथा ।
 प्राजापत्यं चरेज्जगध्या शङ्ख कुम्भीकमेव च ॥१७॥
 पल्लवद् लशुन चैव भुक्त्वा चान्द्रायणं चरेत् ।
 मालिका लण्डलीय च प्राजापत्येन शुद्धयति ॥१८॥
 अस्मान्तक तथा पोत तप्तकृच्छ्रेण शुद्धयति ।
 प्राजापत्येन शुद्धिं स्थात कक्कुभाण्डरय भक्षणैः ॥१९॥
 अलातु किंभुक चैव भुक्त्वा व्रतं व्रतं चरेत् ।
 उदुम्बर च कामेन तप्तकृच्छ्रेण शुद्धयति ॥२०॥

Having eaten the meat of mungoose, owl cat, one should observe Sāntapana vow. Having eaten the meat of wild animal, camel, donkey, one is purified by heated Kṛcchra. Samakāra along with the vow should be done according to preceding method. (10)

Having eaten the meat of heron, crane, swan, duck, ruddy goose, frog, one should not take his food for twelve days. (11)

One should observe this very vow after eating the meat of pigeon, Tittibha, parrot, crane, owl, web footed bird (goose). (12)

One should observe this very vow after eating the meat of dolphin, blue jay, fish and jackal. (13)

(Having eaten the meat of) cuckoo, fishes, frog and serpent, one is purified by eating barley food prepared in the urine of cow for one month. (14)

One should observe this (vow) for one week after eating the meat of beings moving in water, the beings born in water, birds that pierce things with their beaks

(falcon, hawk, owl, parrot, crow, raven, peacock etc.), and birds, rending with the claws and red footed birds. (15)

One should observe this vow for one month for the destruction of the sin arising from eating the meat of dog, dry meat and the meat prepared for oneself. (16)

Having eaten the fruit of egg plant, Bhṛtṣṇa (a kind of fragrant grass), horse radish, Khukhunda, pomegranate, conch shell, Kūmbhika (a particular plant the bark of which furnishes a yellow dye), one should observe Prājāpatya-vow. (17)

After eating onion and garlic, one should observe Cāndriyana vow. One is purified by Prājāpatya, (after eating) Nalika (lotus flower) and Tandulīya. (18)

One is purified by heated Kṛcchra (after eating) Āsmantaka (a plant from the fibres of which a Brāhmana's girdle is made), and the young shoot of a plant. Purification is effected by (observing) Prājāpatya vow at the eating of Kakkubhāṇḍa. (19)

One should observe this vow after eating bottle gourd and Palāśa. One is

धृष्या कृसरसयाय पायसापूपसकुलम् । यस्याग्री हृष्यते नित्यं न यस्याय न दीयते ।
 भुत्वा चैवविधं स्वन्नं त्रिरात्रेण विशुद्धयति ॥२१॥ चान्द्रायणं चरेत् सम्यक् तस्याप्रप्राशने द्विज ॥२६॥
 पोत्वा क्षीराण्यपेयानि द्रव्याचारो समाहितः । अभोग्यानां तु सर्वेषां भुत्वा चानमुपस्कृतम् ।
 गोमूत्रपायकाहारो मासेनकेन शुद्धयति ॥२२॥ अन्तावसायिना चैव तप्तकृच्छ्रेण शुद्धयति ॥२७॥
 अनिर्देशाह गोक्षीरं माहिषं चाजमेव च । चाण्डालान् द्विनो भुत्वा सम्यक् चान्द्रायणं चरेत् ।
 सधिन्यात्र विद्यताया पितृन् क्षीरमिव चरेत् ॥२३॥ बुद्धिपूर्वं तु कृच्छ्रान्दं पुनः संस्कारमेव च ॥२८॥
 एतेषां च विकाराणि पोत्वा मोहेन मानवः । अतुरामवपानेन कुर्याच्चान्द्रायणव्रतम् ।
 गोमूत्रपायकाहारं सप्तरात्रेण शुद्धयति ॥२४॥ असौग्यान्स्तु भुत्वा च प्राजापयेन शुद्धयति ॥२९॥
 भुत्वा चैव नवधाहं मृतके तूतके तथा । विष्णुप्राशने कुर्यात् रेतसरचंतवाचरेत् ।
 चान्द्रायणेन शुद्धयेत् दाहणस्तु समाहितः ॥२५॥ अनाविष्टेषु चैकाहं सर्वत्र तु वयायत ॥३०॥

purified by heated Kṛtchra (after eating)
 Udumbara at will (20)

Having eaten Kṣara (a mixture of rice and pears with a few spices) pudding along with rice boiled in milk and round cakes of flour and other similar food in vain (without any special occasion and without offering to others), one is purified (by observing fast) for three nights (21)

Having taken milk not fit for drinking a celibate is purified by taking barley food cooked in the urine of cow for one month with concentration (22)

One should observe this vow after drinking the milk of cow or buffalo or goat which is just united with her male one (bull etc.) and impregnated by him, which is without her young one and which gave birth to her young one not before ten days (23)

Having drunk their modified products (curd ghee etc.) due to ignorance, a man is purified by taking barley food cooked in the urine of a cow for seven nights (24)

Having taken food in a new funeral ceremony within the time of impurity contracted through the death of a relation and within the time of impurity caused

by child birth or miscarriage in a family, a Brahmana = purified by (observing) Cāndrāyana vow with full devotion (25)

A Brahmana should observe the Cāndrāyana vow properly after eating the food of a man who does not daily perform Havana and who does not first of all give (chanties) (26)

Having eaten the prepared food of all persons whose food is prohibited from being eaten by others and persons belonging to a low caste one = purified by (observing) heated Kṛtchra (27)

Having eaten the food of a Candala a Brahmana should observe Cāndrāyana vow properly (He should observe) Kṛtchra vow for one year and (should perform) Saṃskāra (sacraments) after that (if the food of Candala) is (taken) knowingly (28)

After taking any intoxicating drink other than liquor, one should observe Cāndrāyana vow One is purified by Prajāpati's vow by eating prohibited food (29)

One should observe this vow after eating feces urine and semen (One should observe fast) in a proper manner for one day in all other cases which are not mentioned (30)

विड्वराहसरोष्ट्राणां गोमांसोः कपिककयोः ।
 प्राश्य मूत्रपुरीषाणि द्विजभ्रातृपण चरेत् ॥३१॥
 अज्ञानात् प्राश्य विण्मूत्र सुरासस्पृष्टमेव च ।
 पुनः सस्कारमर्हन्ति त्रयो वर्णा द्विजातयः ॥३२॥
 कृव्यादां पक्षिणा चैव प्राश्य मूत्रपुरीषकम् ।
 महासातपन मोहात् तया कुर्याद् द्विजोत्तमः ।
 भातमण्डूककुररे विधिकरे कृच्छ्रमाचरेत् ॥३३॥
 प्राजापत्येन युद्धपेत बाह्यगोच्छिद्यभोजने ।
 क्षत्रिये तप्तकृच्छ्रं स्याद् वैश्ये चेवाति कृच्छ्रकम् ।
 शूद्रोच्छिद्यं द्विजो भुक्त्वा कुर्याच्चान्द्रायणव्रतम् ॥३४॥
 सुराभाण्डोदरे वारि पीत्वा चान्द्रायण चरेत् ।

Having eaten feces and urine of village-pig, donkey, camel, jackal, monkey and crow, a Brāhmana should observe Cāndrāyana-vow (31)

Having eaten urine and feces by mistake and having touched liquor, the twice born of three classes require sanctifying ceremony again (32)

Having taken the urine and feces of birds and animals eating raw flesh, by mistake, an excellent Brāhmana should observe big Sāntapana vow (Having eaten the meat of) vulture, frog, osprey and cock he should observe Kṣechra-vow (33)

One is purified by Prājāpatya-vow after eating the leavings of a Brāhmana. Heated Kṣechra vow should be observed (after eating the leavings of) a Kṣatriya and Atikṣechra-vow (after eating the leavings of) a Vaiśya. Having eaten the leavings of a Śūdra, a Brāhmana should observe Cāndrāyana-vow (34)

Having drunk water in a vessel of liquor, one should observe Cāndrāyana-vow. Having eaten the leavings of a dog,

शूनोच्छिद्यं द्विजो भुक्त्वा त्रिरात्रेण विशुद्धयति ।
 गोमूत्रपावकाहारः पीतशेषं च रागवान् ॥३५॥
 जपो मूत्रपुरीषाच्छर्दिपिताः प्राशयेद् यदा ।
 तदा सातपन प्रोक्तं व्रतं पापविशोधनम् ॥३६॥
 चाण्डालकूपमाण्डेषु यदि ज्ञातात् पिबेज्जलम् ।
 चरेत् सातपनं कृच्छ्रं बाह्यणः पापशोधनम् ॥३७॥
 चाण्डालेन तु स्पृष्टं पीत्वा वारि द्विजोत्तमः ।
 त्रिरात्रेण विशुद्धयेत् पञ्चमवदेन चैव हि ॥३८॥
 महापातकितसपसं भुङ्क्तेऽस्मात्वा द्विजो यदि ।
 शुद्धिपूर्वं तु मूढात्मा तप्तकृच्छ्रं समाचरेत् ॥३९॥
 स्पृष्ट्वा महापातकिं चाण्डालं वा रजस्यस्ताम् ।

a Brāhmana is purified (by observing vow) for three nights and he should eat barley-food cooked in the urine of a cow and he should drink water which is left after a cow has taken it with fondness (35)

When persons defiled with urine and feces etc, drink water, then Sāntapana-vow is proclaimed as the purifier of sin. (36)

If a Brāhmana knowingly drinks water in the well and vessels of a Cāṇḍāl he should observe Sāntapana-vow for the purification of sin (37)

Having drunk water touched by a Cāṇḍāla, an excellent Brāhmana is purified by taking the five products of cow collectively (milk, curd, ghee, urine and cow-dung) (38)

If a Brāhmana, due to his foolishness, eats food knowingly without taking a bath after being touched by a great sinner, he should observe heated Kṣechra (39)

Having taken his meals due to mistake after touching a great sinner, a Cāṇḍāl

प्रमादाद् भोजनं कृत्वा त्रिरात्रेण विशुद्धयति ॥४०॥
 खानार्हो यदि भुञ्जीत अहोरात्रेण शुद्धयति ।
 बुद्धिपूर्वं तु कृच्छ्रेण भगवानाह पञ्चन ॥४१॥
 शुष्कपर्युषितादीनि यवादिप्रतिद्रुपितम् ।
 भुवत्पोषवासं कुर्वीत कृच्छ्रपादमयापि वा ॥४२॥
 सवत्सरान्ते कृच्छ्रं तु चरेद् विप्रः पुनः पुनः ।
 अज्ञातभुक्तशुद्धयर्थं ज्ञातस्य तु विशेषतः ॥४३॥
 घ्रातयानां यजनं कृत्वा परेषामन्यकर्म च ।
 अभिचारमहीनं च त्रिभिः कृच्छ्रं विशुद्धयति ॥४४॥
 बाह्यानिहितानां तु कृत्वा बाह्यादिका क्रिया ।

योमूत्रयावकाहारं प्राजापत्येन शुद्धयति ॥४५॥
 तैनाभ्यक्तोऽयवा कुर्याद् यदि मूत्रपुरीषके ।
 अहोरात्रेण शुद्धयेत् शमभुक्तं च सैद्युतम् ॥४६॥
 एकाहेन विवाहहस्ति परिहार्यं द्विनोत्तमः ।
 त्रिरात्रेण विशुद्धयेत् त्रिरात्रात् पठेद् पुनः ॥४७॥
 दशाहं द्वादशाहं वा परिहार्यं प्रमादतः ।
 कृच्छ्रं चान्द्रायणं कुर्यात् तत्प्राप्तस्यापनुत्तमे ॥४८॥
 पतितस्य ब्रह्मपादाय तदुत्तमं शुद्धयति ।
 चरेत् सातपथं कृच्छ्रं निर्याह भगवान् प्रभुः ॥४९॥
 अनाशकनिवृत्तास्तु ब्रह्म्यावसितास्तथा ।

or a woman in her courses one is purified (by observing fast) for three nights (40)

If a person requiring bath takes his meals (without taking bath) he is purified by observing fast for one night and a day. But (if it is done) knowingly (then purification is effected by observing) Kṛcchra—said glorious lotus born (41)

Having eaten dry food, stale food etc. and food defiled by cow etc., one should observe fast or one fourth of Kṛcchra-vow (42)

A Brahmana should observe Kṛcchra again and again at the end of the year for purifying himself (from the sin) of eating (prohibited food) unknowingly and particularly knowingly (43)

Having performed the sacrifice for the outcaste and the funeral rite for others as well as a sacrifice made for magical purposes and a (particular) sacrifice lasting for several days, one is purified by three Kṛcchra vows (44)

Having performed burning rites and others for those who are killed by Brāhmana and others, one is purified

by Prājapatya vow while taking barley food cooked in the urine of a cow (45)

If a person makes urine, feces, does shaving of beard and engages himself sexual intercourse after being anointed with oil, he is purified (by observing fast) for one day and night (46)

Having avoided (i.e. not offered oblations in) the marriage fire for one day, an excellent Brahmana is purified (by observing fast) for three days and (having avoided) for three nights (he is purified by observing fast) for six days (47)

Having avoided (marriage fire) for ten days or twelve days out of carelessness he should observe Kṛcchra and Cāndrāyana vows for the destruction of that sin (48)

Having taken something from an outcaste, one is purified by discarding that thing. He should also observe Saptapana and Kṛcchra vows—it is said by the glorious lord (Brahmā) (49)

Those persons, who have abandoned the vow of fasting (before time) and the religious mendicants who have renounced

अहोरात्रोपवितः स्नातः पञ्चगव्येन शुद्धयति ॥६०॥
 येदधर्मपुराणानां चण्डालस्य तु भाषणे ।
 चान्द्रायणेन शुद्धिः स्यात् ह्यन्या तस्य निष्कृतिः ॥६१॥
 उद्वन्धनादिनिहतं सस्पृश्यं ब्राह्मणः क्वचित् ।
 चान्द्रायणेन शुद्धिः स्यात् प्राजापत्येन वा पुनः ॥६२॥
 उच्छिद्यो यत्नान्तान्तब्राह्मणमावीनं स्पृशेद् द्विजः ।
 प्रमादाद् धं जपेत् स्नात्वा गव्यञ्चण्डसहस्रकम् ॥६३॥
 द्रुपदानां शतं चापि कृष्णचारी समाहितः ।
 त्रिरात्रोपवितः सम्यग् पञ्चगव्येन शुद्धयति ॥६४॥
 चण्डालपतितार्थोस्तु कर्माद् यः सस्पृशेद् द्विजः ।

उच्छिद्यस्तत्र कुर्वीत प्राजापत्यं विशुद्धये ॥६५॥
 चाण्डालपूतकसवास्तथा नारो रजस्वलात् ।
 स्पृष्ट्वा स्नायाद् विशुद्धयन्तत्स्पृष्टपतिततथा ॥६६॥
 चाण्डालपूतकसवं सस्पृष्टं सस्पृशेद् यदि ।
 प्रमादात् तत् अचम्य जपं कुर्यात् समाहितः ॥६७॥
 तत्स्पृष्टस्पर्शिनं स्पृष्ट्वा बुद्धिपूर्वं द्विजोत्तमः ।
 आचमेत् तद् विशुद्धयन् प्राह वैष पितामहः ॥६८॥
 भुञ्जानस्य तु विप्रस्य यदाचित् सखवेद् गुहम् ।
 कृत्वा शौचं ततः स्नायादुपोष्य शुभ्रयाद् घृतम् ॥६९॥
 चाण्डालान्पश्यन् स्पृष्ट्वा कृच्छ्रं कुर्याद् विशुद्धये ।

fasting for one day and night and by (eating) the five products of cow (milk, curd, ghee, urine and cow dung) (60)

Purification is effected by Cāndrāyana-vow after teaching Veda, (scriptures on) Dharma and Purāṇa to a Cāṇḍāla. There is no other expiation (61)

Having touched a person killed by hanging or in water, a Brāhmana is purified by Cāndrāyana or Prājāpatya-vow (62)

If a Brāhmana, with the remains of food in his mouth or hands and without sipping water, touches a Cāṇḍāla due to mistake, he should mutter eight thousand Mantras in Gayātrī metre after taking his bath. Or, a celibate is purified (from the above sin by reciting) a hundred Drupadas (name of sacred formulae) and by eating the five products of cow (milk, curd, ghee, urine and cow dung) after having fasted three nights properly (63, 64)

Having touched a Cāṇḍāla, an out-caste etc. at will with the remains of food in his mouth or hands, a Brāhmana should observe a Prajāpatya for purification (65)

Having touched a Cāṇḍāla, a person impure due to child birth or miscarriage in a family, a dead body, a woman in her courses, an outcaste and a person touched by them, one should take bath for purification (66)

If one by mistake, touches a person who is touched by a Cāṇḍāla, a person impure due to child birth or miscarriage in a family and a dead body, he should observe muttering of prayers with devotion after having sipped water (67)

Having touched knowingly a person who has touched another person who is touched (by a Cāṇḍāla etc.) an excellent Brāhmana should sip water for purification—thus is said by lord Pītamaha (the paternal grand-father) (68)

If by chance feces flows out of the anus of a Brāhmana while he is taking his meals, then, after the voiding of feces, he should take his bath and should offer oblations of ghee after observing fast (69)

Having touched the dead body of a Cāṇḍāla and a man of low caste, one should observe a Kṛcchra vow for purification : Having touched an untouchable

स्पृष्टाग्नेस्तत्त्वसत्पृथग्यमहोरात्रेण शुद्धयति ॥७०॥
 सुरा स्पृष्टा द्विजः कुर्यात् प्राणायामत्रयं शुचिः ।
 पलाण्डुं लग्नं चैव घृतं प्राश्य ततः शुचिः ॥७१॥
 ब्राह्मणस्तु शुना दष्टस्त्र्यहं सायं पयः पिबेत् ।
 चाभेरुर्ध्वं तु दष्टस्य तदेव द्विगुणं भवेत् ॥७२॥
 स्यादेतत् त्रिगुणं बाह्योर्ध्वं च स्याच्चतुर्गुणम् ।
 स्नात्वा जपेद्वासायित्रीं श्रभिरदंष्ट्रो द्विजोत्तमः ॥७३॥
 अनिर्यत्वं महायज्ञान् यो भुङ्क्ते तु द्विजोत्तम ।
 भनातुरः सति धने कुर्याद्वैनं स शुद्धयति ॥७४॥
 आहिताग्निरुपस्थानं न कुर्याद् यस्तु पर्वणि ।

अतो न यच्छेद् भार्या वा सोऽपि कृच्छ्राद्धं माचरेत् ॥७५॥
 विनाऽद्भिरप्यु नाप्यार्तः शरीरं सन्निवेश्य च ।
 सचलो जलमाप्नुय वासात्म्यं विमुद्ध्यति ॥७६॥
 बुद्धिपूर्वं त्वम्बुदितो जपेदन्तर्जले द्विजः ।
 मायत्र्यष्टसहस्रं तु त्र्यहं चोपवसेद् वती ॥७७॥
 अनुपम्येच्छया शूद्रं प्रेतीभूतं द्विजोत्तमः ।
 मायत्र्यष्टसहस्रं च जप्य कुर्यान्नदीषु च ॥७८॥
 कृत्वा तु शपथं विप्रो विप्रस्य वधसप्ततम् ।
 मृषं वाक्काम्नेन कुर्याच्चान्द्रायणं व्रतम् ॥७९॥
 पक्ष्या विषयवान्तु कृत्वा कृच्छ्रं न शुद्धयति ।

one, anointed with oil, one is purified (by observing fast) for one day and night- (70)

Having touched liquor, a pious Brāhmana should do three breath-exercises and (having touched) onion and garlic, one becomes pure after drinking ghee (71)

Having been bitten by a dog, a Brāhmana should drink milk (or water) in the evening for three days, but if he is bitten above the navel that should be doubled (he should drink milk in the evening for six days) (72)

(If bitten) in arms it should be three fold (he should drink milk in the evening for nine days), if in head it should be four-fold (he should drink milk in the evening for twelve days) Or an excellent Brāhmana should mutter Mantras of the god Savitṛ after taking his bath when bitten by dogs (73)

An excellent Brāhmana who takes his meals without performing the great sacrifices in spite of being free from disease and possessing wealth he is purified by half of Kṛcchra-vow (74)

If a Brāhmana, maintaining a per-

petual sacrifice in a family, does not worship (the fire) on the full moon day or a man who does not approach his wife sexually at the fit time (i.e. after her courses), he also should observe half Kṛcchra (75)

If one without being sick merely puts his body into the water without using waters (in bathing) he becomes purified only when he dives in water along with his clothes and then touches a cow (76)

(If the above sin is done) knowingly, then a Brāhmana should mutter eight thousand Mantras in Gāyatrī metre after the rising of Sun and should observe fast for three days while practising vows (77)

After following a dead Śūdra at his will an excellent Brāhmana should mutter eight thousand Mantras in Gāyatrī metre in river (78)

Having taken the oath of a Brāhmana connected with his murder, a Brāhmana should observe a Cāndrāyana-vow with barley food (79)

Having given unequal gifts (to persons sitting in) one line, one is purified by Kṛcchra-vow Having attended (i.e.

अहोरात्रोपितः स्नातः पञ्चगव्येन शुद्धयति ॥६०॥
 वेदधर्मपुराणानां चण्डालस्य तु भाषणे ।
 चान्द्रायणेन शुद्धिः स्यात् ह्यन्यातस्य निष्कृतिः ॥६१॥
 ज्वरान्धनादिनिहतं सस्पृश्य ग्राह्यम् ।
 चान्द्रायणेन शुद्धिः स्यात् प्राजापत्येन वा पुनः ॥६२॥
 लच्छिष्टो यद्यनान्तराण्डालादीन् स्पृशेद् द्विजः ।
 प्रमादाद् ये जपेत् स्नात्वा गव्यमथ्यष्टाहस्तकम् ॥६३॥
 हुपवानां शतं वापि ब्रह्मचारी समाहितः ।
 निराज्ञोपेयितः सम्यक् पञ्चगव्येन शुद्धयति ॥६४॥
 चण्डालपतितादींस्तु कामाद् यः सस्पृशेद् द्विजः ।

fasting for one day and night and by (eating) the five products of cow (milk, curd, ghee, urine and cow dung) (60)

Purification is effected by Candrayana-vow after touching Veda, (scriptures on) Dharma and Purāna to a Cāṇḍāla. There is no other expiation (61)

Having touched a person killed by hanging or in water, a Brāhmaṇa is purified by Candrayana or Prājāpatya-vow (62)

If a Brāhmaṇa, with the remains of food in his mouth or hands and without sipping water, touches a Cāṇḍāla due to mistake, he should mutter eight thousand Mantras in Gayatri metre after taking his bath. Or, a celibate is purified (from the above sin by reciting) a hundred Drupadus (name of sacred formulae) and by eating the five products of cow (milk, curd, ghee, urine and cow dung) after having fasted three nights properly (63, 64)

Having touched a Cāṇḍāla, an outcaste etc. at will with the remains of food in his mouth or hands, a Brāhmaṇa should observe a Prājāpatya for purification (65)

लच्छिष्टस्तन् कुर्वीत प्राजापत्यं विशुद्धये ॥६५॥
 चण्डालसमूतकशावास्तथा नारीं रजस्वलां ।
 स्पृष्ट्वा स्नायाद् विशुद्धयत्यस्य स्पृष्टपतिततया ॥६६॥
 चण्डालसमूतकशावः सस्पृष्ट सस्पृशेद् यदि ।
 प्रमादात् तत आचम्य जपं कुर्यात् समाहितः ॥६७॥
 तत्स्पृष्टस्पर्शिनः स्पृष्ट्वा बुद्धिपूर्वं द्विजोत्तमः ।
 आचमेत् सद् विशुद्धयर्थं ग्राह्यं वै पितृमहः ॥६८॥
 भुञ्जानस्य तु विप्रस्य कदाचित् सन्नवेद् शुभम् ।
 कुर्यात् शीघ्रं ततः स्नायादुपोष्य जुहुयाद् घृतम् ॥६९॥
 चण्डालान्त्यशयस्पृष्ट्वा कुच्छं कुर्याद् विशुद्धये ।

Having touched a Cāṇḍāla, a person impure due to child birth or miscarriage in a family, a dead body, a woman in her courses, an outcaste and a person touched by them, one should take bath for purification (66)

If one by mistake, touches a person who is touched by a Cāṇḍāla, a person impure due to child-birth or miscarriage in a family and a dead body, he should observe muttering of prayers with devotion after having sipped water (67)

Having touched knowingly a person who has touched another person who is touched (by a Cāṇḍāla etc.) an excellent Brahmana should sip water for purification—thus is said by lord Pītāmaha (the paternal grand-father) (68)

If by chance feces flows out of the anus of a Brahmana while he is taking his meals then, after the voiding of feces, he should take his bath and should offer oblations of ghee after observing fast (69)

Having touched the dead body of a Cāṇḍāla and a man of low caste, one should observe a Kṛcchra vow for purification. Having touched an untouchable

स्पृष्टाऽभ्यक्तस्त्वत्सप्तृष्यमहोरात्रेण शुद्धयति ॥७०॥
 सुरा स्पृष्टा द्विजं कुर्यात् प्राणायामत्रयं शुचि ।
 पलाण्डं लशुनं चैवं घृतं प्राश्य ततः शुचि ॥७१॥
 ब्राह्मणस्तु शुभा दष्टस्त्र्यहं सायं पयं पिबेत् ।
 नामैरुर्ध्वं तु दष्टस्य तदेव द्विशुष्य भवेत् ॥७२॥
 स्यादेतत् त्रिगुणं बाह्योर्ध्वं च स्थाञ्चतुर्गुणम् ।
 स्नात्वा जपेद् वासायित्रौ श्रमिदंष्ट्रो द्विजोत्तम ॥७३॥
 अग्निर्बर्तयं महापतानं यो भुङ्क्ते तु द्विजोत्तम ।
 अनातुरं सति धने कृच्छ्राद्धेन तु शुद्धयति ॥७४॥
 माहिताग्निदपस्थानं न कुर्याद् यस्तु यवनि ।

one, anointed with oil one is purified
 (by observing fast) for one day and night
 (70)

Having touched liquor a pious
 Brāhmana should do three breath exercises
 and (having touched) onion and garlic
 one becomes pure after drinking ghee (71)

Having been bitten by a dog a
 Brāhmana should drink milk (or water)
 in the evening for three days but if he is
 bitten above the navel that should be
 doubled (he should drink milk in the
 evening for six days) (72)

(If bitten) in arms it should be three
 fold (he should drink milk in the evening
 for nine days), if in head it should be
 four fold (he should drink milk in the
 evening for twelve days) Or an excellent
 Brāhmana should mutter Mantras of the
 god Savitr after taking his bath when
 bitten by dogs (73)

An excellent Brāhmana who takes his
 meals without performing the great
 sacrifices in spite of being free from disease
 and possessing wealth he is purified by
 half of Kṛcchra vow (74)

If a Brāhmaṇa, maintaining = per

श्रतो न मज्जेद् भार्या वा सोऽपि कृच्छ्राद्धमाचरेत् ॥७५॥
 विनाऽद्भिरप्सु नाप्यासं शरीरं सन्निवेश्य च ।
 सर्वलो जलमाप्नुय्य भामातस्य विशुद्धयति ॥७६॥
 बुद्धिपूर्वं त्वम्युदितो जपेदन्तर्जले द्विज ।
 गायत्र्यष्टसहस्रं तु श्वहं चोपवसेद् व्रतो ॥७७॥
 अनुगम्येच्छवां सुदं प्रेक्षीमूतं द्विजोत्तम ।
 भाष्य्याष्टसहस्रं च जप्यं कुर्यान्नदीषु च ॥७८॥
 कृत्वा तु शपथं विप्रो विप्रस्य वधसमुत्तम ।
 मृषं वायकान्मेनं कुर्याच्चान्द्रायणं घृतम् ॥७९॥
 पश्यत्या विषमदानं तु कृत्वा कृच्छ्रेण शुद्धयति ।

petual sacrifice in a family does not
 worship (the fire) on the full moon day
 or a man who does not approach his wife
 sexually at the fit time (i.e. after her
 courses) he also should observe half
 Kṛcchra (75)

If one without being sick merely puts
 his body into the water without using
 waters (in bathing) he becomes purified
 only when he dives in water along with
 his clothes and then touches a cow (76)

(If the above is done) knowingly,
 then a Brāhmana should mutter eight
 thousand Mantras in Gāyatrī metre after
 the rising of Sun and should observe fast
 for three days while practising vows (77)

After following a dead Śūdra at his
 will an excellent Brāhmana should mutter
 eight thousand Mantras in Gāyatrī metre
 in river (78)

Having taken the oath of a Brāhmana
 connected with his murder, a Brāhmaṇa
 should observe = Cāndrāyana-vow with
 barley food (79)

Having given unequal gifts (to persons
 sitting in) one line, one is purified by
 Kṛcchra vow Having attended (i.e.

ध्याया श्रपाकस्यारह्य रतात्वा सप्राशयेद् घृतम् ॥८०॥

ईक्षेद्वादिष्यमशुचिर्दृष्टानि चन्द्रमेव वा ।

मानुषचारिणसम्पृश्य स्नानं कृत्वा विशुद्धयति ॥८१॥

कृत्वा तु मिथ्याध्ययनं घरेद् भेक्षं तु वस्तरम् ।

होमोऽप्यो ब्राह्मणगृहे पञ्च सवस्तरं व्रतो ॥८२॥

हुकारं ब्राह्मणस्योक्त्या त्यकारं च गरीयसः ।

स्नात्वाऽनश्नन्नशेषं प्रणिपत्य प्रसादयेत् ॥८३॥

ताडयित्वा सृणोनापि कण्ठं चट्वापि वाससा ।

विवादे वापि निर्जित्य प्रणिपत्य प्रसादयेत् ॥८४॥

अबध्नुयं चरेत् कृच्छ्रमतिकृच्छ्रं निपातने ।

touched) on the shadow of a Cāṇḍāla, one should eat ghee after taking a bath (80)

Having seen the fire or the Moon at the time of being impure, one should see the Sun. Having touched the bone of a man, one is purified by taking a bath (81)

Having done false study, one should beg alms for one year. An ungrateful person should dwell in the house of a Brāhmana for five years while observing the Vrata (82)

Having uttered the sound 'Hum' for a Brāhmana and the word 'Tvam' for respectable persons, one should observe fast for the whole of remaining day after taking bath and should please (them) after bowing down (83)

Having struck (them) even with a blade of grass or having bound their neck even with a piece of cloth or having defeated them even in discussion, one should please them after bowing down (84)

Having threatened a Brāhmana one should observe Kṛcchra vow and having thrown down (a Brāhmana one should observe) Atikṛcchra vow. One should

कृच्छ्रातिकृच्छ्रौ कुर्वीत विप्रस्योत्पाद्य शोणितम् ॥८५॥

पुरोराजोऽशमनस्तं कृत्वा भुव्यं विशोधनम् ।

एकरात्रं त्रिरात्रं वा तत्पापस्यापनुत्तये ॥८६॥

देवर्षीणां भिक्षुस्य षोडशाक्षोऽनेन कृते ।

उत्सृजेन् देहेऽन्विह्य दातव्यं च हिरण्यकम् ॥८७॥

देवोद्याने तु यः कुर्यान्मूत्रोन्चारं सत्सृजं दिजः ।

क्षित्वाऽक्षिप्तं तु शुद्धयं चरेच्चान्द्रायणं तु वा ॥८८॥

देवतायतने मूत्रं कृत्वा मोहाद् द्विजोत्तमः ।

शिरस्योत्कृत्तं कृत्वा चान्द्रायणमवाचरेत् ॥८९॥

देवतानामुपोषा च देवानां चैव कुत्सनम् ।

कृत्वा सम्यक् प्रकुर्वीत प्रजापत्यं द्विजोत्तम ॥९०॥

observe both Kṛcchra and Atikṛcchra vows after bringing out blood of a Brāhmana (85)

Having scolded and cheated his religious teacher one should observe expiation for one night or three nights to destroy that sin (86)

Having spat in front of the gods and sages and having scolded them one should burn his tongue with a piece of burning charcoal and should offer gold (87)

A Brāhmana, who voids urine and feces even once in the grove of a god, he should cut his generative organ for the purification and should observe Cāndrāyana vow (88)

Having voided urine due to carelessness in the abode of a god, an excellent Brāhmana should observe Cāndrāyana vow after cutting his generative organ (89)

Having abused the gods sages and god like persons an excellent Brāhmana should observe Prājāpatya-vow properly (90)

तैस्तु संभाषणं कृत्वा स्नात्वा देवान् समर्चयेत् ।
 दृष्ट्वा वीक्षते भास्वन्तं स्मृत्वा विशेभरं स्मरेत् ॥१११॥
 यः सर्वभूताधिपतिं विश्वेशानं विनिन्दति ।
 न तस्य निष्कृतिः शक्या कर्तुं धर्मशतैरपि ॥११२॥
 चान्द्रायणं चरेत् पूर्वं कृच्छ्रं चेवातिकृच्छ्रकम् ।
 प्रपन्नः शरणं देवं तस्मात् पापाद् विमुच्यते ॥११३॥
 सर्वस्वदानं, विधिबन्तं सर्वपापविशोधनम् ।
 चान्द्रायणं च विधित्वा कृच्छ्रं चेवातिकृच्छ्रकम् ॥११४॥
 पुण्यक्षेत्राभिगमनं सर्वपापविनाशनम् ।
 वैवतान्धर्जनं नृणामसोपायविताशनम् ॥११५॥
 अमावस्यां तिथिं प्राप्य यः समाराधयेद्भुजम् ।
 ब्राह्मणान् भोजयित्वा तु सर्वपापैः प्रमुच्यते ॥११६॥

Having talked with them, one should worship 'the gods' after taking bath. Having seen them one should see the Sun, and having thought of them he should think of the lord of the worlds. (91)

One who blames the ruler of all the beings, the lord of the worlds—of that person purification is not possible even in hundred years. He should observe Cāndrāyana-vow first (and then he should observe) Kṛcchra and Atikṛccha-vows. Having attained the refuge of god (the lord of the world) he is freed from that sin. (92,93)

The gift of one's all in the prescribed manner, Cāndrāyana-vow in the prescribed manner, Kṛcchra and Atikṛccha-vows—these purify a person from all sins. (94)

Visiting of the holy places destroys all sins. Worshipping of gods destroys all sins of men. (95)

A person who worships Śiva at the arrival of Amāvasyā (day on which the

कृष्णाष्टम्यां महादेवं तथा कृष्णचतुर्दशीम् ।
 संपूज्य ब्राह्मणमुखे सर्वपापैः प्रमुच्यते ॥११७॥
 त्रयोदश्यां तथा रात्रौ सोपहारं मितोचनम् ।
 दृष्ट्वा प्रथमे धामे मुच्यते सर्वपातकैः ॥११८॥
 उपोषितश्रुतदर्श्यां कृष्णपक्षे समाहितः ।
 यमाय धर्मराजाय मृत्यवे चान्ताकाय च ॥११९॥
 वैवस्वताय कासाय सर्वभूतक्षत्राय च ।
 प्रत्येकं तिलसंयुक्ताम् दद्यात् सप्तोदकाञ्जलोन् ।
 स्नात्वा नद्यां तु पूर्वाह्णे मुच्यते सर्वपातकैः ॥१२०॥
 ब्रह्मचर्यमधःस्थाय पुनर्वातं दिनाद्यन्तम् ।
 व्रतेष्वेतेषु कुर्वीत शान्तः सप्तमानसः ॥१२०१॥
 अमावस्यायां यद्वाणं समुद्दिश्य पितामहम् ।

moon is invisible), after feeding the Brahmanas he is released from all sins. (96)

Having fed the Brāhmaṇas after worshipping Mahādeva on the 8th day in the dark half of a month and on the 14th day in the dark half of a month, one is released from all sins. (97)

Having seen the three-eyed lord with an offering in the first three hours of the night of 13th day of a month, one is released from all sins (98)

After taking bath in a river in the forenoon and having fasted on the 14th day of the black half of a month, one should offer seven handfuls of water mixed with the seeds of the sesamum plant for each of these—Yama, Dharmarāja, Mṛtyu, Vaiśvavata, Kāla and Sarvaśrūtākāya, thus is released from all sins. (99, 100)

In these vows a person, free from passions and with his mind completely restrained, should observe celibacy, sleeping on the ground, fasting and worshipping of Brāhmaṇas (101)

Having properly worshipped three

ब्राह्मणास्त्रोन् समस्यर्च्यं मुच्यते सर्वपातकं ॥१०२॥
 पण्ड्यामुषोषितो देव शुक्लपक्षे समाहित ।
 सप्तस्त्यानर्चयेद् भानुं मुच्यते सर्वपातकं ॥१०३॥
 भरण्या च चतुर्था ॥ शनैश्चरदिने यमम् ।
 पूजयेत् सप्तजन्मोत्थैर्मन्त्रैश्च पातकैर्नर ॥१०४॥
 एकादस्या निराहार समस्यर्च्यं जनार्दनम् ।
 द्वादस्या शुक्लपक्षस्य महापापे प्रमुच्यते ॥१०५॥
 तपो जपस्तोत्रैश्च देवब्राह्मणपूजनम् ।
 ग्रहादिषु कामेषु महापातकशोधनम् ॥१०६॥
 यः सर्वपापयुक्तोऽपि पुण्यतीर्थेषु मानव ।
 त्रिपदेन त्यजेत् प्राणान्स मुच्येत सप्तपातकं ॥१०७॥

Brahmanas aiming at Brahman, the paternal grandfather on the Amāvasyā day one is released from all the sins (102)

Having observed the fast with full devotion on the 6th day of the white half of a month one should worship the god sun on the 7th day—then he is released from all sins (103)

One should worship Yama in Bharani (the second constellation) and fourth day of a month falling on Saturday—then a man is released from the sins arising in seven births (104)

Having not taken his meals on the eleventh day of the white half of a month and having worshipped Janārdana on the twelfth day one is released from great sins (105)

Penance muttering of prayers visiting of holy places worshipping of gods and Brahmanas at the times of eclipses etc.—these purify (a person) from great sins (106)

A man who gives up his life according to the prescribed manner in the holy places in spite of his being endowed with all sins

ब्रह्मण वा कृतज्ञ वा महापातकवृत्तितम् ।
 भर्तारमुद्धरेत्तारो प्रविष्टा सह पावकम् ॥१०८॥
 एतदेव पर स्त्रीणां प्रायश्चित्तं विदुर्मुषा ।
 सर्वपापसमुद्भूतो नात्र कार्या विचारणा ॥१०९॥
 पतिव्रता तु या नारो भर्तृशूद्रपणोत्तुका ।
 न तस्या विद्यते पापमिह लोके परत्र च ॥११०॥
 पतिव्रता धर्मस्तां हृदाप्येव न सहाय ।
 नास्या पराभवकर्तुं शक्नोतीह जनैश्चचित् ॥१११॥
 यया रामस्य सुभया सीता त्रैलोक्यविद्युता ।
 पत्नी वासरथैर्वी विजिग्ये राक्षसेभ्यश्च ॥११२॥
 रामस्य भार्या विमला राक्षसो राक्षसेभ्यश्च ।

he is released from all sins (107)

A lady can deliver her husband (from sins) who is a killer of Brahmanas or ungrateful one or defiled by a great sin by entering with him into the fire (108)

The wise persons have known it as the supreme expiation of ladies in the appearance of all sins—no doubt should be done about it (109)

A devoted and virtuous lady, who is eager to save her husband, does not attain any sin in this world and in the next world (110)

A virtuous wife devoted to her husband and delighting in Dharma is really Rudrāṇi (representative of goddess Durgā)—there is no doubt about it. No man can insult her in this world. As Sitā well known in the three worlds, the beautiful wife of Rāma the son of Dīśānātha defeated the lord of demons (111-112)

Rāmapa the lord of demons, acting under the influence of death desired Sitā of wide eyes, the pious wife of Rāma

सीता विशालनयना चक्रे कासचोदित ॥११३॥
गृहीत्वा माधवा येथ चरन्तीं विजने वने ।
समाहर्तुं गति चक्रे तापस किञ्च कामिनोम् ॥११४॥
विज्ञाय सा च तद्भाव स्मृत्वा दाशरथि पतिम् ।
जगाम शरणं वह्निमावसथ्य शुचिस्मिता ॥११५॥
उपतस्थे महायोग सर्वदोषघ्निनाशनम् ।
कृताञ्जलो रामपत्नौ साक्षात् पतिमिवानुत्तम् ॥११६॥
नमस्यामि महायोग कृतान्त गहन परम् ।
बाहूकं सर्वभूतानामीमान् बालरूपिणम् ॥११७॥
नमस्ये पावक देव साक्षिण विश्वतोमुखम् ।
आत्मानं वीक्ष्य वपुषं सर्वभूतहृदि स्थितम् ॥११८॥
प्रपद्ये शरणं वीह्णं ब्रह्मण्य ब्रह्मरूपिणम् ।

Having disguised himself, he in the form
of an ascetic, thought to carry away that
Jady moving in lonely forest (113, 114)

Having known his intention and
having thought of her husband Rāma
the son of Dāśaratha she having a sweet
and pleasant smile approached to Gṛhya
fire for the refuge. The wife of Rāma, with
her hands folded, worshipped the imper-
ishable fire a great Yogin, the destroyer
of all sins, like her husband in person
(115-116)

(She said) I salute the Kala formed
Lord fire, the great Yogin, the extremely
inaccessible Kṛtanta the tormentor of all
beings (117)

I salute the fire god the witness facing
all sides, the (universal) soul, possessing
a burning body and existing in the heart
of all living beings (118)

I approach for refuge the pious
and Brahmin formed fire the shelter of
Brahmanas lord of beings covered with

भूतेश कृत्तिवसन शरण्य परम पदम् ॥११९॥
ॐ प्रपद्ये जगन्मूर्ति प्रभव सर्वतेजताम् ।
महायोगेश्वरं वह्निमादित्य परमेष्ठिनम् ॥१२०॥
प्रपद्ये शरणं रज महाप्राप्तं निमूलिनम् ।
कालाग्नि योगिनामोश भोगमोक्षफलप्रदम् ॥१२१॥
प्रपद्ये त्वा विख्यातं मूर्तुव स्य स्वरूपिणम् ।
हिरण्यमये गृहे गुप्ते महान्तममितीजसम् ॥१२२॥
वेन्दानरं प्रपद्येऽहं सर्वभूतेश्वरस्थितम् ।
हृदयकथ्यबहू देव प्रपद्ये वह्निमीश्वरम् ॥१२३॥
प्रपद्ये तत्परं तत्त्वं वरदं सक्षितं स्वयम् ।
अर्गमग्निपरं ज्योतीं रक्ष मा हव्यबाह्वन् ॥१२४॥

skin, affording shelter and the supreme
abode (119)

Om, I approach fire the embodiment of
the world the origin of all lustres the
great lord of Yoga the sun and principal
deity (120)

I approach in the refuge of the trident-
bearer Rudra, the great devourer, the
Kala fire, the lord of Yogins and the giver
of results in the form of enjoyment and
salvation (121)

I come to you the great and diversely-
eyed (god), having the form of Bhuḥ,
Bhuvah and Svah, concealed in the golden
house and possessing limitless power (122)

I approach the god Vaisvanara fire,
the lord, existing in all living beings and
the bearer of oblations to the gods and to
the manes (123)

I approach the shining fire, the
supreme luminary, the supreme reality
and the most excellent lustre of the god
Savitṛ himself. Protect me, O bearer of
oblations (124)

इति बह्मचर्यक जपत्वा रामपत्नी यशस्विनी ।
 ध्यायन्तो मनसा तस्यो राममुन्नीलितेक्षणः ॥१२५॥
 अयावत्तस्याद् भगवान् हव्यवाहो महेश्वर ।
 आधिरासीत् सुदीप्तात्मा तेजसा प्रदहन्निव ॥१२६॥
 सृष्ट्वा मायामयीं सीतां ॥ रावणयघोपसया ।
 सीतामादाय धमिष्ठा पावकोऽन्तरधीयत ॥१२७॥
 ता दृष्ट्वा सादृशीं सीता रावणो राक्षसेश्वर ।
 समादाय यत्रो लब्ध्वा सगणैस्तत्स्थिताम् ॥१२८॥
 कृत्वाऽप्य रावणयघ रामो लक्ष्मणसद्वृत ।
 समादायाभवत् सीता बद्धाकुलितमानस ॥१२९॥
 सा प्रत्ययाय भूतानां सीता मायामयो पुन ।
 विवेश पायक दोष्ट ददाह ज्वलनोऽपि ताम् ॥१३०॥
 वार्या मायामयीं सीता भगवानुब्रवीदिति ।

Having muttered these eight verses in honour of the fire the illustrious wife of Rāma stood with her eyes opened thinking over Rāma (125)

Then the glorious bearer of oblations, the great lord having a fiery nature, appeared from the household fire as if burning with his lustre (126)

Having created an unreal Sītā with a desire to kill Rāvāṇa and having taken the virtuous Sītā the fire vanished (127)

Having seen Sītā of that type, Rāvāṇa the lord of demons taking Sītā, went to Lankā existing in the midst of the sea (128)

Having killed Rāvāṇa, Rāma, along with Lakṣmaṇa took back Sītā but his mind was bewildered by doubt (129)

That unreal Sītā entered into the burning fire for the belief of people and the fire burnt her to ashes (130)

Having burnt the unreal Sītā the glorious fire of terrible lustre showed (real) Sītā to Rāma and so the fire became dear

रामायादर्शयत् सीता पावकोऽभूत् सुरप्रिय ॥१३१॥
 प्रमूढा भर्तृश्ररणौ करान्वा सा सुमध्यमा ।
 चकर प्रणतिं भूयो रामाय जनकात्मजा ॥१३२॥
 दृष्ट्वा दृष्टमना रामो विस्मयाकुललोचन ।
 ननाम वह्निं सिरसा लोपशामास राघव ॥१३३॥
 उवाच वह्नेर्भगवान् किमेवा वरवर्णिनी ।
 रम्या भगवता पूर्वं दृष्टा मत्पार्श्वमागता ॥१३४॥
 तमाह देवो लोकानां बाह्वो हृष्यशाह्वत ।
 यथायत् वारराधि भूतानामेव सन्निधौ ॥१३५॥
 इय सा विविलेशेन पार्वतीं रत्नवत्सभाम् ।
 आराध्य सख्या तपसा देव्याश्चापन्तयत्सभा ॥१३६॥
 भर्तुं शयूपगोपेता सुसीतेय पतिप्रता ।

to the gods (131)

Having seized the feet of her husband with her hands the slender waisted daughter of Janaka bowed down on earth for Rāma (132)

Having seen (Sītā), Rāma, belonging to the family of Raghu, rejoiced in mind and with his eyes filled with astonishment, saluted fire with his head and pleased him (fire) (133)

The glorious (Rāma) said to fire "How this glorious woman was seen previously to be burnt by thee, the glorious one after she had approached me" (134)

The god fire burning all people, the bearer of oblations, spoke the previous event to Rāma the son of Daśaratha, in front of all people (135)

"This is that (Sītā), very dear to the goddess (Pārvatī) who was attained by the lord of Mithilā by worshipping through penance Pārvatī, the beloved of Rudra (136)

* This devoted and virtuous wife of

भवानीपार्ष्वमानीता मया राक्षणकामिता ॥१३७॥
या नीता राक्षसेन सीता भगवताहृता ।
मया मायामयी सृष्टा राक्षस्य वधाय सा ॥१३८॥
तदर्थं भवता दुष्टो राक्षसो राक्षसेश्वरः ।
मयोपसंहृता चंद्र हतो लोकविनाशनः ॥१३९॥
गृहाण विमलामेनां जानकीं वचनान्मम ।
पश्य नारायणं देवं स्वात्मानं प्रभवाव्ययम् ॥१४०॥
इत्युक्त्वा भाषांश्चण्डो विभ्राच्चिबिस्कोमुखः ।
मानितो राघवेणाग्निभूतश्चान्तरघोषतः ॥१४१॥
एतत् पतिव्रतानी वं माहृत्स्यं कवितं मया ।
स्त्रीणां सर्वघरात्मनं प्रादक्षिण्यमिदं स्मृतम् ॥१४२॥

good conduct, engaged in the service of her husband was taken near Bhavāni, (the goddess Pārvatī), when she (Sītā) was desired by Rāvana (137)

"Sītā, who was taken away by the lord of demons and who was taken back by you, the glorious one, was unreal one, created by me for the death of Rāvana (138)

"For that (unreal Sītā) Rāvana the lord of demons, the destroyer of people, has been killed by you and (the unreal Sītā) has been destroyed by me (139)

"Accept this pure Sītā (the daughter of Janaka) by my words Think of your form—a god, Nārāyaṇa (incarnation of Viṣṇu), the imperishable cause of all existence" Saying this, the glorious and terrible fire with his flames spreading on all sides and with his faces turned towards all sides, vanished, after being adored by Rāma and other people (140, 141)

This dignity of devoted and virtuous wives has been narrated by me This is regarded an expiation which destroys all sins of women (142)

अशेषपापयुक्तस्तु पुण्योऽपि सुसंयतः ।
स्वदेहं पुण्यतोर्वेषु त्यक्त्वा मुच्येत किञ्चिदपात् ॥१४३॥
पृथिव्या सर्वतोर्वेषु स्नात्वा पुण्येषु वा द्विजः ।
मुच्यते पातकैः सर्वैः समस्तैरपि पुण्यैः ॥१४४॥
ध्यास उवाच ।

इत्येष मानवो धर्मो युष्माकं कथितो मया ।
महेशाराधनार्थाय ज्ञानयोगं च शाश्वतम् ॥१४५॥
योजनेन विधिना युक्तं ज्ञानयोगं समाचरेत् ।
स परयति महादेवं नाम्नः कल्परातैरपि ॥१४६॥
स्वापयेद् यः परं धर्मं ज्ञानं तत्पारमेश्वरम् ।
न तस्मादधिको लोके ॥ योगी परमो मतः ॥१४७॥

A person is released from sin after giving up his body in pious places of pilgrimage with full restraint in spite of his being endowed with all sins (143)

Or having taken his bath in all pious places of pilgrimage on earth, a twice born man is released from all sins combined (144)

Vyāsa said : This Dharma belonging to human beings and the eternal Yoga based on the acquisition of true knowledge for the worship of Mahēṣa have been narrated by me for your sake. (145)

One who observes the concentrated Yoga, based on the acquisition of true knowledge, through this method, he sees Mahāśeṣa No one else (can see him) even in one hundred Kalpas (one Kalpa a period of four thousand, three hundred and twenty millions years of mortals). (146)

In this world there is no one superior to him who establishes the supreme Dharma and the knowledge connected with Paramēśvara He is

य सत्पापपितु शक्तो न कुर्वन्मोहितो जन ।
 स योगयुक्तोऽपि मुनिर्नात्यर्थं भगवत्प्रिय ॥१४८॥
 तस्मात् सदैव दातव्यं ब्राह्मणेभ्यु विशेषतः ।
 धर्मयुक्तेषु शान्तेषु भद्रया चान्वितेषु वै ॥१४९॥
 य पठेद् भवता नित्यं सदाद मम चैव हि ।
 सर्वपापविनिर्मुक्तो यच्छ्रेष्ठ परमा गतिम् ॥१५०॥

इति श्रीकूर्मपुराणे षट्सहस्रपा रुद्रितयामुपनिषद्भागे त्रयविंशोऽध्यायः ॥३३॥

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श्रुत्वा कुरु ।

तोषांनि यानि लोकेऽस्मिन् विभूतानि महानि च ।
 तानि त्व कथयास्माक रोमहर्षण सप्रथम् ॥१॥

regarded a great Yogin (147)

A person who is capable of establishing (Dharma and knowledge) but who does not do so he is not dear to god in spite of his being a sage devoted to Yoga (148)

Therefore, it, (instruction about Dharma and knowledge) should always be given particularly to passionless Brahmanas who are endowed with Dharma and who are gifted with devotion (149)

A person who always recites this dialogue of yours and mine he being free from all sins will attain supreme position (150)

One should always recite (this dialog-

रोमहर्षण उवाच ।

शृणुष्व कथयिष्येऽहं तोषांनि विविधानि च ।
 कथितानि पुराणेषु मुनिभिर्ब्राह्मणैर्विभि ॥२॥

guc) rejoiced in his mind, in a Śrāddha rite (a ceremony in honour and for the benefit of dead relatives), in a rite of gods and in the vicinity of Brahmanas and (this dialogue) should be heard by the Brahmanas (the twice born ones) (151)

A person concentrated in mind who after thinking the meaning (of this dialogue) recites it to the pure Brahmanas, retains the god Mahesvara after being released from the cover of sin (152)

Having said so much and having consoled the sages and Suta, the glorious Vyāsa, the son of Saryavatī, went by the way he came (153)

Thus ends Thirtythird Chapter in the Second Part of the Kūrma Purāna
 Sāhita consisting of six thousand verses—33

34

The sages said O Romaharsana tell us now those places of pilgrimage which are great and well known in this world

Romaharsana said Listen, I will tell the various places of pilgrimage mentioned in the Purānas by sages, the expounders of Brahman O excellent sages, (7 man)

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यत्र स्नानं जपो होम आर्द्धदानादिकं कृतम् ।
 एकैकांशो मुनिश्रेष्ठा पुनात्यासप्तम् कुलम् ॥३॥
 पञ्चयोजनविस्तीर्णं ब्रह्मणः परमेष्ठिनः ।
 प्रयागं प्रयति तीर्थं तस्य भाद्रपदशुक्लतृतीये ॥४॥
 अन्यच्च तीर्थप्रवरं कुरुष्व देववन्दितम् ।
 श्रुत्वा नामाश्रमंर्जुष्टं तवपापविशोधनम् ॥५॥
 सत्रं स्नात्वा विमुद्गरमा दन्तमास्तस्यैवजितः ।
 ददाति यस्मिन्निश्चयं पुनात्युभयतः कुलम् ॥६॥
 गयातीर्थं परं गुह्यं पितृणां चातिवल्लभम् ।
 कृत्वा पिण्डप्रदानं तु न भूयो जायते नरः ॥७॥
 सक्तं गयामिगमनं कृत्वा पिण्डं ददाति यः ।
 सारिता पितरस्तेन यास्यान्त परमा मतिम् ॥८॥

purifies his family upto the seventh generation by taking bath, muttering prayers, offering oblations, performing of Sraddha rite and offering gifts etc. even once at these places (2, 3)

Prayaga is large as five Yojanas (Yojana = a measure of distance equal to four Krosas or eight or nine miles), is a famous place of pilgrimage of the principal deity Brahma. Its dignity is (already) narrated (4)

There is another excellent place of pilgrimage of Kurus, praised by gods, endowed with the hermitages of sages and purifier of all sins (5)

A pure souled person, devoid of pride and jealousy, purifies his family on both sides by offering something there after taking bath (6)

Gaya is an extremely mysterious place of pilgrimage and is very dear to the manes. A man is not born again by offering balls of rice to manes there (7)

One who offers balls of rice to manes after going to Gaya even once—(his)

तत्र लोकहितायैव यद्वै परमात्मना ।
 शितातले यद न्यस्तं तत्र पितॄन् प्रसादयेत् ॥९॥
 गयाऽभिगमनं कर्तुं यः शक्नोति नाभिगच्छति ।
 श्रोवन्ति पितरस्तत्रैव ब्रूयात् तस्य परिश्रमः ॥१०॥
 कार्यन्ति पितरो गाया कीर्तयन्ति महत्तमम् ।
 गया यास्यति यः कथितं सोऽस्मान् सत्तारयिष्यति ॥११॥
 यदि स्यात् पातकोपेत स्वधर्मरतिवर्जितः ।
 गया यास्यति च यो यः श्रोस्मान् सत्तारयिष्यति ॥१२॥
 एष्टव्या बहवः पुत्राः शीलवन्तो गुणान्विताः ।
 तेषां तु समवेतानां यद्यकोऽपि गयां गच्छेत् ॥१३॥
 तस्मात् सब्रह्मणेन बाह्यगस्तु विशेषतः ।
 प्रदद्याद् विधिबद्धं पिण्डान् गयां गत्वा समाहितः ॥१४॥

manes are liberated by him and they attain supreme position (8)

There a foot step was put down on a slab of rock by the great-souled Rudra for the welfare of people. One should please the manes there (9)

One who does not go to Gayā in spite of his being capable to go there—(his) manes mourn over him. His labour is in vain (10)

The manes sing the song and the great sages declare, 'Whoever goes to Gaya he will liberate us. If a member of our family, endowed with sin and extremely devoid of his Dharma, goes to Gaya, he will liberate us' (11, 12)

'One should desire for many sons of good conduct endowed with qualities. Out of those all even one may go to Gaya.' Therefore a Brahmana with all his efforts should offer balls of rice with full devotion according to the prescribed method after going to Gayā (13, 14)

धन्यास्तु ते सत्सर्वा यथाया पिण्डदायिन ।
 कुलान्पुत्रयुतं सत्त समुद्धृत्याप्नुयात् परम् ॥१५॥
 अन्यच्च तीर्थप्रवर सिद्धावाप्तमुदाहृतम् ।
 प्रनासमिति विख्यातं यत्रास्ते भगवान् भव ॥१६॥
 तत्र स्नानं तप भाद्रं ब्राह्मणानां च पूजनम् ।
 कृत्वा लोकमवाप्नोति ब्रह्मणोऽक्षय्यमुत्तमम् ॥१७॥
 तीर्थं त्रैयम्बकं नाम सर्वदेवनमस्कृतम् ।
 पूजयित्वा तत्र रुद्रं व्योतिष्ठोमफलं समेत ॥१८॥
 सुवर्णं च महारथं सप्तम्यर्घ्यं कर्पादिनम् ।
 ब्राह्मणान् पूजयित्वा तु पाणपत्यं लभेद् ध्रुवम् ॥१९॥
 सोमैश्वरं तीर्थं च रुद्रस्य परमेष्ठिनः ।

सर्वव्याधिहरं पुण्यं रुद्रसालोक्यकरणम् ॥२०॥
 तीर्थानां परमं तीर्थं विजयं नाम शोभनम् ।
 तत्र तिष्ठन् महेशस्य विजयं नाम विधुतम् ॥२१॥
 यम्मासान् नियताहारो ब्रह्मचारी समाहितः ।
 उषित्वा तत्र विप्रेन्द्रा वास्यन्ति परमं पदम् ॥२२॥
 अन्यच्च तीर्थप्रवरं पूर्वदेशे सुशोभनम् ।
 एकाग्रं देवदेवस्य पाणपत्यफलप्रदम् ॥२३॥
 रुद्राग्रं शिवभक्तानां किञ्चित्स्थानं गृहीतुम् ।
 सर्वभौतौ भवेद् राजा मुमुक्षुर्मोक्षनाप्नुयात् ॥२४॥
 महानदीक्षतं पुण्यं सर्वपापविनाशनम् ।
 ग्रहणे तदुपस्थूय मुच्यते सर्वपातरं ॥२५॥

Those men are fortunate who offer balls of rice at Gaya having liberated their seven families on both sides they attain supreme position (15)

There is another excellent place of pilgrimage, well known as Prabhāsa, which is said to be the dwelling of accomplished persons (Siddhas) and where god Bhava (Śiva) resides (16)

Having observed bath, penance, Śraddha ceremony and the worship of Brahmanas there one attains the imperishable and excellent abode of Brahma (17)

There is a place of pilgrimage Trīyambaka by name and saluted by all the gods. Having worshipped Rudra there, one attains the fruit of Jyotiṣṭoma (18)

Having worshipped the golden-eyed Mahadeva of matted hair and having worshipped the Brahmanas there, one definitely attains the leadership of troops (Ganas) (19)

Somēvara a remover of all diseases and the cause of granting the Rudra's

sphere to a man is a pious and excellent place of pilgrimage of the principal god Rudra (20)

There is a beautiful place of pilgrimage Vyāsa by name, supreme among the places of pilgrimage. There is a well known Linga of Mahesa Vyāsa by name (21)

Having dwelt there with full devotion while observing abstinence in food and celibacy, the excellent Brahmanas attain the supreme abode (22)

There is another very beautiful and excellent place of pilgrimage of Śaṅkara (the god of gods) in the eastern country Ekamra (by name), giver of the fruit of leadership of troops (Ganas) (23)

Having given some permanent and auspicious land to the devotees of Śiva here one becomes the ruler of the whole world and a person desiring salvation attains it (24)

Having taken his bath (as a religious ceremony) at the time of eclipse in the pious water of Mahanadi which is the destroyer of all sins, one is released from all sins (25)

अन्या च विरजा नाम नदी त्रैलोक्यविधृता ।
तस्या स्नात्वा नरो विप्रा ब्रह्मलोके महीयते ॥२६॥
तीर्थं नारायणस्यान्ध्रप्रान्ता तु पुरुषोत्तमम् ।
तत्र नारायणः श्रोतानास्ते परमपूज्यः ॥२७॥
पूजयित्वा परं विष्णुं स्नात्वा तत्र द्विजोत्तमः ।
ब्राह्मणान् पूजयित्वा तु विष्णुलोकमवाप्नुयात् ॥२८॥
तीर्थानां परमं तीर्थं गोकर्णं नाम विधृतम् ।
सर्वपापहरं शशोनिवासः परमेष्ठिनः ॥२९॥
बृहदा लिङ्गं तु देवस्य गोकर्णेश्वरमुत्तमम् ।
ईप्सितं तत्प्रभते कामान् रुद्रस्य दयितो भवेत् ॥३०॥
इतरं चापि गोकर्णं लिङ्गं देवस्य शूलिनः ।
महादेवस्वार्चयित्वा शिवसाधुग्रामाप्नुयात् ॥३१॥

तत्र देवो महादेवः स्थाणुरित्यभिविधृतः ।
तद्दृष्ट्वा सर्वपापेभ्यो मुच्यते तत्क्षणाद्वरः ॥३२॥
अन्यत् कुब्जाग्रमतुलं स्थानं विष्णोर्महात्मनः ।
समृज्य शुष्यं विष्णुं श्वेतद्वीपे महीयते ॥३३॥
यत्र नारायणो देवो रुद्रेण त्रिपुरारिणा ।
कृत्वा यज्ञरथं मय्यनं दशस्य तु विसर्जितः ॥३४॥
समन्ताद् योजनं क्षेत्रं सिद्धयिगणवन्दितम् ।
पुण्यमायतनं विष्णोस्तत्रास्ते पुरोत्तमः ॥३५॥
अन्यत् कोकामुखं विष्णोस्तोयमद्भुतकर्मणः ।
मृतोऽत्र पातकभृत्को विष्णुसाहच्यमाप्नुयात् ॥३६॥
शालग्रामं महातीर्थं विष्णोः प्रीतिवियर्धनम् ।
प्राणास्तत्र नरस्तपक्त्वा हृषीकेश प्रपद्यति ॥३७॥

Gokarna, one attains union with Śiva (31)

There the god Mahādeva is known as Sthānu. Having seen him a man is released immediately from all sins (32)

There is another matchless place of pilgrimage of the great souled Viṣṇu Kujāgrā (by name) Having worshipped Viṣṇu, (the supreme) Puruṣa one is worshipped in the Śveta Dvīpa (name of an abode of the blessed), where the god Nārāyaṇa was set free by Rudra the enemy of three cities after destroying the sacrifice of Dakṣa. This is a place of pilgrimage one Yojana on all sides and praised by groups of accomplished sages. There is a pious temple of Viṣṇu in which dwells Viṣṇu, the supreme Puruṣa (33-35)

Kokāmukha is another place of pilgrimage of Viṣṇu of wonderful deeds. After dying here, one released from sins attains association with Viṣṇu (36)

Śalagrāma is a great place of pilgrimage, giver of joy to Viṣṇu. After giving up his life there a man sees Viṣṇu (the

अधतीर्यमिति एवात सिद्धावाप्त सुवाचवम् ।

आस्ते ह्यसिंहा नित्यं तत्र नारायण स्वयम् ॥३८॥

तीर्थं ग्रंथमेव विख्यातं ब्रह्मण परमेष्ठिनम् ।

पुष्करं सर्वपापघ्नं मृतानां ब्रह्मतोकदम् ॥३९॥

मनसा सस्मरेद् यस्तु पुष्करं द्विजोत्तमम् ।

पूयते पातकं सर्वं शस्त्रेण सह भोदते ॥४०॥

तत्र देवा सगणवर्गा सयशोरगराक्षसाः ।

उपासते सिद्धसंज्ञां ब्रह्माणं पद्मसम्बन्धम् ॥४१॥

तत्र स्नात्वा भवेच्छुद्धौ ब्रह्माणं परमेष्ठिनम् ।

पूजयित्वा द्विजवरान् ब्रह्माणं सप्रपश्यति ॥४२॥

तत्राभिगम्य देवेशं पुष्कृतमनिन्दितम् ।

सुरयो जायते मर्त्यं सर्वान् कामानवाप्नुयात् ॥४३॥

lord of senses)

(37)

There is a very pious (place of pilgrimage), known as Aśvatṛiṣṭha the abode of accomplished persons Nārāyaṇa having a horse's head (in the form of Haya-grīva) dwells there permanently

(38)

Puṣkara is a place of pilgrimage of the principal god Brahmā which (Puṣkara) is famous in the three worlds which is destroyer of all sins and which gives the abode of Brahmā to dead ones. An excellent Brāhmaṇa who thinks of Puṣkara by mind is purified from all sins and he delights with Indra. There the gods Gandharvas (a class of demigods) Yakṣas (a class of demigods) Uragas (semi-divine serpents) demont and the groups of accomplished persons (Siddhas) worship Brahmā the lotus-born one. Having worshipped the principal deity Brāhmā as the excellent Brāhmaṇa after being purified by a bath there one sees Brāhmā. Having visited the blameless lord of gods

सप्तसारस्वत तीर्थं ब्रह्माणं सेवित परम् ॥

पूजयित्वा तत्र रुद्रमश्वमेधकृतं समेत् ॥४४॥

यत्र मनुष्यको रुद्र प्रपन्न परमेश्वरम् ।

आराधयामास हरं पञ्चाक्षरपरायणम् ॥४५॥

नमः शिवायेति मुनिर्जपन् पञ्चाक्षरं परम् ।

आराधयामास शिवं तपसा गोबुधपञ्चजम् ॥४६॥

प्रजग्वासाय तपसा मुनिर्मन्दुगस्तदा ।

ननत् हृष्यन् न ज्ञात्वा रुद्रं ममागतम् ॥४७॥

त प्राह भगवान् रुद्रः किमर्थं नतित त्वया ।

दृष्ट्वाऽपि दयमोक्षान् नृत्वति स्म पुनः पुनः ॥४८॥

गोबुधोऽपि भगवानोऽत्र सगर्वं गर्वशान्तये ।

स्वयं वैह विद्वार्पास्मै भस्मराक्षिमदर्शयत् ॥४९॥

invoked by many a man becomes of beautiful form and attains all his desired objects

(39-43)

Saptasārasvatā is a place of pilgrimage frequented by Brahmā and others. Having worshipped Rudra there, one attains the fruit of Aśvamedha. There Mankapika approaching the great lord Rudra and resorting to five syllables had worshipped Hara. Uttering the supreme five syllables 'Namuḥ Śivāya (salutation to Śiva)', the sage had worshipped the bull-bannered Śiva. Then the sage Mankapika began to blaze with his penance. He danced due to extreme joy knowing that Rudra had come. The glorious Rudra said to him: 'What for you have danced?' Even after seeing the god Hara (Śiva) he danced again and again.

(44-48)

Having seen himself full of pride the glorious lord, seeing his body, showed to him the heap of ashes to destroy his pride. Excellent Brāhmaṇa see this heap of ashes

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परमे मन्द्यरोरुय भस्मराति द्विजोत्तम ।
माहात्म्यमेतत् तपस्तत्वाद्भोज्योऽपि विद्यते ॥५०॥
यत् सार्धं हि भवता नतित मुनिपुण्य ।
न पुक्त तापस्तपस्तत् स्वस्तोष्यन्नाधिको ह्यहम् ॥५१॥
इत्यामाय्य मुनिधेष्ठ स रद निज विषद्वत् ।
आस्थाय परम भाव नवत्तं जगतो हर ॥५२॥
सहस्रसोर्षा भूत्वा स सहस्रस सहस्रपात ।
इष्टापरालयनेन उवाचामासो भयकर ॥५३॥
सोऽन्यपरयदोषस्य पार्ष्वे तस्य त्रिशूतिन ।
यिशातलोचनमेका देवो चाहवित्तसिन्धोम् ।
सूर्यापुतगमप्रया प्रसन्नवदना सिवाम् ॥५४॥
सस्मित प्रेक्ष्य विशेषेति त्रिष्टन्तोममितपुत्तम् ।

दृष्ट्वा स्रस्तहृदयो वेषमानो मुनीश्वर ।
ननाम शिरसा रद रद्राध्याय जपन् पशो ॥५५॥
प्रसन्नो भगवानोऽन्यम्बको भक्तयत्सल ।
पूर्ववैय स जग्राह देवो चान्तहिताऽभवत् ॥५६॥
आतिङ्ग्य भक्त प्रणत देवदेव स्वपतिव ।
न भेतव्य त्वया वत्स ग्राह कि ते वदाम्यहम् ॥५७॥
प्रणम्य मूर्ध्ना गिरित हर त्रिपुरगूढनम् ।
विज्ञापयामास तदा दृष्ट प्रष्टुमना मुनि ॥५८॥
ममोऽस्तु ते महादेव मरेश्वर नमोऽस्तु ते ।
विमेतद् भयवददृष्ट सुषोर विशतोमुखम् ॥५९॥
का च सा भगवत्पार्ष्वे राजमाना व्यवस्थिता ।
जन्तहितेय सहस्र सर्वमिन्द्राणि वेदितुम् ॥६०॥

arisen out of my body This a dignity of
penance There is some one other also
similar to you This is not proper for an
ascetic that you have danced with pride
O excellent sage I am greater than you
in this respect (49-51)

Having talked so with the excellent
sage, that Rudra, the seer of all and the des-
troyer of the world resorting to supreme
power, (danced) becoming thousand
headed thousand eyed thousand footed
with his face looking terrible due to his
teeth flame-garlanded and terrible (53)

He (Mankinala) saw the large-eyed
and smiling faced goddess Siva (the wife
of Siva) shining with beauty and looking
like ten thousand suns near the perfect
and trident bearing Siva (54)

Having seen the smiling faced lord
of all (Siva) of boundless lustre
and having seen (Siva) standing (by his
side), the lord of ascetics, having the
mastery over his passions, and with his
heart frightened bowed down with his

head before Siva, while trembling and
while muttering Rudradhyāya (prayers
addressed to Rudra) (55)

The glorious three eyed lord kind
to his devotees was pleased He assumed
his previous form and the goddess disap-
peared (56)

Having embraced himself the humble
devotee, Siva, the god of gods and,
dear child, do not fear What should
I give to you" (57)

Having bowed down with his head
before Hara, dwelling in the mountains
and the destroyer of three cities, the
delighted sage with a mind to enquire
then requested (Siva) Salutation to you
O Mahadeva, salutation to you, O
Maheshvara what is this extremely terrible
form of the glorious one facing on all
sides? Who was that shining (lady)
sitting in the vicinity of the glorious one-
and who disappeared all of a sudden
I want to know all this (58-60)

इत्थुक्तो व्याजहारेभ तथा मङ्गुणकं हरः । सृजत्यशेषमेवेद स्वमूर्ते प्रकृतेरजः ॥६७॥
 महेशः स्वात्मनो धोणं देवीं च त्रिपुरानतः ॥६८॥ स देवो भगवान् यस्या विश्वरूपः पितामहः ।
 अहं सहस्रनयनः सर्वात्मा सर्वतोमुखः । तवैतत् कथितं सम्यक् सप्रदृत्य परमात्मनः ॥६९॥
 बाहुकः सर्वपापानां कालः कालकरो हरः ॥६९॥ एकोऽहं भगवान् कालो ह्यनादिश्चान्तकृद् विभुः ।
 सर्वं प्रेयते वृत्त्य चेतनाचेतनात्मकम् । समास्थाय परं भावं प्रोक्तो रदो मनोयिभिः ॥६९॥
 सोऽन्तर्यामी स पुरुषो ह्यहं ये पुरोधोत्तमः ॥६९॥ मम च साऽपरा शक्तिर्देवी विद्येति विश्रुता ।
 तस्य सा परमा माया प्रकृतिस्त्रिगुणात्मिका । दृष्टा हि यवता नूनं विद्यादेहस्यहं ततः ॥७०॥
 प्रोच्यते मुनिभिः शक्तिर्जगद्योनिः सनातनो ॥६९॥ एवमेतां हि तत्त्वानि प्रधानपुरुषेश्वराः ।
 स एव मायया विश्वं रक्षामोहयति विश्ववित् । विष्णुर्ब्रह्मा च भगवान् रुद्रः काल इति धृतिः ॥७१॥
 नारायणः परोऽव्यक्तो मायात्म्य इति श्रुतिः ॥६९॥ अथमेतदनाद्यन्तं यद्वाच्येयं व्यवस्थितम् ।
 एवमेतज्जगत् सर्वं सर्वदा स्यादयाम्यहम् । तत्रात्मकं तदव्यक्तं तदक्षरमिति श्रुतिः ॥७२॥
 योजयामि प्रकृत्याहं पुरणं पञ्चविंशकम् ॥६९॥ आत्मानन्दपरं तस्य चिन्मात्रं परमं पदम् ।
 तथा ये सापतो देवः कूटस्थः सर्वयोगोत्तमः । आकाशं निष्कलं ब्रह्म तस्मादन्यत्र विद्यते ॥७३॥

Being said like this Hara, the great lord, the fire for the three cities told Manikanka about the Yoga of his soul and about the goddess (61)

I am the thousand eyed Hara, the universal soul, facing all sides, burning all the sins, Kāla and the maker of Kāla. All the sentient and insentient beings are moved by me. I am the soul, checking the internal feelings, the (highest) soul, the highest being (62, 63)

His supreme power, Prakṛti (original source), the eternal world womb consisting of three attributes (Sattva, Rajas and Tamas) is called Śakti by the sages (64)

That knower of all bewilders the world by his Māya (power). The supreme and unmanifested Narayana = Māya formed one says the Veda (65)

In this way I always maintain this world. I unite Puruṣa with twenty five (elements) with the help of Prakṛti. Being united in this way the immovable all pervading and pure (Puruṣa), free from

birth creates this whole (world) from Prakṛti, his own form (67)

He is the glorious and all formed god, the paternal grand father Brahmā. I have properly spoken to you the creatorship of the great soul (68)

I am the sole god, having no beginning, Kāla the destroyer and all-pervading. Having resorted to supreme feeling, the wise persons call me Rudra (69)

That too known as goddess Vidyā, is my power. You have definitely seen me possessing a body of Vidyā (70)

In this way these are the true principles—Pradhana Puruṣa and Isvara. They are Viṣṇu, the glorious Brahman and the Kāla formed Rudra according to Veda, (71)

These three, having no beginning and no end, exist in Brahman. That = the universal soul, that is the unmanifested one and that is the imperishable one. Brahman rejoicing in the supreme spirit, is the highest reality, the pure intelligence,

एव विज्ञाय भवता भक्तियोगाश्रयेण तु । तत्रैव भक्तियोगेन रुद्रमाराधयन्मुनिः ॥७५॥
संपूज्यो बन्वनीयोऽहं तत्तस्मै पश्य शश्वतम् ॥७४॥ एतत् पवित्रमतुलं तीर्थं बहुविधसेवितम् ।
एतावदुक्तत्वा भगवाज्जगामादर्शनं हरः । तस्मैव ब्राह्मणो विद्वान् मुच्यते सर्वपातकेः ॥७६॥

इति श्रीनृसिंहाय्ये षट्सहस्रश्लोका स्मृतिनाम्न उपरिविभागो पञ्चत्रिंशोऽध्यायः ॥३२॥

३५

सूत उवाच ।

अन्यत् पवित्रं विपुलं तीर्थं प्रसोपपयिष्यतुम् ।
रुद्रकोटिरिति श्रुत्वा रुद्रस्य परमेष्ठिनः ॥७७॥
पुरा पुण्यतमे काले देवदत्तं तत्पराः ।
कोटिभक्त्यर्पयो दान्तास्तु वेदमयम् परम् ॥७८॥
अहं ब्रूयामि गिरिश पूर्वंमेव पिनाकिनम् ।

अग्न्योऽग्न्य भक्तिपुक्तानां व्याधातो जायते किल ॥७७॥
तेषां भक्तिस्तदा दृष्ट्वा गिरिशो योगिनां गुहः ।
कोटिभक्त्योऽभवद् रुद्रो रुद्रकोटिस्ततः स्मृतः ॥७८॥
ते स्म सर्वे महादेव हर गिरिगुहाश्रयम् ।
पश्यन्त पार्वतीनाम् हृष्टपुण्ड्रियोऽभवन् ॥७९॥
अनाद्यन्तं महादेव पूर्वमेवाहमोऽम्बरम् ।

the supreme abode and undivided sky
There is nothing other than him (72, 73)

Having known (the reality) in this way
you should worship and praise me resort-
ing to devotion and Yoga After that
you will see that eternal (reality) (74)

Having said so much the glorious Hara

became inviable The sage worshipped
Rudra just there with devotion and Yoga
(75)

Having visited this pure and matchless
place of pilgrimage, frequented by Brah-
mana seers, a learned Brahmana is released
from all sins (76)

Thus ends Thirtyfourth Chapter in the Second Part of the Kôrma
Purâna Samhitâ consisting of six thousand verses—34

35

Sûta said 'There is another extremely
pious place of pilgrimage famous in the
three worlds, known as Rudrakôti and
belonging to the principal deity Rudra

(1)

Formerly in the most pious time crores
of self restrained Brâhmana seers, aiming
at seeing the god, went to that supreme
place (2)

"I will first see Śiva (the Pinâka
bearer), dwelling in the mountains"—

this mutual conflict arose among these
devotees (3)

Having seen their devotion at that
time, Rudra the lord of Yogins, inhabiting
mountains assumed one crore forms
Hence it is called Rudrakôti (4)

Seeing Hara the great god inhabiting
the caves of mountains the lord of
Parvati, they became of happy and
cheerful minds (5)

I have first seen the lord Mahâdeva

दृष्टवानिति भक्त्या ते रुद्रमस्तद्विधोऽभवन् ॥६॥
 अयान्तरिक्षे विमल पश्यन्ति ॥ महत्तरम् ।
 ज्योतिस्तत्रैव ते सर्वेऽभिवर्षन्त पर पदम् ॥७॥
 एतत् सदेशाभ्युदित तोर्यं पुण्यतम शुभम् ।
 दृष्ट्वा रुद्र सममर्च्य रुद्रसामोपमाप्नुयात् ॥८॥
 अन्यच्च तोर्यप्रवर नाम्ना मधुवन स्मृतम् ।
 तत्र गत्वा नियमवान्निद्रस्थाढीसप्त सभेत ॥९॥
 अयान्यत्पुष्पनगरी देस पुण्यतम शुभ ।
 तत्र गत्वा पितृन् पूज्य कुलाना तारयेच्छतम् ॥१०॥
 कालवर महातोर्यं लोके रुद्रो महेश्वर ।
 काल जर्जितवान् देवो यत्र भक्तप्रियो हर ॥११॥

having no beginning and no end—with
 this idea out of devotion their minds
 became completely devoted to Rudra (6)

All of them wishing for supreme
 abode saw the pure and great light
 in the sky just there (7)

Having seen that auspicious and most
 pious place of pilgrimage always occupied
 by the lord and having worshipped
 Rudra one attains vicinity of Rudra (8)

There is another excellent place of
 pilgrimage known Madhuvana by name
 Having gone there a self-restrant person
 attains half seat of Indra (9)

There is another auspicious and the
 most pious place Puspauagara (by name)
 Having gone there and having worshipped
 the manes one liberates hundreds of
 families (10)

Kalanjara is a great place of pilgrim-
 age on earth where the god Rudra
 the great lord, the destroyer (of world)
 (Hara) beloved of devotee had destroyed
 Kala (11)

श्वेतो नाम शिवे भक्तो राजपिप्रवर पुरा ।
 तदाद्योस्तत्रमस्कार पूजयामास श्रुतिनाम् ॥१२॥
 सत्त्वस्य विधिना लिङ्ग भक्तियोगपुर सर ।
 जगत् रुद्रमनिश तत्र सन्त्यस्तमानस ॥१३॥
 स त कालोऽय दीप्तात्मा शूलमादाय भीषणम् ।
 नेतुमन्यागतो देव स राजा यत्र तिष्ठति ॥१४॥
 योष्य राजा भयाविष्ट शूलहस्त समागतम् ।
 काल कालकर घोर भीषण चण्डीप्रियम् ॥१५॥
 उभयामय हस्तान्यास्पृष्ट्वाऽसौ लिङ्ग मन्धरम् ।
 गनाम शिरसा रुद्र जगत् शतरश्मिम् ॥१६॥
 जपन्तमाह राजान नमन्तमसकृद् भयम् ।
 एहोहोति पुर स्थित्या कृतान्त ग्रहसन्निव ॥१७॥

In former days an excellent royal
 sage, Śveta by name devoted to Śiva
 worshipped the trident bearer (Śiva),
 depending on him and saluting to him (12)

Having established the Linga (of
 Śiva) with devotion and Yoga in the
 prescribed manner he muttered (prayers
 of) Rudra there day and night with
 devoted mind (13)

Having taken a terrible spear Kala,
 possessing a fiery nature came near the
 place where king was established to carry
 him (14)

Having seen that the terrible Kala,
 the fierce destroyer of terrible lustre
 had come with a spear in his hand the
 king was filled with terror (15)

Having touched the Linga of Śvara
 with both his hands he bowed down
 before Rudra with his head and muttered
 Satarudriya (16)

Having stood before (the king) the
 Karta as if laughing said 'Come on
 Come on' to the king who was muttering
 (prayers) and who was saluting again and
 again to Śiva (Bhava) (17)

तमुवाच भयाविष्टो राजा रुद्रपरायणः ।
 एकमोशार्चनरतं विहृष्याम्यं निपूय ॥१८
 इत्युक्तवन्तं भगवानब्रवीद् भीतमानसम् ।
 रुद्रार्चनरतो वाङ्मनो मद्वशे को न तिष्ठति ॥१९
 एषमुक्त्वा स राजानं कालो लोकप्रकालनः ।
 स्रबन्ध पाशे राजाऽपि बन्धाय शतरुद्रियम् ॥२०
 अथान्तरिक्षे विमलं दीप्यमानं
 तेजोराशिं सूतभक्तुः पुराणम् ।
 ज्वालाभातासंयुतं व्याप्य विश्वं
 प्राबुभूतं संस्थितं संदर्श ॥२१
 तन्मण्डोदरीं पुण्यं रुद्रावर्णं
 देव्या देवं चन्द्रलेखोक्त्यलाङ्गम् ।
 तेजोरूपं पश्यति स्मातिहृष्टो
 मेने चास्मन्नाथ आगच्छतीति ॥२२

आगच्छन्तं नातिदूरेऽथ दृष्ट्वा
 कालो खट्वं देवदेव्या महेशम् ।
 व्यपेतभोरखितेसैकनाथ
 रात्रिपिस्त नेतुमभ्याजगाम ॥२३
 आलोचयामास भगवानुग्रकर्मा
 देवो रुद्रो भूतभर्ता पुराणः ।
 एकं भक्तं मत्परं मा स्मरन्तं
 बेहीवीमं कालमुखे मनैति ॥२४
 श्रुत्वा चाप्य पीपतेरुद्रभायः
 कालात्माऽस्मिन्मन्यमानः स्यभायम् ।
 यद्वा भक्तं पुनरेवाऽथ पाशैः
 कुट्टो रुद्रमभिदुष्टाश्च वेगात् ॥२५
 प्रेषायान्तं शीलपुत्रीमपेतः
 शीघ्रवीक्ष्यान्ते चिरवशावाविधिजः ।

The king, filled with fear and devoted to Rudra, said to him "Kill other leaving one engaged in the worship of the lord" (18)

After he (king) had spoken so, the glorious Kāla said to him, afraid in mind "who is not under my control—whether he is one engaged in the worship of Rudra or someone else" (19)

After saying this to king, Kāla, the destroyer of the worlds, bound the king with snares and the king also muttered Śatarudraṃ. (20)

Then (the king) saw that there in the sky appeared and existed an ancient heap of light, spotless, shining, belonging to the lord of beings, covered by the garlands of flames and pervading all (21)

In the midst of that (the king) saw a man of radiant colour, the god with the goddess, with his limb shining with a digit of the moon, the lustre-formed one.

(The king) was very much pleased and he thought, 'Our lord is coming.' (22)

Having seen Rudra, the great lord, the lord of all and the sole lord with the goddess, coming not very far, the royal seer was freed from fear but Kāla came to carry him (23)

Having seen it, the glorious and ancient god Rudra of terrible deeds, the lord of being said to Kāla, "Give to me this one votary, devoted to me and thinking of me" (24)

Having heard the sentence of the earth-lord, Kāla, of terrible intention, thinking highly of his nature, full of anger, ran towards Rudra with speed after binding the devotee with the snares (25)

Having seen him coming and then looking at the daughter of the mountain (Pārvatī) the lord, skilled in all magical art, struck Mṛtyu (Kāla) with contempt

सावर्तं वै वामपादेन मृत्यु
 श्वेतस्येन पश्यतो व्याजघान ॥२६॥
 ममार सोऽतिभीषणो महेशपादधातितः ।
 रराज देवतापतिः सहोमया पिनाकधृक् ॥२७॥
 निरीक्ष्य देवमोश्वरं प्रहृष्टमानसो हरम् ।
 ननाम साम्प्रमभ्यम स राजपुगवस्तदा ॥२८॥
 नमो भयाय हेतवे हराय विश्वसभवे ।
 नमः शिष्याय धीमते नमोऽपर्ववर्धमाने ॥२९॥
 नमो नमो नमोऽस्तु ते महस्विभूतये नमः ।
 विभागहृदिकर्षणे नमो नराधिपाय ते ॥३०॥
 नमोऽस्तु ते पणेश्वर प्रपन्नदुःखनाशन ।
 अनाविनित्यभूतये वराहचूडङ्ग पारिणे ॥३१॥

नमो वृषध्वजाय ते कपालमातिने नमः ।
 नमो महानदाय ते नमो वृषध्वजाय ते ॥३२॥
 अथानुगृह्य शकरः प्रणामतत्परं नृपम् ।
 स्वगाणपत्यमव्यय सत्पतामयो ददौ ॥३३॥
 सहोमया सपार्श्वः सराजपुगवो हरः ।
 मुनीशसिद्धयन्तितः क्षणावदुश्यतामगात् ॥३४॥
 काले महेशाभिहृते लोकेनाय. पितामहः ।
 अयाचत वरं स राजोद्योऽय भवत्विति ॥३५॥
 नास्ति कश्चिदपीशान दोषलेशो वृषध्वजः ।
 कृतान्तस्यैव भवता सत्कार्यं विनियोजितः ॥३६॥
 स देवदेववचनाद् देवदेवेश्वरो हरः ।
 तयास्त्वित्याह विश्वत्मा सोऽपि तावद्विधोऽभयत् ॥३७॥

by his left foot while Śveta (the king)
 was looking all this (26)

That extremely terrible (Kāla) died,
 struck down by the foot of Mahesa
 The Pināka bearer, lord of gods shone
 with Umā (27)

Having seen the god Hara, the lord,
 that excellent king, then made obeisance
 to the imperishable one with mother
 (Parvatī) (28)

Salutation to Bhava (Śiva) the cause
 (of the world), to Hara (Śiva), the creator
 of all Salutation to the wise Śiva,
 salutation to the giver of salvation Salu-
 tation again and again to you, salutation
 to (Śiva) possessing great fortune Salutation
 to you, the lord of men, possessing an
 undivided form Salutation to you, O
 leader of troops (Ganas), destroyer of
 the calamity of distressed ones (Salu-
 tation to one) possessing eternal pros-
 perity, having no beginning, bearer of the
 horn of a boar Salutation to you,

having a bull for a sign; salutation to
 you possessing a garland of skulls Salu-
 tation to you, the great actor, salutation
 to you having a bull for a sign (29-32)

Having favoured the king, engaged in
 salutation, Śamkara granted Him his form,
 and the permanent leadership of troops
 (Ganas) (33)

Hara, saluted by the chief of sages and
 accomplished persons became invincible in
 a moment along with Umā, attendants
 and the excellent king (34)

After the killing of Kāla by Mahesa,
 the paternal grandfather, the lord of
 people begged a boon from Rudra, "Let
 him be alive (35)

"O Isana, O Vṛsadhvaja (having a bull
 for sign), there is not even the slightest
 fault of Kṛtanta He was employed in
 that act by you" (36)

By the word of the god of gods Hara,
 the lord of god of gods the universal soul,
 and, Let it be so" He (Kāla) also

इत्येतत् परमं तोर्यं कालजरमिति श्रुतम् । । गत्वाऽस्यर्च्यं महादेवं गाणपत्यम् ॥ विन्दति ॥३८

इति श्रीकूर्मपुराणे षट्सहस्रका सहितानामुपरिचिन्तो पञ्चविंशोऽध्यायः ॥३९॥

३६

श्रुतं उवाच ।

इदमन्यत् परं स्थानं गुह्यं गुह्यतमं महत् ।
महादेवस्य देवस्य महासयमिति श्रुतम् ॥१॥
तत्र देवादिदेवेन श्रेणं त्रिपुरारिणा ।
शिलातले पदं यस्तं नास्तिकाया निदशंगम् ॥२॥
तत्र पाशुपता शान्ता भस्मोद्धूतित्विग्रहा ।
उपासते महादेवं वेदाभ्यस्यन्तस्वरा ॥३॥

स्नात्वा तत्र पदं शर्वं दृष्ट्वा भक्तिपुरं तरम् ।
नमस्कृत्वाऽप्य शिरसा रजसामोप्यमानुयात् ॥४॥
अन्यच्च देवदेवस्य स्थानं शर्मोर्मात्मनः ।
केदारमिति विख्यातं सिद्धान्तानामप्य शुभम् ॥५॥
तत्र स्नात्वा महादेवमर्च्यं दूयकेतनम् ।
पौत्वा चर्चोदकं शुद्धं गाणपत्यमवानुयात् ॥६॥
आश्रदानादिकं कृत्वा ह्यक्षयं सन्तते कलम् ।

became of that type (i.e. became alive)
(37)

This, the supreme place of pilgrimage,

is known as Kalatjara. Having gone
and worshipped Mahadeva (there) one
attains leadership over troops (Ganas) (38)

Thus ends Thirtyfifth Chapter in the Second Part of the Kūrma Purāna
Sambhita consisting of Six thousand verses—35

36

Suta said There is another excellent
place extremely mysterious belonging to
the god Mahadeva and known as
Mahalaya (1)

There Rudra, the first among the gods
and enemy of the three cities, had placed
his foot step (foot mark) on the slab of a
stone to set an example before the non-
believers (atheists) (2)

There the worshippers of Pasupati
(Śiva) free from passion smearing the
body with ashes and engaged in the study
of Vedas, worship Mahadeva (3)

Having seen the foot mark of Śarva

(Śiva) with devotion after taking bath there
and having bowed down (before Śiva)
with head one attains vicinity of Rudra (4)

There is another place of the great
souled Śambhu, the god of gods, an
auspicious abode of accomplished persons,
well known as Kedāra (5)

Having worshipped the bull bannered
Mahadeva there after taking a bath and
having drunk pure water (there) one
attains leadership over troops (Ganas) (6)

Having observed Śraddha ceremony
and giving of gifts etc. one attains imperi

द्विजातिप्रवरर्जुष्ट योगिभिर्नतमानसं ॥७॥
 तीर्थं प्लक्षवतरण सर्वपापविनाशनम् ।
 तत्राम्यर्च्यं धीनिवास विष्णुलोके महीषते ॥८॥
 अन्य मगधराजस्य तीर्थं स्वर्गगतिप्रदम् ।
 अक्षय विन्दति स्वर्गं तत्र गत्वा द्विजोत्तम ॥९॥
 तीर्थं कनकत पुण्य महापातकनाशनम् ।
 यत्र देवेन रक्षेण यज्ञो रक्षस्य नाशित ॥१०॥
 तत्र गङ्गामुपस्पृश्य मुचिर्भावसमन्वित ।
 मुच्यते सर्वपापैस्तु ग्रहस्तोक लभेन्मृत ॥११॥
 महातीर्थमिति घषात पुण्य नारद्व्यगप्रियम् ।
 तत्राम्यर्च्यं हृषीकेश श्वेतद्वीप निगच्छति ॥१२॥

shable fruit This place is inhabited by excellent Brahmanas and Yogins, who have restrained their minds (7)

Plakṣavātaraṇa is a place of pilgrimage which destroys all sins Having worshipped Viṣṇu (the abode of Śrī) there one is honoured in the abode of Viṣṇu (8)

There is another place of pilgrimage of Magadharaṇa, which gives access to heaven Having gone there an excellent Brahmana attains imperishable heaven (9)

There is a pious place of pilgrimage Kanakhaṭṭa (by name) which destroys great sins, where the god Rudra had destroyed the sacrifice of Dakṣa (10)

Having touched the water of Ganges (for ablution) there a pure minded person endowed with devotion, is released from all sins and attains the abode of Brahma after death (11)

There is a pious (place of pilgrimage) dear to Nārāyaṇa and known as Mahatīrtha Having worshipped Viṣṇu (the lord of senses) there one goes in Śvetadvīpa (12)

अन्यच्च तीर्थप्रवर नाम्ना शोपर्वत शुभम् ।
 तत्र प्राणान् परित्यज्य रुद्रस्य दयितो भवेत् ॥१३॥
 तत्र सनिहितो रुद्रो देव्या सह महेश्वर ।
 ब्रानविष्ठादिक तत्र कृतमक्षय्यमुत्तमम् ॥१४॥
 गोदावरी नदी पुण्या सर्वपापविनाशनी ।
 तत्र ज्ञात्वा पितॄन् देवास्तर्पयित्वा यथाविधि ।
 सर्वपापविशुद्धात्मा गौराहलकत लभेत् ॥१५॥
 पवित्रससिला पुण्या कावेरी विपुला नदी ।
 तस्या स्नात्वादेक कृत्य मुच्यते सर्वपातकैः ।
 त्रिरात्रोपोषितेनाथ एकरात्रोपितेन वा ॥१६॥
 द्विजातीनां तु कथित तीर्थानामिह सेचनम् ।

There is another auspicious and excellent place of pilgrimage Śrīparvata by name Having given up his life there one becomes dear to Rudra (13)

Rudra the great lord, is present there with the goddess Taking of bath and offering of rice balls etc, there, is the most excellent and imperishable (14)

The pious river Godavari destroys all sins Having offered libations of water to manes and gods there after taking bath according to the prescribed rules a person with his soul purified from all sins, attains the fruit of (giving of) one thousand cows (15)

Kāvērī is a sacred and big river containing pious water Having presented water (to the manes) after taking bath in that river a person, observing a fast for three nights or one night, is released from all sins (16)

Visiting of places of pilgrimage has been prescribed here for Dvijas A celibate person, free from greed, whose

यस्य वाङ्मनसां शुद्धे हस्तपादौ च सत्स्वितौ ।
अलोलुपो ब्रह्मचारी तीर्थानां फलमाप्नुयात् ॥१७॥
स्वामितोर्थं महातीर्थं त्रिषु संकेषु विद्युतम् ।
तत्र सन्निहितो नित्य स्कन्दोऽमरनमस्कृतः ॥१८॥
आत्मा कुमारधाराणां कृत्वा देवादितर्पणम् ।
आराध्य दण्मुखं देव स्कन्देन सह मोदते ॥१९॥
नदीं श्रंतोमयविलयाता साक्षरणीति नामतः ।
तत्र आत्मा पितृन् भक्त्या तर्पयित्वा यथाविधि ।
पापकृत् नपि पितृस्तारयेन्नात्र सहायः ॥२०॥
अक्षरीर्धमिति स्मार्तं कायेयाः प्रभवेऽसयम् ।
तीर्थं तत्र भवेद् वस्तु मृतानां स्वर्गतिर्धुवा ॥२१॥

speech and mind are pure and who has controlled his hands and feet, attains the fruit of places of pilgrimage (17)

Śvāmi-tīrtha is a big place of pilgrimage, well known in the three worlds. Skanda, saluted by immortals (gods) is always present there (18)

Having offered libations of water to the gods and others after a bath in the Kumārādhārā and having worshipped the six-mouthed god (Skanda), one enjoys with Skanda (19)

The river, Tāmaparnī by name, is famous in the three worlds. Having offered libations of water with devotion after a bath there to the manes according to the prescribed rule one liberates even the sinful manes—there is no doubt about it (20)

There is an undecaying place of pilgrimage known as Candrar tīrtha at the place of origin of Kāverī. This is a place where one should reside and by dying where people definitely go to heaven (21)

विन्ध्यपादे प्रपश्यन्ति देवदेवं सदाशिवम् ।
भवत्या ये ते न पश्यन्ति घमस्य सदनं द्विजाः ॥२२॥
देविकाया यूपो नाम तीर्थं सिद्धनिषेवितम् ।
तत्र द्वात्वीरकं दत्त्वा योगतिरिद्धं च विन्दति ॥२३॥
रसाश्वमेधिकं तीर्थं सर्वपापविनाशनम् ।
दशानामभ्युपेक्षानां तत्राप्नोति फलं नरः ॥२४॥
पुण्डरीकं महातीर्थं द्वाह्यणंरूपसेवितम् ।
तत्राभिगम्य युक्तात्मा षोडशरीरफलं लभेत् ॥२५॥
सीर्थेभ्यः परमं तीर्थं ब्रह्मतीर्थमिति श्रुतम् ।
ब्रह्माणमर्चयित्वा तु यद्व्यलोके महोपते ॥२६॥
सरस्वत्या विनशत् प्लक्षप्रस्रवणं शुभम् ।

The Brāhmanas, who see Śiva who is always kind, the god of gods at Vindhya-pāda, do not see the abode of Yama (22)

There is a place of pilgrimage in Devikā, Vṛsa by name, inhabited by Siddhas (accomplished persons). Having offered libations of water there after a bath, one attains accomplishment in Yoga (23)

Daśāśvamedhika is a place of pilgrimage which destroys all sins. A person there gets the fruit of ten Asvamedhas (24)

Pundarika is a great place of pilgrimage, inhabited by Brāhmanas. Having gone there a person, concentrated in mind, attains the fruit of Pundarika (sacrifice) (25)

Brahmatīrtha is a place of pilgrimage, the best among the places of pilgrimages. Having worshipped Brahmā (there), one is honoured in the abode of Brahmā (26)

The place of disappearance of Sarasvatī Plakṣaprasravina (name of a tīrtha where the Sarasvatī takes its rise), Vyāsātīrtha, the supreme among the

यथास्ततीर्थं पर तीर्थं मंनाक च नमोत्तमम् ।
 यमुनाप्रभव क्षेत्र सर्वपापविशोधनम् ॥२७॥
 पितृणा दुहिता देवी गन्धकातीति विभृता ।
 तस्या स्नात्वा विद्ययाति मृतो जातिस्मरो भवेत् ॥२८॥
 कुबेरतुङ्ग पापघ्न सिद्धचारणसेवितम् ।
 प्राणास्तत्र परित्यज्य कुबेरानुचरो भवेत् ॥२९॥
 उमातुङ्गमिति ख्यात यत्र सा छदवस्तथा ।
 तत्राम्भर्य महावेदी सोसहस्रफल समेत् ॥३०॥
 भृगुतुङ्गे तपस्तप्त आद दान तथा कृतम् ।
 कुलानुभयत सप्त पुनर्तीति भुक्तिर्मेव ॥३१॥
 काश्यपस्य महातीर्थं कासर्त्तपरिति श्रुतम् ।

places of pilgrimage, Mainaka, the best mountain and the place of origin of Yamuna—these are the destroyers of all sins (27)

(There is a river) the daughter of manes, known as the goddess Gandha kali Having taken bath in that (river), one goes to heaven and after death remembers his previous birth (28)

Kuberatunga (is a place of pilgrimage) inhabited by accomplished persons and celestial singers and destroyer of sins Having given up his life there one becomes follower of Kubera (29)

Umatunga is a famous (place of pilgrimage) where resides (Parvati) the beloved of Rudra Having worshipped the great goddess (Parvati) there one attains the fruit of (giving of) thousand cows (30)

Penance practised ■ Bhrgutunga and Śraddha ceremony and offering of gifts observed (there)—punies seven families on both the sides—this is heard by me (31)

Kāśārpī is a famous and big place of

तत्र आद्यानि देयानि नित्य पापक्षयेच्छया ॥३२॥
 दशार्चाया तथा दान आद होमस्तथा जप ।
 अक्षय चाव्यय चैव कृत भवति सर्वदा ॥३३॥
 तीर्थं द्विजातिभिर्बुष्ट नाम्ना वं कुरुजाङ्गलम् ।
 दत्त्वा तु दान विधिवत् ग्रहस्तोके महोयते ॥३४॥
 वंशरण्या महातीर्थं स्वर्गवेद्या तथैव च ।
 वर्मपृष्ठे च सरसि ब्रह्मण परमे शुभे ॥३५॥
 भरतस्याश्वमे पुण्ये पुण्ये आद्वयते शुभे ।
 महाह्रवे च कौशिकया दत्त भयति चाक्षयम् ॥३६॥
 मुञ्जपृष्ठे पर दस्त महावेदेन धीमता ।
 हितय सर्वमूतानां नास्तिकानां निवर्शनम् ॥३७॥

pilgrimage of Kaśyapa With a desire to destroy the sins one should always offer Śraddha ceremonies there (32)

Offering of gifts Śraddha ceremony, offering of oblations and muttering of prayers—all this being done at Dasarnā is always imperishable and free from decay (33)

The place of pilgrimage, Kurujangala by name, is inhabited by Brāhmanas (the twice born ones) Having offered gifts (there) according to the prescribed rules, one is honoured in the abode of Brāhma (34)

Offering of gifts is free from decay if given at Vaitarani the great place of pilgrimage, at Svarnavedī at Dharma prstha the excellent and auspicious pond of Brāhman at the pious hermitage of Bharata, at the pious and auspicious Śraddhavaṭa and at the Mahāhrada (big pool) and on Kauliki (35 36)

The wise Mahadeva had placed a foot mark at Muñjapṛstha for the welfare of all beings and for setting an example before the non believers (37)

अल्पेनापि तु कालेन नरो धर्मपरायणः ।
पाप्मानमुत्सृज्यतां शोभां त्वचमिधोरम् ॥३८॥
नाम्ना कनकनन्देति तोयं त्रैलोक्यविभुतम् ।
उदोच्या मुञ्जपृष्ठस्य ब्रह्मपिंगणसेवितम् ॥३९॥
तत्र स्नात्वा विव यान्ति सशरीरा द्विजातयः ।
वस चापि सदा ब्राह्मणक्षयं समुदाहृतम् ।
शृण्वन्निर्मलैर् स्नात्वा मुच्यते दोषकल्मष ॥४०॥
भास्ते सरसि स्नात्वा शङ्खस्यार्द्धात्पुनः समेतुः ।
उत्तर मानसं गत्वा सिद्धिं प्राप्नोत्यनुत्तमाम् ॥४१॥
तस्मात्प्रवर्तयेच्छ्राद्धं यथाशक्ति यथावसत्म् ।
कामान् सप्तभते दिव्यान् मोक्षोपायच विन्दति ॥४२॥

पर्वतो हिमवान्नाम नानाधातुविभूषितः ।
योजनाना सहस्राभिसोऽशीतिस्त्वायतो गिरिः ।
सिद्धचारणसकोर्णो देवपिंगणसेवितः ॥४३॥
तत्र पुष्करिणी रम्या सुषुम्ना नाम नामतः ।
तत्र गत्वा द्विजो विद्वान् ब्रह्महत्या विमुञ्चति ॥४४॥
श्राद्धं भवति चाक्षय्यं तत्र दत्तं महोदयम् ।
तारयेच्च पितृन् सम्पन् वशं पूर्वात् वरापरात् ॥४५॥
सर्वत्र हिमवान् पुण्या गङ्गा पुण्या समन्ततः ।
नद्यः समुद्राश्च पुण्या समुद्रश्च विशेषतः ॥४६॥
ब्रह्मभिर्ममासाद्य मुच्यते कलिकल्मषात् ।
तत्र नारायणो देवो नरेणास्ते सनातनः ॥४७॥

(There) A man, devoted to Dharma, gives up sin immediately in a short time as a serpent (gives up its) old skin (38)

There is a place of pilgrimage in the north of Munjapṛstha, Kanakananda by name famous in the three worlds and inhabited by the group of Brahmana seers (39)

Having taken bath there the Brahmanas go to heaven along with their bodies Śraddha ceremony offered there is said to be always free from decay Having taken bath (there) a man with his sins destroyed, is released from three debts (to the seers to the gods and to the manes) (40)

Having taken bath in the Manasa pond one attains half seat of Indra Having gone to the northern Mānasa one attains the unsurpassed accomplishment (Siddhi) (41)

Therefore, one should perform Śraddha ceremony (there) according to his power and might That (man) attains divine objects of desire and knows the method of salvation (42)

There is the mountain Himavan by name and adorned with different metals That mountain is as long as one thousand and eighty Yojanas It is full of accomplished persons as well as celestial singers and is inhabited by groups of godly seers (43)

There is a beautiful pool Susumna by name Having gone there a learned Brahmana gives up Brahma hatya (sin of killing a Brahmana) The Śraddha offered there is free from decay and confers great fortune It also liberates ten preceding and ten following manes properly (44-45)

The Himavan is pious everywhere and the Ganges is pious on all sides The ocean going rivers are pious and the ocean is particularly (pious) (46)

Having gone to Badarikāśrama (a hermitage of Nara and Nārāyaṇa), one is released from the sin of Kali (name of the last and worst of the four Yugas the present Yuga) There the eternal god Nārāyaṇa dwells with Nara (47)

अक्षय तत्र दानं स्याज्जल्प्य यापि तयाविषम् ।
 महादेवप्रियं तीर्थं धावनं तद् विशेषतः ।
 तारयेच्च पितॄन् सर्वान् दत्त्वा श्राद्धं समाहितम् ॥४८॥
 देवदारुवनं पुण्यं सिद्धिमन्थयेत्तेवितम् ।
 महादेवेन देवेन तत्र वत्स महद् वरम् ॥४९॥
 मोहयित्वा मुनीन् सर्वान् पुनस्ते सप्रपूजितः ।
 प्रसन्नो भगवानोऽगो मुनीन्द्रान् ग्राह्यं भाक्तिमान् ॥५०॥
 इन्द्राभमक्षरे रम्ये निधिसिन्धवे सर्वदा ।
 महावनासमायुक्तास्तत्र सिद्धिमवाप्स्यथ ॥५१॥
 येऽत्र मामर्चयन्तीह लोके धर्मपरा जनाः ।
 तेषां दद्यामि परमं वाञ्छितम् हि शाश्वतम् ॥५२॥

अत्र नित्यं वसिष्यामि सह नारायणेन च ।
 प्राप्नानिह नरस्त्यक्त्वा न भूयो जन्म विन्दति ॥५३॥
 सस्मरन्ति च ये तीर्थं देशान्तरगता जनाः ।
 तेषां च सर्वपापानि नाशयामि द्विजोत्तमा ॥५४॥
 श्राद्धं दानं तपो होमः पिण्डनिर्घषणं तथा ।
 ध्यानं जपश्च नियमः सर्वमत्राक्षयं कृतम् ॥५५॥
 तस्मात् सर्वप्रयत्नेन द्रष्टव्यं हि द्विजातिभिः ॥
 देवदारुवनं पुण्यं महादेवनिपयितम् ॥५६॥
 यत्राचरो महादेवो विष्णुर्वा पुरुषोत्तमः ।
 तत्र सन्निहिता गङ्गा तीर्थान्यापतमानि च ॥५७॥

इति कूर्मपुराणे पद्मसहस्रं संहितायामुपनिबन्धे पद्मविंशोऽध्यायः ॥३६॥

offering of gifts there is free from decay and similar (free from decay) is the muttering of prayers That sacred place of pilgrimage is particularly dear to Mahadeva One, having offered Śrāddha (there) with full devotion liberates all of his manes (48)

The pious Devadaruvana is inhabited by accomplished persons and Gandharvas (a kind of demi-gods) A great boon was given there by the god Mahadeva (49)

Having deluded all the sages and being worshipped by them again the delighted and glorious lord said to the excellent and devoted sages (50)

Dwell always in this beautiful and excellent hermitage devoted to meditation about me Then you will attain accomplishment (51)

Those men, who devoted to Dharma worship me here in this world to them

I give the supreme and eternal leadership over troops (Ganas) (52)

'I shall dwell here permanently with Nārāyaṇa Having given up his life here a man does not get birth again (53)

'O excellent Brahmanas, I destroy all sins of those persons, who remember this place of hermitage after going to other country (54)

'Śrāddha offering of gifts penance offering of oblations the oblation of balls of rice to manes, meditation muttering of prayers and restraining all this done here is free from decay (55)

Therefore the pious forest Devadaru occupied by Mahadeva should be seen by the Brāhmanas with all efforts (56)

The Ganges the places of pilgrimages and the temples exist in those places where dwells Mahadeva, the lord or Viṣṇu, the best among the people (57)

Thus ends Thirtysixth Chapter in the Second Part of the Kūrma Purāṇa
 Saṁhita consisting of six thousand verses—36

ऋषय ऊचुः ।

कथं दारुवनं प्राप्नो भगवान् गोवृषध्वजः ।
मोहयामास विप्रेन्द्रान् सूतं वक्तुमिहार्हं ॥१॥
सूत उवाच ।

पुरा दारुवने रम्ये देवसिद्धनिषेविते ।
सप्तप्रवारा मुनयस्तपरचेरुः सहस्रशः ॥२॥
प्रवृत्त विविधं कर्म प्रकुर्वाणा यथाविधि ।
यजन्ति त्रिविधैर्मन्त्रैस्तपन्ति च महर्षयः ॥३॥
तेषां प्रवृत्तिविध्यस्तचेतसान्धं शूलधरः ।
व्यापयन् स महाद्यौषं यशौ दारुवनं हरः ॥४॥
कृत्वा विश्वगुरुं विष्णुं पार्वो वैवो महेश्वरः ।

ययौ निवृत्तविज्ञानस्यापनयं च शकरः ॥५॥
आस्थाय विपुलं वेशमूनविशतिवत्सरः ।
सीतालस्रो महाबाहुः पीनाङ्गश्चास्त्रोचन ॥६॥
चामीकरवपुः श्रीमान् पूर्णचन्द्रनिभाननः ।
मत्तमातङ्गगमनो दिग्बासा जगदीश्वरः ॥७॥
कुशोत्तमययौ माला सर्वरत्नरत्नकृतान् ।
वधानो भगवानोशः समामरुद्धति सस्मितः ॥८॥
योऽनन्तः पुण्यो योनिलोकानामव्ययो हरिः ।
स्त्रीविषं विष्णुरास्त्राय सोऽनुगच्छति शूतिनम् ॥९॥
सम्पूर्णचन्द्रवदनं पीनोन्नतपयोधरम् ।
शुचिस्मितं सुप्रसन्नं रणानूपुरकण्ठयम् ॥१०॥

The sages said : How did the bull-bannered god (Śiva) delude the excellent sages after going to Daru forest. O Sūta, please tell us about it (1)

Sūta said : In former days thousands of seers practised penance along with their sons and wives in the beautiful Daru forest inhabited by gods and accomplished persons (2)

The great sages performed various sacrifices and practised penance according to the prescribed rule while taking an active part in the worldly life (3)

The trident-bearer Hara went to Daru forest telling the great faults of those (sages), who had directed their minds to active worldly life (4)

Taking Viṣṇu, the teacher of the universe with him, the god Śaṅkara, the

great lord, went (to Daru forest) for establishing the doctrine of inactivity (5)

The lord of the world (went there) after having assumed a profound form nineteen years in age shining with sport large armed one, possessing fleshy limbs, beautiful eyes, golden body glory, his face resembling the full moon, moving like an intoxicated elephant and naked (6,7)

The glorious lord was approaching (there) with a smile while putting on a garland of lotuses, decorated with all jewels (8)

The imperishable Puruṣa Han-Viṣṇu, the world womb, was following the trident-bearer after assuming the form of a lady with the face resembling the full moon, with the fleshy and elevated breast, smiling brightly, extremely

मुपोतवसन दिव्य श्यामल चास्तोचनम् ।
 उदारहस्तचलन विलासि सुमनोहरम् ॥११॥
 एव स भगवानोन्मो देवदास्वने हर ।
 चचार हरिणा भिक्षा मायया मोहयन् जगत् ॥१२॥
 दृष्ट्वा चरन्ति विश्वेन तत्र तत्र पिनाकिनम् ।
 मायया मोहिता नाथो देवदेव सगन्धर्व ॥१३॥
 विलसत्तवस्त्राभरणास्त्यक्त्वा लज्जा पतिस्रता ।
 सखैव तेन कामार्ता विलासिन्यभ्ररन्ति हि ॥१४॥
 शृष्ट्योणा पुष्पका दे स्पुर्बानो जितमानसा ।
 शन्यगच्छन् हृषीकेश सर्वे कामप्रवीक्षिता ॥१५॥
 गायन्ति नृत्यन्ति विलासबाह्व
 नारीगणा नापिनमेकमोसम् ।
 वृष्ट्वा सप्तनीकमतीवकान्त-
 मिच्छन्त्ययालिङ्गनमाचरन्ति ॥१६॥

delighted, with a pair of jingling anklets
 yellow-coloured clothes, divine and dark
 coloured beautiful eyes, moving like a
 fine swan, charming and very attractive
 (9-11)

Thus the glorious lord Hara was
 begging alms with Hara in Devadāru forest,
 while deluding the world with his super-
 natural power (i.e. Māyā) (12)

Having seen the Pināka bearer Śiva,
 the lord of the world, the god of gods
 moving here and there the ladies deluded
 by the supernatural power followed
 (Him) (13)

The devoted and virtuous wives, with
 their ornaments and clothes dishevelled,
 afflicted with passion and sensualists began
 to move with him (14)

The youthful sons of the sages who
 had their minds controlled began to
 follow Viṣṇu (the lord of senses) afflicted
 with passion (15)

Having seen the extremely beautiful

पदे निपेतु स्मितमाचरन्ति
 गायन्ति भीतानि मुनोऽपुत्रा ।
 आलोभ्य पचापतिमादिदेव
 भ्रूमङ्गमन्ये विचरन्ति तेन ॥१७॥
 असामयंपामपि वासुदेवो
 माय्ये मुरारिर्मनसि प्रविष्ट ।
 करोति भोगान् मनसि ऽवृत्ति
 मायानुनृपन्त इतीव सगन्धक् ॥१८॥
 विभाति विश्वामरनृतभर्ता
 स माधव स्त्रीगणमध्यविष्ट ।
 अशेषशक्त्यासनसनिविष्टो
 यथैकशक्त्या सह देवदेव ॥१९॥
 करोति नृत्य परमप्रभाव
 तदा विरट पुनरेव भूप ।

sole lord, skilled in enchantment with his
 wife the groups of lustful ladies began to
 sing, dance, desire and embrace (Śiva)
 (16)

Having seen Viṣṇu (the husband of
 Pārvatī), the first god the sons of excellent
 sages fell at (his) feet, began to smile
 began to sing songs and the others began
 to knit their eye brows with him (17)

Having entered in the minds of those
 (ladies) and those (men), Viṣṇu (the son
 of Vasudeva), the enemy of Mura, skilled
 in enchantment, created activity in their
 minds for enjoyment They were all
 experiencing the supernatural power (of
 Viṣṇu) properly and were (18)

Viṣṇava, supporting all the gods
 as well as being and seated in the
 middle of the groups of ladies, appeared
 as if the god of gods was sitting on the
 seat endowed with all power with one
 Śakti (Pārvatī) (19)

ययो समाहृत्य हरिः स्वभावं

तदोशवृत्तामृतमादिदेवः

॥२०॥

दृष्ट्वा नारीकुल रुद्र पुत्राणामपि केशवम् ।

मोहयन्तं मुनिश्रेष्ठाः कोप सवधिरै भृशम् ॥२१॥

अतोऽप्य परुष वाक्यं प्रोचुर्देव कपदिनम् ।

शेषुश्च शर्पैर्विविधैर्मायया तस्य मोहिता ॥२२॥

तपासि तेषा सर्वेषा प्रत्याह्वयन्त शक्रे ।

यथादित्यप्रकाशेन तारका नभसि स्थिताः ॥२३॥

तै भग्नतपसो विप्राः सपेत्य वृषभभ्यजम् ।

की भवानिति शेषेऽप्युच्छन्ति स्म विमोहितः ॥२४॥

सोऽजघीद् भगवानोशस्तपभ्रतुमिहागतः ।

इदानीं भार्यया देशे भवद्भिरिह सुयताः ॥२५॥

Then again riding his supreme nature (i.e. experiencing his Natarāja nature) he danced Hari also accepting his true nature followed the act of Lord (Īśa) (20)

Having seen Rudra and Viṣṇu (Keśava) deluding the women and sons respectively, the excellent sages became very angry (21)

They spoke very harsh sentences to the god of matted hair and cursed (him) with various curses, deluded by his supernatural power (22)

The penances of those all sages (attacking) on Śaṅkara were driven back As the stars, existing in the sky (become inviable) by the light of sun (23)

The deluded Brahmanas, having broken penances, went to the bull bantered lord of gods and asked him, 'who are you?' (24)

The glorious lord (Śaṅkara) said to them, "O observers of good rites, I have come here with my wife to practise penance with you" (25)

तस्य ते पाक्यमाकर्ण्य भृग्वाद्या मुनिपुङ्गवाः ।

ऊचुर्गृहीत्वा वसनं त्यक्त्वा भार्यां तपश्चर ॥२६॥

बयोवाच विहृष्येशः पिनाकी नीललोहितः ।

सप्रेम्य जगत्तो योनिं पार्श्वस्थं च जनार्दनम् ॥२७॥

कथं भवद्भिरुदित स्वभार्यापोषणोत्सुकः ।

त्यक्तव्या मम भार्येति धर्मतः शान्तमानसः ॥२८॥

ऋषय ऊचुः ।

व्यभिचाररता नार्यः संत्याज्याः पत्तिनेरिताः ।

जस्माभिरेषा सुमगा तावृशी स्यामर्हति ॥२९॥

महादेव उवाच ।

न कदाचिदिय विप्रा मनसाप्यन्यमिच्छति ।

नाह्वेनामपि तया विमुञ्चामि कदाचन ॥३०॥

Having heard his sentence the excellent sages Bhṛgu and others said, Observe penance after putting on your clothes and after giving up your wife" (26)

Then the Pināka bearer lord Śiva (Nīla Lohita) said, while laughing and looking at the world-womb Viṣṇu (Janārdana) staying near him (27)

'How did you say that I should give up my wife while you, the knower of Dharma and possessing passionless minds are anxiously desirous of nourishing your wives" (28)

The sages said : The wanton ladies, engaged in unchastity, should be given up by the husband This beautiful lady of that type should be given up by us (29)

Mahādeva said O Brahmanas, she never dears other person even in mind. In the same way I never give her up (30)

कृष्ण ऊचुः ।

दृष्ट्वा व्यभिचरन्तीह ह्यात्मागिः पुरुषाधम ।
उक्तं ह्यसत्यं भवता गम्यता सिप्रमेव हि ॥३१॥
एवमुक्ते महादेव सत्यमेव मपेरितम् ।
भवता प्रतिमात्येषेत्युक्त्वासी विचचार ह ॥३२॥
सोऽगच्छद्भरिणा साङ्गं मुनीन्द्रस्य महात्मन ।
वसिष्ठस्याश्रमं पुण्यं भिक्षार्थो परमेश्वर ॥३३॥
दृष्ट्वा समागतं देवं भिक्षमाश्रमरन्वती ।
वसिष्ठस्य प्रिया भार्या प्रसुदग्म्य नमाम सत् ॥३४॥
प्रक्षारण पादौ विमलं दृष्ट्वा चासनमुत्तमम् ।
संप्रेक्ष्य शिथिलं गात्रमभिधातहतं द्विजं ।
सद्यपामास भैरवपैविपण्णा वदन्ता सती ॥३५॥

The sages said O wretched person we have seen her doing unchastity here You have spoken untruth Go away immediately (31)

Being said in this way Mahadeva (said) I have spoken truth She appears like that to you " Saying this he moved on (32)

The great lord Śiva (Paramesvara), with a desire to beg alms went to the pious hermitage of the great souled and excellent sage Vasistha along with Viṣṇu (33)

Having seen that the god has come begging alms, Arundhati, the dear wife of Vasistha approached and saluted him (34)

Having washed his feet and having offered an excellent seat and then having seen his weak body injured by the attack of Brāhmanas, she with her sorrowful face cured him with medicines She honoured him a lot and requested who are you, where have you come from with your wife and what is your practice "

चकार सहतीं पूजा प्रार्थयामास भार्यया ।
को भवान् कृत आयात किमाचारी भवानिति ।
उवाच ता महादेव सिद्धानां प्रवरोऽस्म्यहम् ॥३६॥
यदेतन्मण्डलं शुद्धं भाति ब्रह्ममयं सदा ।
एषेव दक्षतां मह्यं धारयामि सदैव तत् ॥३७॥
इत्युक्त्वा प्रययौ श्रीमाननुमूह पतिव्रताम् ।
ताट्याश्रकिरे दण्डलोष्टिभिर्मृष्टिभिर्द्विजा ॥३८॥
दृष्ट्वा चरन्तं गिरिशं तान् प्रकृतलक्षणम् ।
प्रोचुरेतद् भवतिस्त्रिङ्गुमुत्पाद्यतु शुभं ते ॥३९॥
तान्ब्रवीन्महायोगी करिष्यामीति शक्रः ।
युष्मकं मामके लिङ्गे यदि द्वयोर्भिजापते ॥४०॥
इत्युक्त्वोत्पादयामास भगवान् भगनेव्रता ।
नाशयस्त्वलक्षणेनेश केशव लिङ्गमेव च ॥४१॥

Mahadeva said to her "I am the most excellent among the accomplished persons (i.e. Siddhas) " (35-36)

This pure sphere which is identified always with Brahman and which is shining is (my) god I owe to him always (37)

Having said this and having favoured the devoted and virtuous wife, the glorious one went away Having seen that the mountain dwelling and naked one possessing disfigured marks was moving, the Brāhmanas beat him with sticks clods and fists They said to him, O evil minded one you should break out this Linga of yours (38-39)

Śaṅkara the great Yogin said to them, "I shall do it if you have enmity with my Linga (40)

After saying this the glorious Śiva the destroyer of Bhaga's eyes broke out (his Linga) From that moment (the seers) did not see the lord (Śiva), Viṣṇu (Kēśava) and the Linga (41)

तदोत्पाता वनूर्वाहि लोकाना भयशक्तिनः ।
 न राजते सहस्राशुश्चालत पृथिवी पुनः ।
 निष्प्रभाश्च ग्रहाः सर्वे चक्षुभे च महोदधिः ॥४२॥
 उपर्यचक्षानुसूयात्रेः स्यन् भर्षा पतिव्रता ।
 कथयामास विप्राणा भयादाकुलितेक्षणा ॥४३॥
 तेजसा भासयन् कृत्स्न नारायणसहायवान् ।
 भिक्षमाणः शिष्यो नून दष्टोऽस्माकं गृहेष्विति ॥४४॥
 तस्या वचनमाकर्ण्य शङ्कुमाना महर्षयः ।
 सर्वे जन्मुर्महोदयोगं गृह्णाण विभक्तमवम् ॥४५॥
 उपास्यमात्ममत्तैर्षोमिभिर्ब्रह्मैषितमैः ।
 चतुर्वेदमूर्तिमद्भिः साधिन्या सहितं प्रभुम् ॥४६॥
 आसीनमात्मने रम्ये नानाधर्मसमन्विते ।
 प्रभातहृत्कलिते ज्ञानैश्वर्यादिसयुते ॥४७॥

Then the portents indicating danger to the world, began to take place. The thousand-rayed (Sun) did not shine and the earth began to move. All the planets became devoid of lustre and the ocean began to agitate. Anusuya, the devoted and virtuous wife of Atri saw a dream and with her eyes perplexed with fear she said to the Brāhmanas, 'Illuminating the whole world with his lustre (Śiva) was definitely seen begging alms in our homes along with Narayana' (42-44)

Having heard her words, all the great sages filled with doubt, went to the great Yogin Brahma, the creator of the worlds (45)

Having seen with Sarvatri (the wife of Brahmā) the auspicious and gracious looking lord Brahmā being worshipped by the pious Yogins, the knowers of Brahman and by the four Vedas in person, seated on a beautiful seat, endowed with various wonders,

विभ्राजमानं वपुषा सस्मितं शुभ्रलोचनम् ।
 चतुर्मुखं महाबाहुं क्षन्दोमयमजं परम् ॥४८॥
 विलोक्य वेदपुण्यं प्रसन्नवदनं शुभम् ।
 शिरोभिर्धरणीं गत्वा तोषयामासुरीश्वरम् ॥४९॥
 तान् प्रसन्नमना देवभ्रतुर्मूर्तिभ्रतुर्मुखः ।
 व्याजहार मुनिश्रेष्ठाः किमागतकारणम् ॥५०॥
 तस्य ते वृत्तमखिलं ग्रहणं परमात्मनः ।
 ज्ञापयान्नकिरे सर्वं कृत्वा शिरसि चाञ्जलिम् ॥५१॥
 शृण्वन् ऋचुः ।

कश्चिद् वारचनं पुण्यं पुरुषोऽतीवशोभनम् ।
 भार्यया चारसर्वाङ्ग्या प्रविष्टो नम्र एव हि ॥५२॥
 मोहयामास वपुषा वारीणां कुलमीश्वरः ।
 कन्धकानां प्रिया चास्य रूपयामास पुत्रकान् ॥५३॥

mixed with thousands of lustres and gifted with knowledge and prosperity, shining with his body, smiling, having radiant eyes, four-mouthed, the large armed consisting of sacred hymns unborn, supreme and the Vedas personified and having touched the earth, they pleased the lord (46-49)

The four-mouthed god (Brahmā), having four forms of appearance, rejoiced in his mind, said to them, "O excellent sages what is the cause of your coming?" (50)

Having taken their folded hands on their heads all of them narrated the whole incident before the great-souled Brahma (51)

The sages said. Some extremely beautiful man entered just naked in the pious Dāru forest with his wife, beautiful in all her limbs. (52)

The lord deluded the groups of our women and girls and his beloved defiled

अस्मान्निविदिधा गाणा प्रदत्ताश्च पराहता ।
 ताडितोऽस्माभिरत्यर्थं लिङ्गं तु विनिपातितम् ॥५४॥
 अन्तर्हितश्च भगवान् सभायां लिङ्गमेव च ।
 उत्ताताश्चाभयन् घोरा सर्वभूतभयकरा ॥५५॥
 क एष पुरुषो देव भोता स्म पुत्रपोत्तम ।
 भदन्तमेव शरणं प्रपन्ना धम्ममच्युत ॥५६॥
 स्य हि येऽस्ति जगत्स्यस्मिन् यत्किञ्चिदपि चेष्टितम् ।
 धनुष्यहेण विरयेण तदस्माननुपालय ॥५७॥
 द्विजापितो मुनिगणविभ्रात्मा कमलोद्भूत ।
 घ्रात्वा देव प्रिशूलाद्गु कृताञ्जलिश्चापत ॥५८॥
 श्रष्टोवाच ।

हा कष्टं भवतामद्य जातं सर्वार्थेनात्मनम् ।
 धिक्कलं विक् तपश्चर्या निष्पद्य भवतामिह ॥५९॥

our sons. The various curses given by us were driven back (by him). Being very much beaten by us his Linga was thrown down and the glorious god disappeared with his wife and the Linga also (disappeared). Thereafter terrible portents terrifying all the beings took place (53-55)

O god, O highest soul, who was that Puruṣa? We are terrified. We have resorted to your refuge. O imperishable one. You know whatever happens in this world. Therefore, preserve us by your favour, O lord of all. (56-57)

Being informed (in this way) by the groups of sages, the universal soul and lotus born (Brahmā) spoke with folded hands after meditating upon the trident marked god (Śiva). (58)

Brahmā said. Ah! Woe! everything of yours is destroyed to-day. Fie on your might. Your penance is in vain in this world. Having attained the most excellent treasure of all the treasures due to

सत्राण्य पुण्यसत्कारान्निधीता परम निधिम् ।
 उपेक्षितं व्याचारं भवद्भिरिह मोहितं ॥६०॥
 काङ्क्षन्ते योगिनो नित्यं यतन्तो यतयो निधिम् ।
 यमेव तं सभास्तद्य हा भवद्भिरुपेक्षितम् ॥६१॥
 यजन्ति यजविधिर्धर्मप्राप्त्यैवैववादिन ।
 महानिधिं समासाद्य हा भवद्भिरुपेक्षितम् ॥६२॥
 यं सनाताद्य देवानामेवैवमलितं जगत् ।
 तभासाद्यालस्यनिधिं हा भवद्भिरुपेक्षितम् ॥६३॥
 यत्समापतिजनिता विरयेतस्यमिदं मम ।
 तदेवोपेक्षितं दुष्टा निधानं भाग्यवर्जितं ॥६४॥
 यस्मिन् समाहितं दिव्यमस्वयं यत् तदव्ययम् ।
 समासाद्य निधिं ग्राह्यं हा भवद्भिर्व्याकृतम् ॥६५॥

pious merits, (he is) disregarded by you the deluded ones, practising good conduct in vain (59,60)

Ah! the treasure which the Yogins and the Yatis devoted to Yamas, always desire (to attain) with efforts, you have neglected that after attaining (61)

Ah! the great treasure for the attainment of which persons versed in Vedic lore perform various sacrifices, you have disregarded that after attaining (62)

The imperishable treasure by attaining which gods have retained sovereignty in the whole world, alas! you have disregarded that after attaining (63)

The treasure by meditating on whom I have attained this lordship over all, you have disregarded that after seeing, devoid of fortune as you are (64)

The imperishable treasure, sacred to the Vedas, in which the divine sovereignty is fixed, alas! you have made useless after attaining it (65)

एष देवो महादेवो विज्ञेयस्तु महेश्वर ।
न तस्य परम किञ्चित् ॥ समधिगम्यते ॥६६॥
देवतानामृषोणा च पितॄणां चापि शश्वतः ।
सहस्रयुगपर्यन्ते प्रसूये सर्वदेहिनाम् ।
सहस्रत्येष भगवान् कालो भूत्वा महेश्वर ॥६७॥
एष चैव प्रजा सर्वा सृजत्येक स्वतेजसा ।
एष ब्रह्मा च वज्रो च श्रीवत्सकृतसंज्ञकः ॥६८॥
योगी कृतयुगे देवस्नेताय यज्ञ उच्यते ।
द्वापरे भगवान् कालो धनकेतु क्तो युगे ॥६९॥
यस्य मूर्तयस्तिष्ठो धार्मिचिश्चमिदं ततम् ।
ततो ह्यग्रे रजो ब्रह्मा सत्त्वं विष्णुरिति प्रभु ॥७०॥
मूर्तिरन्या स्मृता चास्य विधाता वशिष्ठा प्रभुः ।

यत्र तिष्ठति तद् ब्रह्म योगेन तु समन्वितम् ॥७१॥
या चास्य पार्श्वेषां भार्या भवद्भूरभिर्धोक्षिता ।
सा हि नारायणो देव परमात्मा सनातनः ॥७२॥
तस्मात् सर्वमिदं जातं तत्रैव ॥ तत्र यजेत् ।
त एव मोहयेत् कृत्स्नं त एव परमा गतिः ॥७३॥
सहस्रशीर्षा पुरयः सहस्राक्ष सहस्रपात् ।
एकभृङ्गो महानात्मा पुराणोऽष्टाक्षरो हरिः ॥७४॥
चतुर्धेदत्रतुर्मूर्तिस्त्रिभूर्तिस्त्रिगुणः परः ।
एकमूर्तिरमेवात्मा नारायण इति श्रुतिः ॥७५॥
श्रुत्स्य गर्भो भगवानापो मायातनुः प्रभुः ।
स्तूयते विविधमन्त्रैर्ब्राह्मणैर्ममोक्षिभिः ॥७६॥
सहस्र सकलं विश्वं कल्पान्ते पुरयोत्तमः ।

This god Mahadeva the great lord
is to be known properly No other abode
superior to him is attained (66)

At the approach of universal dissolution,
at the end of thousand ages the
eternal and great lord becoming the
glorious Kala, destroys gods sages manes
and all the living beings He alone
creates all people with his power He is
the discus bearer, thunderbolt bearer and
is wearing the Śrī vatsa mark (a particular
mark on the chest) (67-68)

He is called Yogin in the Ātreyayuga
(golden age) the god Yajña in the Treta
yuga (second age) the glorious Kala in the
Dvaparayuga (third age) and Dharma
ketu in the Kaliyuga (fourth and the
worst age) (69)

There are three forms of Rudra by
which this whole world is pervaded
(His) Tama quality is Agni Rajas-quality
is Brahmā, Sattva-quality is Viṣṇu (70)

He is regarded to possess one another
form which is naked auspicious and

eternal where Brahman exists endowed
with Yoga (71)

His wife whom you saw staying near
him is the great souled and eternal god
Nārāyaṇa (72)

This whole world is born from him
and is absorbed just there He deludes
everyone He is the supreme abode (73)

Harī is the ancient Puruṣa, thousand
headed thousand eyed thousand footed,
one horned the great soul and containing
eight syllables (74)

According to Śruti the supreme
Nārāyaṇa is four formed three formed
one-formed, containing the four Vedas and
possessing three qualities (of mind) (75)

The glorious lord possessing an unreal
body (existing in the form of) waters
is the womb of Rta He is praised with
various Mantras by the Brāhmaṇas
(desirous for) Dharma and salvation (76)

Having destroyed the whole world
at the end of the kalpa, the highest soul

शेते योगामृतपीत्वा यत् तद् विष्णो परपदम् ॥७७॥
 न जायते न म्रियते यदंतं न च विघ्नसृक् ।
 मूलप्रकृतिरव्यक्ता गोपते वैशिकेश्वर ॥७८॥
 ततो निराया वृत्ताया सितसुरस्तिज्जगत् ।
 भजस्य नाभौ तद् बीजं क्षिपत्येष महेश्वर ॥७९॥
 त मा विस्त महात्मान ब्रह्मण विभक्तो मुखम् ।
 महान्तं पुंस्य विप्रमयां गर्भमनुत्तमम् ॥८०॥
 न त विबाप जनक मोहितास्तस्य मायया ।
 देवदेव महारेश मूढानामोश्वर हरम् ॥८१॥
 एष देवो महारेशो ह्यनादिर्भगवान् हर ।
 विष्णुना सह सयुक्तं करोति विकरोति च ॥८२॥
 न तस्य विघाते कार्यं न तस्माद् विघाते परम् ।

स देवान् प्रददौ पूर्वं योगमायातनुर्मेन ॥८३॥
 स मायी मायया सर्वं करोति विकरोति च ।
 तमेव मुक्तये ज्ञात्वा क्लेशे शरणं भवम् ॥८४॥
 इतीरिता भगवता मरीचिप्रमुखा विभुम् ।
 प्रथम्य देव ब्रह्मण नृकृदन्ति स्म सुदुःखिता ॥८५॥
 मुनय ऊचुः ।

कथं पश्येम ॥ देव पुनरेव विनाशिनम् ।
 सूहि विश्वावरीशान् श्रुत्वा त्वं शरणं विनाम् ॥८६॥
 पितामह उवाच ।

यद् दृष्टं भवता तस्य तिरङ्गं भुवि निपातितम् ।
 तस्मिन्मनुकृतोऽस्य कृत्वा लिङ्गमनुत्तमम् ॥८७॥
 पुत्रपद्वं सपत्नीकां सावरां पुत्रसयुता ।
 वैशिकेश्वरं नियमैर्विपरीतैश्चचारिण ॥८८॥

sleeps in the supreme abode of Vishnu after drinking the nectar of Yoga (77)

The creator of all does not take birth does not die and does not increase The unborn (god) is called the unmanifested original cause (of the world) by the knowers of Vedas (78)

At the passing away of night (universal dissolution) Maheshvara, desirous to create the world, places the seed in the navel of of unborn one (79)

Know me the great souled Brahma, having face on all sides the great universal soul as the unsurpassed womb of water (80)

Deluded by his supernatural power you did not know Mahadeva Hara, the creator, the god of gods and the lord of beings (81)

This glorious god Mahadeva Hara is beginningless United with Vishnu he creates and destroys (82)

He has no duty to perform There is no one superior to him Possessing an

unreal body of Yoga he gave the Vedas to me in former days (83)

Skilled in magical arts, he creates and destroys everything by his supernatural power knowing him as the cause of salvation, one should go into the refuge of Bhava (Śiva) (84)

Being said by the glorious (Brahmā) in this way (the sages) Marici and others, extremely sad asked the all pervading god Brahmā after salutation (85)

The sages said Tell (us) O lord of all immortals, how shall we again see the Pāśaka bearer god You are the protector of those who seek your refuge (86)

Brahmā said Having made the unsurpassed Līnga of the lord, resembling that Līnga which you saw fallen on the ground, you observing celibacy should worship that Līnga respectfully along with your wives and sons by various Vedic rules (87, 88)

सत्याय्य शार्कर्मन्त्रैर्हृष्यन्तु सामसर्गव ।
तप पर समास्थाय गृणन्त शतरद्वियम् ॥८९॥
समाहिता पूजयन्त्य सन्तुता सह बन्धुभि ।
सर्वे प्राञ्जलयो भूत्वा शूलपाणि प्रपद्यन्ते ॥९०॥
ततो द्रव्यं देवेश तुदंशमकृतात्मभि ।
य वृष्ट्वा सर्वभक्षानमधर्मश्च प्रणश्यति ॥९१॥
ततः प्रणम्य चरद ब्रह्माणममिताजसम् ।
जामु सहृष्टमनसो देवदारुवन पुन ॥९२॥
आराधयितुमारब्धा ब्रह्मणा कथित यथा ।
अजानन्त पर देव वीतरागा विभक्तरा ॥९३॥
स्थण्डिलेषु विचित्रेषु पर्वताना गुह्येषु च ।
नदीना च विविक्तेषु पुष्पिणेषु शुभेषु च ॥९४॥

Having established (the Linga) with the Mantras of Rgveda, Yajurveda and Sāmaveda related to Śamkara, and having resorted to great penance, you should worship (Mahādeva) with full devotion along with your sons and relatives while reciting Satarudriya. All of you, with folded hands should resort to the trident bearer (Śiva). Then you will see the lord of gods difficult to be seen by those who are not yet identified with the supreme spirit after seeing him all ignorance and unrighteousness is destroyed. (89-91)

Having saluted to Brahṁā of unlimited power the giver of honours (the sages) rejoiced in their minds went again to the Devadaru forest. (92)

Not knowing this supreme god (the sages), devoid of attachment and devoid of jealousy, began to worship (Mahādeva) as said by Brahṁā in various places in the caves of mountains and in the lonely and auspicious banks of rivers. (93, 94)

श्रीवातभोजना केचित् केचिदन्तर्जलेशया ।
केचिच्चन्नावकाशास्तु पादाङ्गुष्ठाप्रविष्टिता ।
दन्तोन्मूलिनस्त्वन्ये ह्यशमकुट्टास्तथा परे ।
शाकपर्णाग्निं केचित् सप्रशान्ता मरोविपा ॥
वृक्षमूलनिकेताश्च शिलाशय्यास्तथा परे ।
कालं नयन्ति तपसा पूजयन्तो महेश्वरम् ॥
ततस्तेषां प्रसादार्थं प्रपत्तात्तिहरो हर ।
चकार भगवान् बुद्धिं प्रयोधाय वृषध्वज ॥
देव कृतयुगे ह्यस्मिन् भूहं हिमवत शुभे ।
देवदारुवनं प्राप्तं प्रसन्न परमेश्वर ॥
भस्मपाण्डुरङ्गिण्याङ्गो नग्नो विकृतमक्षण ।

Some took Saivāla (a kind of grass-like plant growing in pools) for their food some resorted to lying in waters some, having the clouds for shelter, stood on the tips of toes of the feet. (9)

Some used their teeth as a mortar (ate unground grain) some broke (the grains) with a stone (and ate). Some ate the leaves of vegetables, some resorted to complete ablution and some drank rays of light. (9)

Some dwelt at the roots of trees similarly others slept on rocks. They passed their time with penance while worshipping Mahēśvara. (9)

Then the glorious and bull-bannering Hara the remover of the calamities of his devotees made up his mind to enlighten them for the sake of pleasure. (98)

The god Parameśvara delighted with the Devadāru forest on the auspicious peak of Himalaya in the golden age (Kṛtayuga) (Parameśvara was) naked

उरमुक्कव्यग्रहस्तत्र । रक्तपिङ्गललोचनः ॥१००॥
 ववचिच्चहसते रौद्रं ववचिद् मायति विस्मितः ।
 ववचिन्त्यति शृङ्गारी ववचिद् रौति पुहुर्मुहुः ॥१०१॥
 आश्रयेऽभ्यागतो निशां याचते च पुनः पुनः ।
 मायां कृत्वात्मनो रूपं देवस्तद् वनमागतः ॥१०२॥
 कृत्वा गिरिमुतां गौरीं पाश्वदेवः पिनाकधृक् ।
 सा च पूर्ववद् देवेशो देववाक्चनं गता ॥१०३॥
 बुद्धा समागतं देवं देव्या सह कर्षयन्म ।
 प्रणमुः गिरसा मूढो तोषयाभासुरीश्वरम् ॥१०४॥
 वैदिकेविधिर्भग्नैः सूक्तमहिम्नैः शुभैः ।
 अथर्वशिरसा ज्ञान्ये रुद्राद्यैस्तुभिर्भवम् ॥१०५॥

having disfigured mark, with his body smeared by white ashes, having the hands occupied with a fire-brand and possessing red and yellow eyes (99, 100)

Sometimes he laughed terribly, sometimes he sang wonderstruck. Sometimes he danced, feeling amorous passion and sometimes he shouted again and again (101)

Having approached the hermitage he begged alms again and again. Having assumed an unreal form the god came to that forest. The Piṇḍika-bearer god (came to the forest) taking Pārvatī, the daughter of mountain with him and the mistress of gods went to the Devadāru forest as before. (102, 103)

Having seen that the god of matted hair had come with the goddess, (the sages) saluted with their head on earth and pleased the lord Bhṛava (Śiva) with various auspicious Vedic Mantras and hymns related to Maheśvara. Other (sages) (pleased) with the Atharvaśiras (name of an Upaniṣad) related to Rudra; (104, 105)

नमो देवादिदेवाय महादेवाय ते नमः ।
 त्र्यम्बकाय नमस्तुभ्यं त्रिगुलवरधारिणे ॥१०६॥
 नमो विष्वाससे तुभ्यं विकृताय पिनाकिने ।
 सर्वप्रणतदेहाय स्वयमप्रणतात्माने ॥१०७॥
 अन्तकान्तकृते तुभ्यं सर्वतंहरणाय च ।
 नमोऽस्तु नृत्यशीलाय नमो भैरवरूपिणे ॥१०८॥
 नरनारीश्वरीराय योगिनां गुरवे नमः ।
 नमो शान्ताय शान्ताय तपसाय हृदाय च ॥१०९॥
 विभीषणाय क्त्राय नमस्ते कृत्तिवाससे ।
 नमस्ते सेलिहानाय नितिकण्ठाय ते नमः ॥११०॥
 अघोरघोररूपाय वामदेवाय च नमः ।

Salutation to the god (Śiva), first among the gods, salutation to you, O Mahādeva. Salutation to you the three-eyed one, the bearer of excellent trident. (106)

Salutation to you, the naked one, the deformed and the bearer of Piṇḍika-bow, serving as a body for all those who are bowed down (before you) and never bowing down himself (107)

(Salutation) to you, the destroyer of the Antaka (i.e. death) and the destroyer of all. Salutation to the dancing one, salutation to the Bhairava-formed one. Salutation to the preceptor of Yogins, possessing the body of man and women. Salutation to the restrained, passionless, ascetic Hara. Salutation to you, the most terrible Rudra, covered with skin. Salutation to you, frequently licking the tongue, salutation to you, the dark necked one (108-110)

Salutation to Vāmadeva (a form of Śiva), having a nature both not terrific and terrific. Salutation to one putting

नमः कनकमालाय देव्याः प्रियकराय च ॥१११॥
गङ्गासलिलधाराय शम्भवे परमेष्ठिने ।
नमो योगाधिपतये ब्रह्माधिपतये नमः ॥११२॥
प्राणाय च नमस्तुभ्यं नमो भस्माङ्गरागिने ।
नमस्ते घनवाहाय दंष्ट्रिणे वह्निरेतसे ॥११३॥
ब्रह्मणश्च शिरो ह्यत्र नमस्ते कालरूपिणे ।
आर्पति ते न जानामी गतिं नैव च नैव च ।
दिश्वेश्वर महादेवयोऽसि सोऽसि नमोऽस्तु ते ॥११४॥
नमः प्रमयनाथाय द्वारे च शुभसंपदाम् ।
कपालपाणये तुभ्यं नमो मोदुष्टमाय ते ।
नमः कनकलिङ्गाय वारिलिङ्गाय ते नमः ॥११५॥
नमो बह्वर्कलिङ्गाय ताललिङ्गाय ते नमः ।

नमो भुवङ्गहाराय कणिकारप्रियाय च ।
किरीटिने कुण्डसिने कालकालाय ते नमः ॥११६॥
वामदेव महेशान देवदेव त्रिलोचन ।
क्षम्यतां यत्कृतं मोहान् त्वमेव शरणं हि नः ॥११७॥
चरितानि विचित्राणि गुह्यानि गहनानि च ।
ब्रह्मादीनां च सर्वेषां दुर्विज्ञेयोऽसि शंकर ॥११८॥
अज्ञानाद् यदि वा ज्ञानाद् यत् किञ्चित्कुरुते नरः ।
तत्सर्वं भववामेव कुरुते योगमाधवा ॥११९॥
एवं स्तुत्वा महादेवं प्रहृष्टेनान्तरात्मना ।
ऊचुः प्रणम्य गिरिं परशामस्तथा यथा पुरा ॥१२०॥
तेषां संस्तवमार्कण्यं सोमः सोमविभूषणः ।
त्वमेव परमं कथं वर्शयामास शंकरः ॥१२१॥

on a garland of Dhattīra tree and one causing pleasure to goddess (Pārvatī). Salutation to the principal deity Śambhu, the supporter of Ganges-water. Salutation to the lord of Yoga, salutation to the lord of Brahman. Salutation to you, the life-breath (of all), salutation to one smearing ashes on his body. Salutation to one, riding on clouds, having large teeth and the fire-semen. Salutation to the Kāla-formed one, the remover of the head of Brahman. We don't know your coming and going O Mahādeva, O lord of all, salutation to you whatever you may be. Salutation to the lord of Pramāthas (a class of demons attending on Śiva) and the giver of good fortunes. Salutation to you, the most bountiful one, having a skull in hand. Salutation to the gold-Linged, salutation to you, the water-Linged. Salutation to you, the fire-Linged, sun-Linged and knowledge-Linged one. Salutation to the serpent-garlanded, and of Karṇikāra-flower. Salutation to you

decorated with a diadem and decorated with ear-rings and the Kāla of Kāla (111-116)

O Vāmadeva (a form of Śiva), O great lord, O god of gods, O three-eyed one, forgive (us) for what was done (before by us) due to delusion, since You are our shelter. (117)

O Śaṅkara, your acts are wonderful, mysterious and inexplicable. You are difficult to be known even by Brāhmā and all others. (118)

Whatever a man does whether unknowingly or knowingly, that all is done by the glorious (Śiva) by the supernatural power of Yoga. (1.9)

Having praised Mahādeva in this way, the sages, with their inner soul rejoiced, said to the mountain-dwelling (Śiva), "Let us see you as before". (120)

Having heard their praise Soma (Śaṅkara) possessing the moon as his ornament, showed his supreme form. (121)

त ते दृष्ट्वाऽप्य गिरिरा बभूवा सह पित्राकिनम् ।
 यया पूर्वं स्थिता विप्रा प्रणेमुद्वृष्टमानसाः ॥१२२॥
 ततस्ते भुनय सर्वे सस्तूय च महेश्वरम् ।
 भुवङ्क्षिरोवसिष्यास्तु विश्वामित्रस्तथैव च ॥१२३॥
 गौतमोऽत्रि मुवेयश्च पुलस्त्य पुतह कतु ।
 मरीचि करपञ्चापि सवत्संभ्र महताया ।
 प्रजम्य वैवदेवेशमिदं वचनमब्रुवन् ॥१२४॥
 कथं दृष्ट्वा देवदेवेश कर्मयोगेन वा प्रभो ।
 ज्ञानेन वाऽप्य योगेन पूजयाम सर्वं हि ॥१२५॥
 केन वा देवमाणेन सपुण्यो भगवानिह ।
 किं तत्संवेद्यमस्यैव वा सर्वमेतद् दृष्टोहि न ॥१२६॥
 देवदेव उवाच ।
 एतद् व सप्रवक्ष्यामि गूढं गहनमुत्तमम् ।

Having seen the mountain-dwelling
 (Śiva), bearing the Pināka with the
 goddess as before the Brāhmanas saluted,
 with their minds rejoiced (122)

Then having praised Mahāśvara all
 the sages—Dhṛgu, Angiras, Vasiṣṭha,
 Viśāmitra, Gṛtama, Atri, Sukeśa,
 Pulastya, Pulaha, Arjuna, Marīci, Kaśyapa
 and Satyavṛtta, the great ascetic—spoke
 this sentence after salutation to the lord of
 gods (123-124)

'O lord, the god of gods, how should
 we always worship you through active
 exertion or through knowledge or
 through Yoga (125)

'By which way, of gods, the glorious
 (god) is to be worshipped. What is to
 be done and what is not to be done ?
 Tell us all this ' (126)

The god of gods (Śiva) said. I will
 tell you the excellent and inexplicable
 mystery. O great sages, this (mystery) :

ब्रह्मणे कथितं पूर्वमावाचेन महर्षेण ॥१२७॥
 सांख्ययोगो द्विवा ज्ञेयः पुरुषाणां हि साधनम् ।
 योगेन सहितं सांख्यं पुरुषाणां विमुक्तिदम् ॥१२८॥
 न केवलेन योगेन दृश्यते पुरुषः परः ।
 ज्ञानं तु केवलं सम्पन्नपर्याप्तफलप्रदम् ॥१२९॥
 भवन्तं केवलं योगः समाधित्य विमुक्तये ।
 विहाय सांख्यं विमलमकुर्वन्तं परिश्रमम् ॥१३०॥
 एतस्मात् कारणाद् विप्रान् नृणां केवलसर्पणाम् ।
 आगतोऽहमिदं देशं ज्ञापयन् मोहसमवन् ॥१३१॥
 तस्माद् भवद्भिर्विमलं ज्ञानं केवलसाधनम् ।
 ज्ञातव्यं हि प्रयत्नेन श्रोतव्यं दृश्यमेव च ॥१३२॥
 एकं सर्वप्रणो ह्यस्या केवलश्रितिमाश्रकं ।
 आनन्दो निर्मलतो नित्यस्याचेतत् सांख्यवर्तनम् ॥१३३॥

was explained to Brahman for the first
 time (by me) in former days (127)

Sāṅkhya Yoga leading man straight
 to the goal should be known of two
 types. Sāṅkhya along with Yoga gives
 salvation to man (128)

The supreme Puruṣa is not seen only by
 Yoga. But the knowledge only can
 properly give the fruit of salvation (129)

You did labour for salvation having
 resorted to Yoga alone and having given
 up the pure Sāṅkhya (130)

O Brāhmanas due to this reason, I
 have come to this place to expose (the
 ignorance) arising from delusion of men,
 devoted to Dharma alone (131)

Therefore the pure knowledge, lead-
 ing men straight to salvation should be
 known, heard and seen by you with
 efforts (132)

Soul is one, all pervading pure
 consciousness, joy, stainless and eternal—
 this is Sāṅkhya philosophy (133)

एतदेव परं ज्ञानमेव मोक्षोऽत्र गीयते ।
 एतत् कैवल्यममलं ब्रह्मसाधनं वर्णितं ॥१३४॥
 आश्रित्य चेत्तत् परमं तन्निष्ठास्तत्परायणा ।
 पश्यन्ति तां महात्मानो यतयो विश्वमीश्वरम् ॥१३५॥
 एतत् तत् परमं ज्ञानं केवलं तन्निरञ्जनम् ।
 अहं हि वेद्यो भगवान् मम मूर्तिरित्य शिवा ॥१३६॥
 ब्रह्मणि साधनानोहं सिद्धये कथितानि तु ।
 तेषामभ्यधिकं ज्ञानं मामकं द्विजपुत्रवा ॥१३७॥
 ज्ञानयोगरता ज्ञान्ता मामेव शरणं गता ।
 ये हि मां महानिरता ध्यायन्ति सततं हृदि ॥१३८॥
 मङ्गलस्ति परमा नित्यं यतयः कीर्णकल्मषा ।
 नाशमप्यचिरात् तेषां घोरं क्षसारक्षारम् ॥१३९॥

'This is the supreme knowledge. This is stated to be salvation. This is pure liberation and thus is described to be the position of Brahman (134)

Resorting to this supreme (Brahman) the great souled ascetics grounded on and devoted to that (Brahman) see me, the lord of all (135)

'This is that supreme and spotless knowledge alone by which I, the glorious one, am to be known. This Śiva is my form (136)

Many means for success (Siddhis) have been told in this world. Knowledge of mine is superior to them. O excellent Brahmanas (137)

I quickly destroy the ocean like terrible world of those passionless ascetics who are devoted to the Yoga based on the acquisition of true knowledge, who have come only to my refuge who continuously meditate upon me in their hearts with (their bodies) smeared with ashes and who have destroyed their sins due to their devotion to me (138-139)

प्रशान्त सप्तमना भस्मोद्भूतविप्रह ।
 बहुचर्परतो नग्रे व्रतं पाशुपतं धरेत् ॥१४०॥
 निर्मितं हि मया पूर्वं व्रतं पाशुपतं परम् ।
 युद्धाद् युद्धतमं सूक्ष्मं वेदसारं विमुक्तये ॥१४१॥
 यद्वा कौपीनवसनं स्याद् वं कवसनो मुनिः ।
 वेदाभ्यामरतो विद्वान् ध्यायेत् पशुपतिं शिवम् ॥१४२॥
 एष पाशुपतो योगः सेवनीयो मुमुक्षुनि ।
 मन्त्रच्छर्नहि सततं निष्कामं रिति विधुतः ॥१४३॥
 योतरागभयकोषा मन्त्रया मामुपाधिता ।
 बहुबीजेन योगेन पुता मङ्गावमागता ॥१४४॥
 अग्न्यानि चैव शास्त्राणि लोकैः स्मिन् मोहनानि तु ।
 वेदघादविषदानि सर्वेव कथितानि तु ॥१४५॥

A man passionless with his mind restrained with his body smeared with ashes, devoted to celibacy and naked, should observe Pasupata vow (a vow sacred to Pasupati = Śiva) (140)

The supreme Pasupata vow the most mysterious one and the subtle substance of the Vedas, was made by me in former days for salvation (141)

A learned sage, devoted to the practice of Vedas and with only a small piece of cloth over the privities or with one cloth should meditate upon Śiva the lord of cattle (142)

The Śruti says that this Pasupata yoga should be observed continuously by those persons who are desirous for salvation who are free from worldly desires and who are covered with ashes (143)

Many people, with their attachment fear and anger destroyed devoted and resorted to me have attained my rank after being purified by this Yoga (144)

Many other deluding scriptures contrary to the principles of Vedas, have

वामं पाशुपतं सोमं लाकुलं चैव भैरवम् ।
 असेव्यमेतत् कथितं वेदवाह्यं तपेतरम् ॥१४६॥
 वेदमूर्तिरहं विप्र नान्यथास्त्रायंवेदिभिः ।
 ज्ञायते मत्स्वरूपं तु मुक्त्वा वेदं सनातनम् ॥१४७॥
 स्थापयध्वमिदं माम् पूजयध्वं महेश्वरम् ।
 अभिरादेःश्वरं ज्ञानमृत्पत्स्यति न संशयः ॥१४८॥
 मयि भक्तिश्च विपुला भवतामस्तु ततमाः ।
 ध्यातामात्रो हिसात्रिष्यं शास्त्रायामि नृमिसस्तथाः ॥१४९॥
 हरपुत्रत्वा भगवान् सोमस्तत्रैवान्तरधीयत ।
 तेषां शक्तये तस्मिन् पूजयन्ति स्म शंकरम् ।
 ब्रह्मचर्यरताः शास्ता ज्ञानयोगपरायणाः ॥१५०॥
 समेत्य ते महात्मानो मुनयो ब्रह्मचारिणः ।

वितेनिरे बहून् वादाग्रघ्यस्त्वज्ञानसंधयान् ॥१५१॥
 किमस्य जगतो भुसमात्मा चास्माकमेव हि ।
 कोऽपि स्यात् सर्वभावानां हेतुरोश्वर एव च ॥१५२॥
 इत्येवं भन्यमानानां ध्यानागार्गवलम्बितान् ।
 आविरासोन्महादेवो देवो गिरिवरात्मजा ॥१५३॥
 कोऽनुमृष्यतीकाश आत्मातातासमावृता ।
 स्वर्गाभिर्विमताभिस्तु पुरयन्तो नभस्तलम् ॥१५४॥
 तामन्वपश्यन् गिरिजाममेयां
 ज्वालासहस्रान्तरसन्निविष्टाम् ।
 प्रणेमुरेकामक्षितेश्वरानीं
 जानन्ति ते सत् परमस्य बीजम् ॥१५५॥
 अस्माकमेवा परमेश्वरानीं
 गतिस्तयास्या गयनाभिधाना ।

been spoken by me. (145)

The Vāma, Pāśupata, Soma, Lākula, Bhairava and similarly any other sect which is opposed to Vedas is spoken by me and is said to be not fit for observing. (146)

O Brāhmanas, I am the embodiment of Veda. The knowers of the precepts of other scriptures can not know my form leaving eternal Veda. (147)

Establish this right way and worship Maheshvara. Then the knowledge regarding Śvara will arise immediately—there is no doubt about it (148)

O most virtuous ones, let you have a lot of devotion in me. O most virtuous sages, as soon as you meditate upon me, I shall come to you. (149)

Saying this the glorious Soma (Śiva) became invisible there. Those passionless (sages), devoted to celibacy and resorted to the Yoga based on the acquisition of true knowledge, also worshipped Śamkara in that Dāru forest. (150)

The great souled sages the expounders of Brahman, having met together, held many discussions regarding spiritual knowledge. What is the cause of this world? (reply) Our soul. There must be a cause of all the living beings? Śvara (is the cause) While these (sages) resorting to the path of meditation, were discussing like that, the goddess (Pārvati), the wife of Mahādeva and the daughter of excellent mountain (Pārvati) appeared—shining like crores of suns, surrounded by the garlands of flames and filling up the sky with her spotless lustres (151-154)

(They) saw the immeasurable Pārvati (the daughter of mountain), existing in the middle of thousands of flames. They saluted to the sole wife of lord of all (Śiva). They know her as the seed of the supreme. (155)

This wife of the great lord (Śiva) having the name sky, is our abode and

पश्यन्त्यथालमानमिदं च कूत्स्न
 तस्यामर्धेते पुनश्च विप्रा ॥१५६॥
 निरोक्षितास्ते परमेशमन्या
 तदन्तरे देवमशेषहेतुम् ।
 पश्यन्ति शम्भु कविमोक्षितार
 श्वं बृहन्तं पुण्य पुराणम् ॥१५७॥
 आलोच्य देवोभय देवमोक्ष
 प्रणमुरानन्दमयापुरस्सम् ।
 शान्तं तवैशं भगवत्प्रसादा-
 दाविर्बभौ जन्मविनाशहेतु ॥१५८॥
 इयं हि सा जगती योनिरेका
 सर्वात्मिका सर्वनियामिका च ।
 माहेश्वरीराक्षरनाबिसिद्धा
 व्योमाभिधाना दिवि राजतीव ॥१५९॥

soul These sages, O Brahmana then saw
 themselves and every other in her (156)

Being seen by the wife of the great
 lord (Śiva), they (sages) in the mean
 time saw the wise god Śambhu Rudra
 the cause of all, the lord and the eternal
 highest soul (157)

Having seen the goddess and the god
 (Śiva) the lord, (the sages) saluted (to
 them) and attained supreme joy Then
 the knowledge regarding the lord,
 the cause of the destruction of mundane
 existence, dawned upon (the sages by
 the favour of the god (158)

This is the supernatural power of
 Maheshvara existing from all eternity, the
 world womb containing and controlling
 everything, bearing the name (or nature)
 of the sky and appears as if shining in
 heaven (159)

अस्या गह्वरमेष्टो परस्ता-
 न्महेश्वर शिव एकोऽयं रुद्र ।
 चकार विश्व परशक्तिनिष्ठा
 मायामयाह्ला स देवदेव ॥१६०॥
 एको देव सर्वभूतेषु गूढो
 मत्स्यो रुद्र सकलौ निष्कलत्र ।
 स एव देवो न च तद्विभिन्न-
 भेदगतात्वा ह्यमृततम धनन्ति ॥१६१॥
 अन्तर्हितोऽमूढं भगवान्येषो
 देव्या भर्षं सह देवादिदेव ।
 आराधयन्ति स्म तमेव देव
 वनोक्तस्ते पुनरेव रुद्रम् ॥१६२॥
 एतत् च कथितं सर्वं देवदेवविचेष्टितम् ।
 देवदारुवने पूर्वं पुराणं यन्मया धृतम् ॥१६३॥

Beyond this (Maheshvari Śakti) exists
 the auspicious Rudra alone, the great
 lord the greatest deity, the god of gods
 who having mounted on Maya existing
 in the supreme power has created the
 world (160)

The sole lord Rudra, the lord of
 Maya complete in all respects and
 undivided is concealed in all beings He
 is identical with goddess also and not
 different from her Knowing this people
 attain immortality (161)

Then the glorious lord Bharga (Śiva)
 the first among the gods disappeared with
 goddess (The sages) dwelling in the
 forest again began to worship the same
 god Rudra (162)

I have described to you this entire action
 of the god of gods done in the Devadāru
 forest as I heard it previously in the
 Purāna (163)

॥ पठेच्छृण्वान्नित्यं मुच्यते सर्वपातकं । ध्यायेद्वा द्विजान् शान्तान् स याति परमायतिम् ॥१६४॥

इति श्रीकूर्मपुराणे षट्साहस्रवा संहितानामुपनिषद्भागो सप्तत्रिंशोऽध्यायः ॥३७॥

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सूत उवाच ।

एषा पुण्यतमा देवी देवगन्धर्वसेविता ।
नर्मदा लोकविल्यक्ता तीर्थानामुत्तमा नदी ॥१॥
तस्या भृशेष्व माहात्म्यं मार्कण्डेयेन भाषितम् ।
युधिष्ठिराय तु शुभं सर्वपापप्रणाशनम् ॥२॥
युधिष्ठिर उवाच ।
श्रुतास्तु विविधा धर्मास्त्यप्रसादान्महामुने ।
माहात्म्यं च प्रयागस्य तीर्थानि विविधानि च ॥३॥
नर्मदा सर्वतीर्थानां मुख्या हि भवतेरिता ।
तस्यास्तित्वदानौ माहात्म्यं यच्चतुर्हसि सत्तम ॥४॥

मार्कण्डेय उवाच ।

नमदा सरिता ध्येष्ठा श्रद्धावेहाद् विनिमृता ।
सारवेत् सर्वमृतानि स्थावराणि चराणि च ॥१॥
नर्मदायास्तु माहात्म्यं पुराणे प्रथमया श्रुतम् ।
इदानीं तत्प्रवक्ष्यामि शृणुष्वक्रमेण शुभम् ॥२॥
पुण्या कनकसे गङ्गा कुरक्षत्रे सरस्वती ।
शाम्भे वा यदि वाऽरण्ये पुण्या सर्वत्र नर्मदा ॥३॥
त्रिभिः सारस्वतं त्रैव सप्ताहेन तु यामुतम् ।
सद्य पुनसि पाक्ष्म्य दर्शनादेष नर्मदम् ॥४॥
कसिङ्गदेशपश्चाद्वै पर्वतेऽनरकपटके ।

One who reads this or hears it always
is released from all sins Or who recites

it to the passionless Brahmanas, he attains
the supreme position (164)

Thus ends Thirty-seventh Chapter in the Second Part of the Kurma Purana
Samhitā consisting of six thousand verses—37

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Suta said This goddess, Narmada river the most pious one inhabited by gods and Gandharvas (a class of demigods) and well-known in the worlds is the best among the places of pilgrimage. Listen to its auspicious dignity, the destroyer of all sins as described by Markandeya to Yudhishthira (1, 2)

Yudhishthira said O great sage, by your kindness various Dharma as well as the dignity of Prayāga and the various places of hermitage have been heard. Narmada has been spoken by you as prominent among all the places of pilgrimage. Tell its dignity now, the most virtuous one (3, 4)

Markandeya said Narmada, the best among the rivers, sprung from the body of Rudra liberates all beings non moving and moving ones (5)

Now I will tell the auspicious magnanimity of Narmada, as heard by me in the Purana. Listen to it attentively (6)

Ganges is pious at Kanakhala, Sarasvatī at Kuruksetra, Narmada is pious everywhere whether in village or in forest (7)

Water of Sarasvatī purifies in three days, of Yamunā in seven days, of Ganges immediately and of Narmada only by seeing (8)

The beautiful and charming

पुण्या च त्रिषु लोकेषु रमणीया मनोरमा ॥९॥
सदेवानुरगन्धर्वा क्षय्यश्च तपोवना ।
तपस्तपसा तु राजेन्द्र सिद्धिं तु परमा गता ॥१०॥
तत्र स्नात्वा नरो राजन् नियमस्थो जितेन्द्रिय ।
उपोष्य रजनीभेका कुलाना तारयेच्छतम् ॥११॥
योजनाया शतं सायं धूयते सरिदुत्तमा ।
विस्तारेण तु राजेन्द्र योजनद्वयमायता ॥१२॥
यद्वितोर्यसहस्राणि पण्डिकोटप्रस्तवेव च ।
पर्यंतस्य सन्तात् तु तिष्ठन्त्वमरफण्डके ॥१३॥
ग्रहाचारी क्षुचिभूत्वा जितक्रोपो जितेन्द्रिय ।
सर्वोद्दामिवत्तस्तु सर्वभूतहिते रत ॥१४॥
एव सर्वसमाचारो यस्तु पाणान् समुत्सृजेत् ।

तस्य पुष्पफलं राजन् शृणुष्यावहितो नृप ॥१५॥
शतवर्षसहस्राणि स्वर्गे मोदति पाण्डव ।
अप्सरोगणसकीर्णो दिव्यस्त्रीपरिवारित ॥१६॥
दिव्यगन्धानुलिप्तश्च दिव्यपुष्पोपशोभित ।
क्रौडते देवलोकं तु देवतं सह मोदते ॥१७॥
सतः स्वर्गात् परिश्रुत्यो राजा भवति धार्मिक ।
गृहं तु समतेजो बंधुना नारत्नसमन्वितम् ॥१८॥
स्तम्भमणिमयं दिव्यं चन्द्रवद्वर्णमुपितम् ।
आलेख्यवाहने शुभ्रैर्वासीदाससमन्वितम् ॥१९॥
राजराजेश्वर श्रीमान् सर्वस्त्रीजनबलसह ।
जीवेद् दयंशतं सायं तत्र भोगसमन्वितः ॥२०॥
यद्विप्रवेगेऽप्य जले अधवाऽनशने कृते ।

(Narmadā), pious in the three worlds
(flows) on the Amarakantaka mountain
in the western side of Kabnga country (9)

Having practised penance (there) the
sages ascetics along with gods, demons
and Gandharvas attained the supreme
success, O excellent king (10)

O king having taken bath and having
fasted for one night one, observing vows
and with his senses subdued, liberates
hundreds of families (11)

The excellent river is heard to be
more than one hundred Yojanas in
length In width it extends as long as
two Yojanas, O excellent king (12)

There are sixty crores and sixty thou-
sand places of pilgrimage on the Amara-
kantaka around the mountain (13)

O king, O protector of people, listen
attentively to frust of pity of that man
who gives up his body after practising
these things - becoming a celibate, pure,
with his anger and senses subdued
restrained from all violence and engaged

in the welfare of all beings (14, 15)

O son of Pāṇḍu, he enjoys in heaven
for one hundred thousand years crowded
by the group of Apsaras (a class of female
divinities) and surrounded by divine
ladies (16)

Besmeared with divine perfumes and
decorated with divine flowers he sports
and enjoys with the gods in the abode
of gods (17)

Then fallen from heaven he becomes
a religious minded king He attains a
house endowed with various jewels
(house) having divine pillars formed of
jewels and decorated with diamonds
and cat's-eye gems having beautiful
painted vehicles and endowed with male
and female servants (18 19)

He, the lord of emperors, possessing
prosperity and a favourite of all
ladies lives there for more than hundred
years, endowed with enjoyments (20)

He who enters (there) into fire or water
or resorts to fast he gets the position, not

अनिर्वर्तका गतिस्तस्य पवनस्याम्बरे यथा ॥२१॥
 पश्चिमे पर्वततटे सर्वपापविनाशनः ।
 ह्रदो जनेश्वरो नाम त्रिषु लोकेषु विष्णुतः ॥२२॥
 तत्र पिण्डप्रदानेन सध्वोपासनकर्मणा ।
 दशवर्षाणि पितरस्तपिताः स्युनं सशयः ॥२३॥
 दक्षिणे नर्मदाकूले कपिलाख्या महाप्रदी ।
 सरलार्जुनसच्छाया नातिदूरे व्यवस्थिता ॥२४॥
 सा तु पुण्या महाभागा त्रिषु लोकेषु विभूता ।
 तत्र कोटिरात साप सौर्यानां तु युधिष्ठिर ॥२५॥
 तस्मिन्स्तोत्रं तु ये वृक्षाः पतितः कालपर्ययात् ।
 नर्मदातोपसस्युष्ठास्ते यान्ति परमा गतिम् ॥२६॥
 द्वितीया तु महाभागा विसृज्यकरणी शुभा ।

fit to be abandoned, like sky of air (21)

On the western slope of the mountain, there is a deep lake, Jalesvara by name, the destroyer of all sins and well-known in the three worlds (22)

With the offering of Pindas to the manes and the act of Sandhya worship, (performed at the morning and evening twilights) manes are satisfied for ten years. There is no doubt about it (23)

On the southern bank of Narmadā, there is a big river, Kapilā by name, existing not very far (from Narmadā) and covered with the Saralā and Arjuna trees (24)

This pious and extremely glorious (river) is very famous in the three worlds. O Yudhishthira, there are more than one hundred crores of the places of pilgrimage (25)

In that place of pilgrimage the trees fallen at the lapse of time and touched by the water of Narmadā, attain supreme position (26)

There is a second (river) Visalya-

तत्र तीर्थे नरः स्नात्वा विसृज्यो भवति क्षणात् ॥२७॥
 कपिला च विसृज्या च श्रूयते राजसत्तमः ।
 ईश्वरेषु पुरा प्रोक्ता लोकानां हितकाम्यया ॥२८॥
 अनाशकं तु यः कुर्यात् तस्मिन्स्तोत्रं नराधिप ।
 सर्वपापविसृद्धात्मा ह्रदलोकं स गच्छति ॥२९॥
 तत्र स्नात्वा नरो राजप्रशमयेष्टफलं लभेत् ।
 ये वसन्त्युत्तरे कूले ह्रदलोके यतन्ति ते ॥३०॥
 सरस्यत्या च गङ्गाया नर्मदाया युधिष्ठिर ।
 समं स्नानं च दानं च यथा मे शकरोऽग्रधीत् ॥३१॥
 परित्यजति यः प्राणात् पर्वतेऽग्रफण्डके ।
 चर्मकोटिरात साप ह्रदलोके महोयते ॥३२॥

karant (by name) auspicious and extremely glorious. Having taken bath in that place of pilgrimage, a man is freed from pain in a moment (27)

O most virtuous king, it is heard that Kapilā and Visalya were (created and) announced by Isvara in former days with a desire to do good to the world (28)

O lord of people, a man who abstains from food (upto death) in that place of pilgrimage he with his soul purified from all sins, goes to the abode of Rudra (29)

Having taken bath there a man gets the fruit of Asvamedha, O king. Those who dwell on the northern bank, they dwell in the abode of Rudra (30)

O Yudhishthira, taking of bath and offering of gifts is similar in Sarasvatī in Ganges and in Narmadā, as Śanīkara had told me (31)

A person, who gives up his life on the Amaranakāka mountain he is

नर्मदाया जलं पुण्यं केनोमिसमलंकृतम् ।
 पवित्रं शिरसा वन्द्य सर्वपापैः प्रमुच्यते ॥३३॥
 नर्मदा सर्वतः पुण्या ब्रह्महत्यापहारिणी ।
 अहोरात्रोपवासेन मुच्यते ब्रह्महत्याया ॥३४॥
 जालेश्वरं तीर्थं सर्वपापविनाशनम् ।
 तत्र गत्वा नियमयान् सर्वकामान्तलेभ्यः ॥३५॥
 चन्द्रसूर्योपराने तु गत्वा ह्यमरकण्टकम् ।
 अश्वमेधाद् वशपुण पुष्पमाप्नोति सामयः ॥३६॥
 एष पुणो गिरिवरो देवमन्त्रयन्सेवितः ।

नानाद्रुमलताकीर्णो नानापुष्पोपशोभितः ॥३७॥
 तत्र सनिहितो राजन् देव्या सह महेश्वरः ।
 ब्रह्मा विष्णुस्तथा चेन्द्रो विद्याधरगणैः सह ॥३८॥
 प्रदक्षिण तु यः कुर्यात् पयंत ह्यमरकण्टकम् ।
 पौष्करीकस्य यज्ञस्य फल प्राप्नोति मानवः ॥३९॥
 कावेरी नाम विपुला नदी कलमपनाशिनी ।
 तत्र स्नात्वा महादेवमर्चयेद् वृषभध्वजम् ।
 सगमे नर्मदायास्तु वदलोके महोपते ॥४०॥

इति श्रीकूर्मपुराणे पद्मखण्डाया सद्दिक्तावमुपनिषद्भागे अष्टाविंशोऽध्यायः ॥३८॥

honoured in the abode of Rudra for more than one hundred crore years (32)

Having adored with head the pious and sacred water of Narmadā, adorned with foam and wave one is released from all sins (33)

Narmadā is pious everywhere and remover of Brahma-hatyā (the sin of killing a Brāhmaṇa) By fasting for a day and night (there), one is released from Brahma-hatyā (34)

Jāleśvara = an excellent place of pilgrimage the destroyer of all sins Having gone there a man observing rule attains all desires (35)

Having gone to Amarakāṇṭaka at the time of the eclipse of sun and moon, a man attains piety ten times more than

from Asvamedha (36)

This pious and excellent mountain filled with various trees as well as creepers and decorated with various flowers is inhabited by gods and Gandharvas (a class of demigods) (37)

O king, Mahesvara is present there with the goddess as well as Brahmā, Viṣṇu and Indra (are also present) with Vidyādhara (a kind of supernatural being) (38)

A man, who goes round the Amarakāṇṭaka from left to right, he attains the fruit of Pauṇḍarīka sacrifice (39)

There is a big river, named Kāveri, the destroyer of sins Having taken bath there at the confluence of Narmadā one should worship the bull-bannered Mahādeva and by this act, one is honoured in the world of Rudra (40)

Thus ends Thirtyeighth Chapter in the Second Part of the Kūrma Purāṇa
 Sāṃhitā consisting of six thousand verses—38

मार्कण्डेय उवाच ।

नर्मदा सरिता श्रेष्ठा सर्वपापविनाशिनी ।
 मुनिभिः कविता पूर्वमोश्वरेण स्वयम्भुवा ॥१॥
 मुनिभिः सस्तुता ह्येष नर्मदा प्रवरा नदी ।
 रद्रगाश्चाद् विनिष्क्रान्ता सोकानाहितकाम्यया ॥२॥
 सर्वपापहरा नित्य सर्वदेवनमस्कृता ।
 सस्तुता देवगन्धर्वरप्सरोमिस्तथैव च ॥३॥
 उत्तरे श्वेद तत्कूले तीर्थं त्रैलोक्यविश्रुतम् ।
 नाम्ना भद्रेभ्यः पुण्य सर्वपापहर शुभम् ।
 तत्र स्नात्वा नरो राजन् दैवते, सह मोदते ॥४॥

ततो गच्छेत् राजेन्द्र तीर्थमाभ्रातकेभ्यः ।
 तत्र स्नात्वा नरो राजन् गोसहस्रफल सयेत् ॥५॥
 ततोऽङ्गारेभ्यः गच्छेन्नियतो नियताशनः ।
 सर्वपापविमुक्तात्मा रत्नलोके महीयते ॥६॥
 ततो गच्छेत् राजेन्द्र केदार नाम पुण्यवम् ।
 तत्र स्नात्वा दक कृत्वा सर्वान् कामानवाप्नुयात् ॥७॥
 पिप्पलेशं ततो गच्छेत् सर्वपापविनाशकम् ।
 तत्र स्नात्वा महाराज रत्नलोके महीयते ॥८॥
 ततो गच्छेत् राजेन्द्र विमलेश्वरमुत्तमम् ।
 तत्र प्राधान् परित्यज्य रत्नलोकमवाप्नुयात् ॥९॥

39

Markandeya said Narmada the best among the rivers was said to be the destroyer of all sins by the sages and by the self-born Iśvara in former days (1)

This excellent river Narmada, praised by the sages, the remover of all sins, saluted by all the gods always and praised by the gods, Gandharvas (a class of demi gods) and Apsarases (a class of female divinities) sprang forth from the body of Rudra with a desire to do good to the worlds (2, 3)

On the northern bank of that river there is a pious and auspicious place of pilgrimage, Bhadravara by name well known in the three worlds and the remover of all sins. Having taken bath there a man enjoys with gods, O king (4)

Thereafter, one should go to the place of pilgrimage (known as) Āmrītakesvara. O excellent king having taken bath

there, O King, a man gets the fruit of the gift of one thousand cows (5)

Then a person self-restrained and abstemious in food should go to Angāresvara. (By doing so a person) with his soul purified from all sins is honoured in the world of Rudra (6)

Then one should go to (the place of pilgrimage) Kēdār by name the giver of piety, O excellent king. Having offered libations of water to the manes after taking a bath there, one attains all desires (7)

Then one should go to Pippalēśa, the destroyer of all sins. Having taken a bath there, O great king one is honoured in the world of Rudra (8)

Then one should go to the excellent Vimalēśvara. Having given up life there one attains the abode of Rudra (9)

ततः पुष्करिणीं गच्छेत् स्नानं तत्र समाचरेत् ।
 स्नातमात्रो नरस्तत्र इन्द्रस्यार्द्धासनं लभेत् ॥१०॥
 ततो गच्छेत् राजेन्द्र शूलभेदमिति श्रुतम् ।
 तत्र स्नात्वायेप्येव देवं गोसहस्रफलं लभेत् ॥११॥
 ततो गच्छेत् राजेन्द्र बलितीर्थमनुत्तमम् ।
 तत्र स्नात्वा नरो राजन् सिंहासनपतिर्भवेत् ॥१२॥
 शक्रतीर्थं ततो गच्छेत् कूले ज्येष्ठं तु बलिस्थं ।
 उपोष्य राजमीमेकां स्नायं कृत्वा पथाविधि ॥१३॥
 आराधयेन्महायोगं देवं नारायणं हरिम् ।
 गोसहस्रफलं प्राप्य विष्णुलोकं स गच्छति ॥१४॥
 श्रुतितीर्थं ततो गत्वा सर्वपापहरं नृणाम् ।
 स्नातमात्रो नरस्तत्र शिखलोके महीयते ॥१५॥

नारदस्य तु तत्रैव तीर्थं परमशोभनम् ।
 स्नातमात्रो नरस्तत्र गोसहस्रफलं लभेत् ॥१६॥
 यत्र तप्तं तपः पूर्वं नारदेन सुरर्षिणा ।
 प्रीतस्तस्य ददौ योगं देवदेवो महेश्वरः ॥१७॥
 ब्रह्मणा निर्मितं तिष्ठन् ब्रह्मेश्वरमिति श्रुतम् ।
 यत्र स्नात्वा नरो राजन् ब्रह्मलोके महीयते ॥१८॥
 शृणुतीर्थं ततो गच्छेत् स शृणुगानुच्यते ध्रुवम् ।
 महेश्वरं ततो गच्छेत् पर्याप्तं ब्राम्हणः फलम् ॥१९॥
 श्रीमेश्वरं ततो गच्छेत् सर्वपापविनाशनम् ।
 स्नातमात्रो नरस्तत्र सर्वदुःखः प्रमुच्यते ॥२०॥
 ततो गच्छेत् राजेन्द्र पिङ्गलेश्वरमुत्तमम् ।
 अहोरात्रोपवासेन त्रिरात्रफलमानुष्यात् ॥२१॥

Then one should go to Puskarini and should take bath there. By a mere bath there, a man attains half seat of Indra (10)

Then one should go to (the place) known as Śūlabhedha, O excellent king. One should worship the god there after bath. (By this act) one gets the fruit of one thousand cows (11)

Then one should go to the unsurpassed Bahurtha, O excellent king. Having taken a bath there a man becomes the owner of throne. (12)

Then one should go to the Sakratirtha situated on the southern bank. Having fasted for one night and having taken bath according to the prescribed rules one should worship the god Hari-Nārāyaṇa, the great ascetic. Having attained the fruit of thousand cows, one goes to the abode of Viṣṇu. (13,14)

Then one should go to the Rṣatirtha, the remover of all sins of men. By a mere bath there, a man is honoured in the world of Śiva. (15)

There is a very beautiful place of pilgrimage of Nārada just there. By a mere bath there, a man attains the fruit of one thousand cows. Penance was practised there by the divine sage in former days. Mahēśvara, the god of gods, being pleased on him, gave Yoga to him (16,17)

A Linga known as Brahmeśvara was made by Brahman. Having taken a bath there, O king, a man is honoured in the world of Brahman. (18)

Then one should go to the Śṇatirtha. One is released from debts definitely. Then one should go to Mahēśvara, by this act one gets the fruit of his life (19)

Then one should go to Bhīmeśvara, the destroyer of all diseases. By a mere bath there, a man is released from all sorrows (20)

Then one should go, O excellent king, to the excellent Piṅgaleśvara. By fasting for one night and one day, one attains the fruit of Trirātra (sacrifice). (21)

तांस्मस्तीर्थे तु राजेन्द्र कपिलां यः प्रयच्छति ।
 यावन्ति तस्या रोमाणि तत्प्रसुतिकुलेषु च ।
 तावद् वर्षसहस्राणि रुद्रलोके गृहीयते ॥२२॥
 यस्तु प्राणपरित्यागं कुर्यात् तत्र नराधिप ।
 अक्षयं मोदते कालं यावच्चन्द्रविवाकरौ ॥२३॥
 नर्मदातटमाश्रित्य तिष्ठन्ते ये तु मानवाः ।
 ते मृताः स्वर्गमायान्ति सन्तः सुकृत्तिनो यया ॥२४॥
 ततो दीप्तेश्वरं गच्छेद् व्यासतीर्थं सपौषधम् ।
 निर्वाहता पुरा तत्र व्यसभोक्ता महानदी ।
 हुंकारिता तु व्यासेन वशिष्णेन ततो गता ॥२५॥
 प्रवर्णिष्य तु यः कुर्यात् तांस्मस्तीर्थे युविल्लिर ।
 प्रीतस्तस्य भवेद् व्यासो वाञ्छितस्तभक्ते फलम् ॥२६॥

ततो गच्छेत् राजेन्द्र इक्षुनद्यास्तु संगमम् ।
 त्रैलोक्यविश्रुतं पुण्यं तत्र तस्मिन्निहः शिवः ।
 तत्र स्नात्वा नरो रत्नान् भाणपत्यमवाप्नुयात् ॥२७॥
 स्कन्वतीर्थं ततो गच्छेत् सर्वपापप्रणाशनम् ।
 आजन्मनः कृतं पापं स्नातस्तीर्थं व्यपोहति ॥२८॥
 तत्र देवाः सगन्धर्वा भवात्मजमनुत्तमम् ।
 उपासते महात्मानं स्कन्दं शक्तिधरं प्रभुम् ॥२९॥
 ततो गच्छेदाङ्गिरसं ज्ञानं तत्र समाचरेत् ।
 गोसहस्रफलं प्राप्य रुद्रलोकं स गच्छति ॥३०॥
 अङ्गिरा यत्र देवेशं यत्पुत्रो वृषभञ्जम् ।
 तपसाराध्य विश्वेशं सत्प्रधानं योगमुत्तमम् ॥३१॥
 कुसतीर्थं ततो गच्छेत् सर्वपापप्रणाशनम् ।

attains desired fruit. (26)

Then one should go, O excellent king, to the pious confluence of Ikṣu river, well known in the three worlds. Śiva is present there. Having taken a bath, there, O king, a man attains lordship over troops (Gaṇas). (27)

Then one should go to the place of pilgrimage of Skanda, the destroyer of all sins. By taking a bath one destroys his strong sins committed from his birth. (28)

The gods along with the Gandharvas worship the great-souled lord Skanda, the unsurpassed son of Bhava (Śiva), bearing a Śakti (a particular weapon). (29)

Then a person should go to Āngirasa tīrtha and should take bath there. After attaining the fruit of one thousand cows he goes to the world of Rudra. Having worshipped (there) the bull-bannered (Śiva), the lord of gods and the lord of all, with penance Āngirā, the son of Brahman had attained the excellent Yoga. (30, 31)

स्नानं तत्र प्रकुर्वीत अश्वमेधफलं लभेत् ॥३२॥
 कोटितौर्यं ततो गच्छेत् सर्वपापप्रणाशकम् ।
 तत्र स्नात्वा नरो राज्यं लभते नात्र संशयः ॥३३॥
 घन्डनागा ततो गच्छेत् स्नानं तत्र समाचरेत् ।
 आतमानो नरस्तत्र सोमलोके गृहीयते ॥३४॥
 नर्मदादक्षिणे कूले सगमेश्वरमुत्तमम् ।
 तत्र स्नात्वा नरो राजन् सर्ववज्रफलं लभेत् ॥३५॥
 नर्मदापारसरे कूले तीर्थं परमशोभनम् ।
 आदिपापक्षयं रम्यमोश्वरेण तु भाषितम् ॥३६॥
 तत्र स्नात्वा तु राजेन्द्र दत्त्वा दानं तु शक्तिः ।
 तस्य तीर्थप्रभाषेण लभते चाक्षयं फलम् ॥३७॥

Then one should go to the Kusa-
 rtin, the destroyer of all sins. One
 should take bath there and attain the
 fruit of *Aśvamedha*. (32)

Then one should go to *Koputirā*,
 the destroyer of all sins. Having taken
 a bath there one attains kingdom—there
 is no doubt about it. (33)

Then one should go to *Cindrabhāgā*
 and should take bath there. By a mere
 bath there a man is honoured in the
 world of the moon (*Soma*). (34)

On the southern bank of *Narmadā*
 there is the excellent *Sringameśvara*.
 Having taken a bath there, O king, a
 man attains the fruit of all sacrifices. (35)

On the northern bank of *Narmadā*
 there is a beautiful place of pilgrimage
Ādityatīrtha (by name). It was said
 by *Īśvara*. (36)

Having taken a bath there and having
 given gifts according to his capability,
 O excellent king, one attains imperi-
 shable fruit by the power of this place of

दत्त्वा व्याधिता ये तु ये च दुष्कृतकारिणः ।
 मुच्यन्ते सर्वपापेभ्यः सूर्यलोकं प्रशान्तिं च ॥३८॥
 मार्गेश्वरं ततो गच्छेत् स्नानं समाचरेत् ।
 स्नातमानो नरस्तत्र स्वर्गलोकां गन्तुमाप्नुयात् ॥३९॥
 तत्र पश्चिमतो गच्छेत्तद्विद्यालयमुत्तमम् ।
 तत्र स्नात्वा तु राजेन्द्र शुचिर्भूत्वा प्रयत्नतः ॥४०॥
 काञ्चनं तु द्विजं दद्यात् यथाविभवविस्तरम् ।
 पुष्पकेन विमानेन वायुलोकं ॥ गच्छति ॥४१॥
 ततो गच्छेत् राजेन्द्र अहल्यातीर्थमुत्तमम् ।
 स्नानमात्रादप्सरोभिर्मोदते कालमक्षयम् ॥४२॥
 चर्ममासे तु रात्रौ शुक्लपक्षे त्रयोदशी ।

pilgrimage. Poor diseased and those
 who are the doers of misdeeds are
 released from all sins and go to the world
 of sun (due to the magnanimity of this
 tirith). (37, 38)

Then one should go to *Mārgeśvara*
 and should take bath there. By a mere
 bath there, a man attains heaven. (39)

Then one should go to the excellent
Marudālaya in the western direction.
 Being purified with efforts after a bath
 there O excellent king a Brāhmana
 should give gold according to the extent
 of his prosperity. Then he goes to the
 world of *Vāyu* by the *Parvata Vārtinā*
 (name of a self moving aerial car). (40, 41)

Then one should go to the excellent
Ābhyaśiritha. O excellent king. By a
 mere bath (there) one enjoys with the
Apsarases (a class of female divinities)
 for an imperishable time. (42)

One who worships *Ābhyaśiritha* in that
 (place of pilgrimage) on the day of the
 god of love falling on the thirteenth day

कामदेवविने तस्मिन्नहत्यां यस्तु पूजयेत् ॥४३॥
 यत्र नरोत्पन्नो वरस्तत्र प्रियो भवेत् ।
 श्रोत्रोत्पन्नो भवेच्छ्रीमान् कामदेव इवापरः ॥४४॥
 ध्योर्ध्यां तु रामासाद्य तीर्थं शक्रस्य विधुतम् ।
 स्नातमात्रो नरस्तत्र मोक्षफलं लभेत् ॥४५॥
 सोमतीर्थं ततो गच्छेत् स्नानं तत्र समाचरेत् ।
 स्नातमात्रो नरस्तत्र सर्वपापं प्रमुच्यते ॥४६॥
 सोमपूजे तु राजेन्द्र पापक्षयकर भवेत् ।
 त्रैलोक्यविधुतं राजन् सोमतीर्थं महाफलम् ॥४७॥
 यस्तु चाश्रायणं कुर्यात् तत्र तीर्थं समाहितः ।
 सर्वपापविशुद्धात्मा सोमलोकं न गच्छति ॥४८॥
 भग्नप्रवेशे यः कुर्यात् सोमतीर्थं नराधिप ।

of white half at the arrival of Caitra month, that excellent man, possessing prosperity, born anywhere, becomes favourite and becomes dear to ladies like another god of love (44)

Having gone to Ayodhyā, the well-known place of pilgrimage of Indra, a man attains the fruit of the gift of one thousand cows by a mere bath (45)

Then one should go to Soma tirtha and should take a bath there. A man is released from all sins by a mere bath there (46)

O excellent king (Soma tirtha) is the destroyer of sins at the eclipse of moon. O king, Soma tirtha, well known in the three worlds, confers great fruit (47)

A man who observes Candrayana-vow at that place of pilgrimage with full devotion, he, with his soul purified from all sins, goes to the world of moon (48)

O lord of people, one who enters into the fire or into the water at Soma-tirtha or who observes fast up to death, that

जले चानशनं वाऽपि नासी मर्त्योऽभिजायते ॥४९॥
 तस्मत्तीर्थं ततो गच्छेत् स्नानं तत्र समाचरेत् ।
 स्नातमात्रो नरस्तत्र सोमलोके महीयते ॥५०॥
 ततो गच्छेत् राजेन्द्र विष्णुतीर्थमनुत्तमम् ।
 योधनोपुरमास्यात् विष्णोः स्थानमनुत्तमम् ॥५१॥
 अमुरा योधितास्तत्र वामुदेवेन कोटिशः ।
 तत्र तीर्थं समुत्पन्नं विष्णुधीको भवेदिह ।
 अहोरात्रोपवातेन ब्रह्महत्या व्यपोहति ॥५२॥
 भग्नदशदिग्ने कूले तीर्थं परमशोभनम् ।
 कामतीर्थमिति स्यात् यत्र कामोऽर्चयद् भवम् ॥५३॥
 तस्मिंस्तीर्थं नरः क्रात्या उपवासपरायणः ।
 कुसुमायुष्यकेण वृद्धलोके महीयते ॥५४॥

mor'd is not born again (49)

Then one should go to Stambha-tirtha and should take bath there. By a mere bath there a man is honoured in the world of Soma (50)

Then one should go to the excellent place of pilgrimage of Visnu known as Yodhanipura, the unsurpassed place of Visnu (51)

Visnu (Vāudeva) had fought with crores of demons there. A place of pilgrimage came into existence there. By observing a fast for one day and night there, a person attains the prosperity of Visnu and removes Brahma-hatya (sin of killing a Brahman) (52)

On the southern bank of Narmada there is a very beautiful place of pilgrimage known Kama tirtha, where the god of love had worshipped Bhava (Śiva) (53)

Having taken bath in that place of pilgrimage a man, devoted to fasting, is honoured in the world of Rudra in the form of the god of love (the flower-armed one) (54)

ततो गच्छेत् राजेन्द्र ब्रह्मतीर्थगन्तव्यम् ।
उमाहकमिति श्यात तत्र सतपयेत् पितृन् ॥५५॥
पौर्णमास्याममायास्या आष्ट कुर्वाद् यथाविधि ।
गजह्वा शिला तत्र तोयमध्ये व्यवस्थिता ॥५६॥
तस्मिन्नु दापयेत् पिण्डान् वंशाभ्यामु विधेयम् ।
आत्मा समाहितमना दम्भमात्सर्यवर्जितः ।
तृप्यन्ति पितरस्तस्य दातुं तिष्ठति मेदिनो ॥५७॥
सिद्धेश्वर ततो गच्छेत् आन तत्र सप्ताधरेत् ।
आत्माश्रो नरस्तत्र माणस्तपस्य सजेत ॥५८॥
ततो गच्छेत् राजेन्द्र सिद्धो यत्र जनार्दन ।
तत्र आत्मा तु राजेन्द्र प्राप्नुयात् तपस फलम् ॥५९॥

यत्र नारायणो देवो मुनीनां भावितव्यताम् ।
स्वात्मानं दर्शयामास तद्भूतं परमं पदम् ॥६०॥
अङ्गुलं तु ततो गच्छेत् सर्वपापविनाशनम् ।
आनं दानं च तत्रैव ब्राह्मणानां च भोजनम् ।
पिण्डप्रदानं च कृतं प्रेत्यान्तकृतप्रदम् ॥६१॥
श्रेयश्चक्रेण तोयेन यश्चैव श्रपयेत् ततः ।
अङ्गुलमुले दद्याच्च पिण्डाश्चैव यथाविधि ।
सर्जिता पितरस्तेन तृप्यन्त्याचरन्तारकम् ॥६२॥
ततो गच्छेत् राजेन्द्र सापेश्वरमुत्तमम् ।
तत्र आत्मा तु राजेन्द्र प्राप्नुयात् तपस फलम् ॥६३॥
गुप्ततीर्थं ततो गच्छेत् सर्वपापविनाशनम् ।

Then one should go to the unsurpassed place of pilgrimage of Brahman known as Umhaka. One should offer the libations of water to the manes there (55)

One should observe the Śrāddha ceremony according to the prescribed rule on the full moon day and the new moon day. An elephant formed rock is placed there in the middle of water (56)

One should offer balls of rice to the manes particularly on the full moon day in the month of Vaisākha after taking a bath with full devotion while being devoid of pride and jealousy. His manes are satisfied up to the time till the earth exists (57)

Then one should go to Siddheswara and should take bath there. By a mere bath there a man attains the position of the lord of troops (58)

Then one should go to the place where exists the idol of Janardana, O excellent king. Having taken a bath there O excellent king one is honoured in the world of Visnu. There the god Visvadeva

had showed himself to the pious sages in the form of a Linga which is supreme abode (59-60)

Then one should go to Ankola, the destroyer of all sins. Taking of bath, offering of gifts, feeding to Brahmanas and the offering of rice balls to the manes—done there, is the giver of endless fruit after death (61)

One should cook the Caru (oblation of rice, barley and Pulse boiled with butter and milk for presentation to the gods or manes) with the water sacred to Rudra, Tryambaka (i.e. with the water of Narmada) and then should offer (that oblation) and rice balls according to prescribed rules at the foot of Ankola. The manes, being liberated by this, are satisfied up to the time till the moon and the stars are (in the universe) (62)

Then one should go to the excellent Tapaswara. O excellent king. Having taken a bath there, O excellent king, one attains the fruit of penance (63)

Then one should go to the Sukla

कामदेवदिने तस्मिन्नहर्त्या यस्तु पूजयेत् ॥४३॥
 यत्र तत्र नरोत्तमो धरस्तत्र प्रियो भवेत् ।
 स्त्रोवस्तमो भवेच्छ्रीमान् कामदेव इवापरः ॥४४॥
 व्योधा तु समासाच्च तीर्थं शक्रस्य विद्युत्तम् ।
 स्नातमात्रो नरस्तत्र शोषहृत्फलं सजेत् ॥४५॥
 सोमतीर्थं ततो गच्छेत् स्नानं तत्र समाचरेत् ।
 स्नातमात्रो नरस्तत्र सर्वपापैः प्रमुच्यते ॥४६॥
 क्षेमग्रहे तु राजेश्च पापक्षयकर भवेत् ।
 वैशेष्यविद्युत् राजन् सोमतीर्थं महाफलम् ॥४७॥
 यस्तु चात्रायणं कुर्यात् तत्र तीर्थं समाहितः ।
 सर्वपापविशुद्धात्मा सोमलोकं स गच्छति ॥४८॥
 अग्निप्रवेशं यः कुर्यात् सोमतीर्थं नराधिप ।

of white half at the arrival of Caitra month, that excellent man, possessing prosperity, born anywhere, becomes favourite and becomes dear to ladies like another god of love (44)

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Then one should go to Soma tirtha and should take a bath there. A man is released from all sins by a mere bath there (46)

O excellent king, (Soma tirtha) is the destroyer of sins = the eclipse of moon. O king, Soma tirtha, well known in the three worlds, confers great fruit (47)

A man who observes Cāndrāṇa vow at that place of pilgrimage with full devotion, he, with his soul purified from all sins, goes to the world of man (48)

O lord of people, one who enters into the fire or into the water at Soma tirtha or who observes fast up to death, that

जले चानयनं चापि नासी मर्त्योऽभिजायते ॥४९॥
 स्तम्भतीर्थं ततो गच्छेत् स्नानं तत्र समाचरेत् ।
 स्नातमात्रो नरस्तत्र सोमलोके महीयते ॥५०॥
 ततो गच्छेत् राजेन्द्र विष्णुतीर्थमनुत्तमम् ।
 शोधनोपुरमाख्यात विष्णोः स्नानमनुत्तमम् ॥५१॥
 अमुरा योषितास्तत्र वामुदेवेन कोटिशः ।
 तत्र तीर्थं समुत्सर्गं विष्णुश्रीको भवेदिह ।
 अहोरात्रोपवासेन शङ्खहृत्वा व्यपोहति ॥५२॥
 नर्मदादक्षिणे कूले तीर्थं परमसौभगम् ।
 कामतीर्थमिति ख्यातं यत्र कामोऽर्चयद् भवम् ॥५३॥
 तस्मिन्तीर्थं नरः खात्वा उपयासपरशमणः ।
 कुमुमापुष्कर्येण खल्लोके महीयते ॥५४॥

mortal is not born again (49)

Then one should go to Stambha-tirtha and should take bath there. By a mere bath there a man is honoured in the world of Soma (50)

Then one should go to the excellent place of pilgrimage of Visnu known as Yodhanipura, the unsurpassed place of Visnu (51)

Visnu (Vāsudeva) had fought with crores of demons there. A place of pilgrimage came into existence there. By observing a fast for one day and night there, a person attains the prosperity of Visnu and removes Brahma-hotya (sin of killing a Brāhmana) (52)

On the southern bank of Narmada there = a very beautiful place of pilgrimage, known Kāma tirtha, where the god of love had worshipped Bhava (Śiva) (53)

Having taken bath in that place of pilgrimage, a man, devoted to fasting, = honoured in the world of Rudra in the form of the god of love (the flower-armed one) (54)

ततो गच्छेत् राजेन्द्र ब्रह्मतीर्थमनुत्तमम् ।
 उमाहकमिति ख्यातं तत्र संतपयेत् पितृन् ॥५५॥
 पीर्णमास्थामवावास्यां श्राद्धं कुर्याद् यथाविधि ।
 गजरूपा शिता तत्र तोयमध्ये व्यवस्थिता ॥५६॥
 सस्मिन्स्तु दापयेत् पिण्डान् वंशाक्ष्यांस्तु विशेषतः ।
 ज्ञात्वा समाहितमना दम्भमस्तैर्वर्जितः ।
 कृष्यन्ति पितरस्तस्य शशत् तिष्ठति मेविनो ॥५७॥
 सिद्धेश्वरं ततो गच्छेत् ज्ञानं तत्र समाधरेत् ।
 ज्ञातमात्रो नरस्तत्र शाश्वतपथं लभेत् ॥५८॥
 ततो गच्छेत् राजेन्द्र सिद्धो यत्र जनार्दनः ।
 तत्र ज्ञात्वा तु राजेन्द्र विष्णुलोके महीयते ॥५९॥

Then one should go to the unsurpassed place of pilgrimage of Brahman, known as Umāhaka. One should offer the libations of water to the manes there (55)

One should observe the Śrāddha ceremony according to the prescribed rule on the full moon day and the new moon day. An elephant-formed rock is placed there in the middle of water (56)

One should offer balls of rice to the manes particularly on the full moon day in the month of Vaisākha after taking a bath with full devotion while being devoid of pride and jealousy. His manes are satisfied upto the time till the earth exists (57)

Then one should go to Śuddheśvara and should take bath there. By a mere bath there, a man attains the position of the lord of troops (Ganas). (58)

Then one should go to the place where exists the idol of Janārdana, O excellent king. Having taken a bath there, O excellent king, one is honoured in the world of Viṣṇu. There the god Nārāyaṇa

यत्र नारायणो देवो मुनीनां भावितात्मनाम् ।
 स्वात्मानं दर्शयामास तिष्ठं तत् परमं पदम् ॥६०॥
 अङ्गुलं तु ततो गच्छेत् सर्वपापविनाशनम् ।
 ज्ञानं दानं च तत्रैव ब्राह्मणानां च भोजनम् ।
 पिण्डप्रदानं च कृतं प्रेत्यानन्तकृतप्रदम् ॥६१॥
 त्र्यम्बकेन तोयेन यज्जलं श्रपयेत् ततः ।
 अङ्गुलमुत्ते दद्याच्च विण्डीरचंच यथाविधि ।
 तारिताः पितरस्तेन कृष्यन्त्यावन्तरारुम् ॥६२॥
 ततो गच्छेत् राजेन्द्र तापश्वरमुत्तमम् ।
 तत्र ज्ञात्वा तु राजेन्द्र प्राप्नुयात् तातः फलम् ॥६३॥
 शुक्लतीर्थं ततो गच्छेत् सर्वपापविनाशनम् ।

had showed himself to the pious sages in the form of a Linga which is supreme abode (59, 60)

Then one should go to Ankola, the destroyer of all sins. Taking of bath, offering of gifts, feeding to Brāhmanas and the offering of rice-balls to the manes—done there, is the giver of endless fruit after death (61)

One should cook the Caru (oblation of rice, barley and Pulse boiled with butter and milk for presentation to the gods or manes) with the water-sacred to Rudra. Tryambaka (i.e. with the water of Narmadā) and then should offer (that oblation) and rice-balls according to prescribed rules at the root of Ankola. The manes, being liberated by this, are satisfied upto the time till the moon and the stars are (in the universe) (62)

Then one should go to the excellent Tāpaseśvara, O excellent king. Having taken a bath there, O excellent king, one attains the fruit of penance (63)

Then one should go to the Śukla-urtha, the destroyer of all sins. O

नास्ति तेन सम तीर्थं नर्मदाया युधिष्ठिर ॥६४॥
 दर्शनात् स्पर्शनात् तस्य ज्ञानदानतपोबपात् ।
 होमाश्चैवोपवासाश्च शूषसतीर्थं महत् फलम् ॥६५॥
 योगन तत् स्मृत क्षेत्र देवमन्त्रवैशेषितम् ।
 शूषसतीर्थमिति ह्येतत् सर्वपापविनाशनम् ॥६६॥
 पादपात्रेण दृष्टेन ब्रह्महत्या व्यपोहति ।
 वेश्या सह सदा भर्तृहन्ति तिष्ठति शकर ॥६७॥
 कृष्णपक्षे चतुर्दश्या वेश्यासे मासि सुप्रत ।
 यन्तत्सावकाभिनिष्क्रम्य सन्न सन्निहितो हर ॥६८॥
 देवदानवगन्धर्वा सिद्धविद्याधरास्तथा ।
 गणाध्यापतरसा नामास्तत्र तिष्ठन्ति पुनः ॥६९॥

Yudhisthira, there is no other place of pilgrimage equal to that on Narmada (64)

A lot of fruit is attained by seeing or touching that or by taking bath offering of gifts, practicing of penance, muttering of prayers offering of oblations and observing of fast at Sukla tirtha (65)

That place inhabited by gods and Gandharvas (a class of demi gods) known as Suklatirtha and the destroyer of all sins is said to be one Yojana (in extent) (66)

One removes Brahma hatya by seeing that tirtha even from the top of a tree Śaṅkhara Bharga (Śiva) resides there always with the goddess (67)

One strict in observing religious vows, (king) Hara is present there after coming out from Kailasa on the fourteenth day of black half in the month of Vāśākha (68)

One excellent one god demons, Gandharvas (a class of demi gods), accomplished persons (Siddhas), Vidyādhivas (a kind of supernatural beings dwelling in the Himalaya attending upon Śiva and

राजकेन यथा वस्त्र शुक्ल भवति वारिण्या ।
 व्याजन्मनि कृत पाप शुषसतीर्थं व्यपोहति ।
 ज्ञान दातृ तप आद्वयनन्त तत्र दृश्यते ॥७०॥
 शुषसतीर्थात् पर तीर्थं न मृत न भविष्यति ।
 पूर्वं वयसि कर्माणि कृत्वा पापानि मानय ।
 बहोरात्रोपवासेन शुषसतीर्थं व्यपोहति ॥७१॥
 कात्तिकस्य तु मासस्य कृष्णपक्षे चतुर्दशी ।
 घृतेन आपयेद् देवमुपोष्य परमेश्वरम् ।
 एकविंशत्कुलोपेतो न पश्येवंश्वरात् पदात् ॥७२॥
 तपसा ब्रह्मचर्येण यतवानेन वा पुन ।
 न तत्र गतिमवाप्नोति शुषसतीर्थं तु या लभेत् ॥७३॥

possessed of magical powers), host of Apsarases and the Nagas (serpent demons inhabiting in the waters under the earth) dwell there As a cloth is made white by the washerman with the help of water, in the same way sin committed from birth is removed in the Sukla tirtha Taking of bath, offering of gifts, observing of penance and offering of Śraddha ceremony is seen to be endless there (69-70)

No place of pilgrimage has been and will be better than Sukla tirtha Having performed sinful deeds in previous age a man removes (all sins) by observing fast for one day and one night at Sukla tirtha (71)

One should sprinkle the god Parameśvara with ghee after observing fast on the fourteenth day of the dark half of the Kartika month (Then) one along with twenty one families, does not fall from the position of prosperity (72)

The position which is attained at Sukla tirtha can not be attained by penance, celibacy, sacrifice and offering of gifts (73)

शुक्लतीर्थं महातीर्थं मृषिसिद्धनिधेयवितम् ।
तत्र स्नात्वा नरो राजन् पुनर्जन्म न विन्दति ॥७४॥
अयमेवाचतुर्दश्या सक्रान्ती विद्युते तथा ।
स्नात्वा तु सोपवासं सन् विजितस्त्मा समाहितः ॥७५॥
दानं दद्याद् यथाशक्ति प्रीयेता हरिस्तकरो ।
एतत् तीर्थं प्रभावेण सर्वं भवति चाक्षयम् ॥७६॥
अनाप दुर्गंतं विप्रं नायवन्ममयायि वा ।
उद्वाहयति यस्तीर्थं तस्मै पुण्यफलं शृणु ॥७७॥
मायत् तद्भोमसण्या तु तत्प्रसूतिकुलेषु च ।
तावद् वर्षसहस्राणि स्वर्लोके महोयते ॥७८॥
ततो गच्छेत् राजेन्द्र यमतीर्थं मनुजसमम् ।
कृष्णपक्षे चतुर्दश्या माघमासे युधिष्ठिर ।

स्नानं कृत्वा नक्तभोजी न पश्येद् योनिसङ्कुटम् ॥७९॥
ततो गच्छेत् राजेन्द्र एरण्डीतीर्थं मुत्तमम् ।
समये तु नरः स्नायाद्दुपवासपरायणः ।
ग्राह्येण भोजयेदेकं कोटिर्भवति भोजिता ॥८०॥
एरण्डीसमये स्नात्वा भक्तिभावात्तु रञ्जितः ।
मूर्तिका शिरसि स्थाप्य अवगाह्य च तज्जलम् ।
नर्मदोदकसमिधं मुच्यते सर्वकिल्बिषं ॥८१॥
ततो गच्छेत् राजेन्द्र तीर्थं कार्पाटिकेश्वरम् ।
गङ्गावतरते तत्र दिने पुण्ये न तत्रापि ॥८२॥
तत्र स्नात्वा च पोत्या च यत्का घष्य मपाविधिः ।
सर्वपापविनिर्मुक्तो ब्रह्मलोके महोयते ॥८३॥
नन्दितीर्थं ततो गच्छेत् स्वानं तत्र समाचरेत् ।

Sukla-tirtha inhabited by sages and accomplished persons is a great place of pilgrimage. Having taken bath there, O king a man does not get rebirth (74)

Having taken a bath with fast on the fourteenth day (of a month) and at the passing of the sun into the next direction at vernal equinox, on Samkranti one having conquered his soul should offer gift according to his capability with full devotion and should please Hari and Śamkara. By the power of this place of pilgrimage everything becomes imperishable (75-76)

Listen to the fruit of piety of that (man) who gets married a distressed Brahmana or a Brahmana having no protector or even one having a protector (77)

He is honoured in the world of Rudra for as many thousand years as many are the hairs on his (Brahmana's) body and on the bodies of people born in his family (78)

Then one should go to the unsurpassed Yama tirtha. A person, who takes food (only) in night after taking bath on the

fourteenth day of black half of Magha month, O Yudhishtira he does not see the sorrow of (entering into) the womb (i.e. re birth) (79)

Then one should go to the excellent Erandi tirtha. A man should take bath at the confluence devoted to fasting. He should feed one Brahmana and it becomes equal to the feeding of one crore (Brahmanas) (80)

Having taken a bath on the confluence of Erandi being delighted by the feeling of devotion, and having bathed in that water, mixed with the water of Narmada, after placing earth on head one is released from all sins (81)

Then one should go to the place of pilgrimage (known as) Kārnāṭikēśvara, O excellent king. The Ganges appears there on a pious day—there is no doubt about it (82)

Having taken a bath, having drunk water and having offered gifts according to the prescribed rules there, a person, released from all sins, is honoured in the world of Brahman (83)

प्रीयते तस्य नन्दीशः सोमलोके महीयते ॥८४॥
 ततो गच्छेत् राजेन्द्र तीर्थं त्वनरकं शुभम् ।
 तत्र स्नात्वा नरो राजन् नरकं नैव पश्यति ॥८५॥
 तस्मिंस्तीर्थे तु राजेन्द्र स्वान्यस्थीनि विनिसिपेत् ।
 रूपवान् जायते सोके धनभोगसमन्वितः ॥८६॥
 ततो गच्छेत् राजेन्द्र कपिलातीर्थं शुभतमम् ।
 तत्र स्नात्वा नरो राजन् गोसहस्रफलं लभेत् ॥८७॥
 ज्येष्ठमासे तु संप्राप्ते चतुर्दश्या विशेषतः ।
 तत्रोपोष्य भरो भक्त्या दद्याद् बीजं धृतेन तु ॥८८॥
 धृतेन इनापयेद् रजं सधृतं शोकं न बहेत् ।
 घण्टाभरणसयुक्ता कपिला वं प्रदापयेत् ॥८९॥

Then one should go to Nandi-tirtha and should take bath there. The lord of Nandin (name of an attendant of Śiva) is pleased with him and he is honoured in the world of Soma. (84)

Then one should go to the auspicious place of pilgrimage, (known as) Anaraka. O excellent king, having taken a bath there O king, one does not see the hell. (85)

One should throw his bones in that place of pilgrimage. O excellent king, he is born in (due to this act) the world possessed of beauty and endowed with the enjoyment of wealth. (86)

Then one should go to the excellent Kapilā-tīrtha, O excellent king, having taken a bath there, O king, a man attains the fruit of one thousand cows. (87)

At the arrival of the month of Jyestha, particularly on the fourteenth day (of that month), a man should offer a lamp with ghee with devotion after observing a fast there. (88)

He should sprinkle Rudra with ghee and should roast the Bilva fruit with ghee

सर्वभरणसंयुक्तं सर्वदेवमस्कृतः ।
 शिवतुल्यवत्तो गृत्वा शिववत् क्रोडते चिरम् ॥९०॥
 अङ्गारकदिने प्राप्ते चतुर्थ्यां तु विशेषतः ।
 स्नापयित्वा शिवं दद्याद् स्नाहोमस्तु भोजनम् ॥९१॥
 सर्वभोगसमायुक्तो विमानेन सार्वकामिकः ।
 गत्वा शक्रस्य भवनं शक्रेण सह मोदते ॥९२॥
 ततः स्वर्गात् परिभ्रष्टो धनवान् भोगवान् भवेत् ।
 अङ्गारकनक्षत्रायां तु अमावास्या तर्पणं च ।
 स्नापयेत् तत्र यत्नेन रूपवान् शुभगो भवेत् ॥९३॥
 ततो गच्छेत् राजेन्द्र गणेश्वरमनुत्तमम् ।
 थावणे मासि संप्राप्ते कृष्णपक्षे चतुर्दशी ॥९४॥

and should offer a brown cow possessing bells as ornament. (89)

(That man by this act) possessed of all ornaments and saluted by all gods sports for a long time like Śiva having power equal to Śiva. (90)

At the arrival of Tuesday particularly on the fourth day (of a month), one should give food to Brāhmanas after causing Śiva to bathe. (91)

Having gone to the house of Indra by acroplanes, fulfilling all desires, one, endowed with all enjoyments, enjoys with Indra. (92)

Fallen from heaven after that, he becomes possessed of wealth and possessed of enjoyment. On the ninth day falling on Tuesday and on the new moon day, one should cause (the god) to take bath with efforts. Then one becomes possessed of (beautiful) form and possessed of good fortune. (93)

Then one should go to the unsurpassed Gaṇeśvara, O excellent king. By a mere bath there on the fourteenth day of black half on the arrival of Śrāvaṇa-

स्नातमानो नरस्तत्र रुद्रलोके गृहीयते ।
वितृणां तपेण कृत्वा मुच्यतेऽसावृणययात् ॥९५॥
पङ्क्तेश्वरसमीपे तु गङ्गाववनमुत्तमम् ।
अकामो वा सकामो वा तत्र स्नात्वा तु मानवः ।
आजन्मजनितः पापैर्मुच्यते नात्र संशयः ॥९६॥
तस्य ये पश्चिमे देशे समीपे नातिदूरतः ।
वशाभ्रमेधिकं तोयं त्रिषु लोकेषु विधुतम् ॥९७॥

उपोष्य रजनीमेका मासि भाद्रपदे शुभे ।
अमावस्या नरः स्नात्वा पूजयेद् वृषभध्वजम् ॥९८॥
काञ्चनेन विमानेन किङ्किणीजालमालिना ।
यत्वा रुद्रपुर रम्यं स्त्रेण सह मोदते ॥९९॥
सर्वत्र सर्वदिवसे स्नानं तत्र समाचरेत् ।
पितृणां तपेण कुर्यादभ्रमेघफलं तमेत् ॥१००॥

इति श्रीवृषभे पद्मादित्या सहितायामुपनिषद्भागे स्तोत्रस्तोत्राध्यायः ॥३९॥

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मार्कण्डेय उवाच ।

सती गच्छेत राजेन्द्र भृगुतोयमनुत्तमम् ।
तत्र देवो भृगुः पूर्वं ह्यभाराधयत् पुरा ॥१॥

month, one is honoured in the world of Rudra and having offered libations to the manes, one is released from the three debts (to the sages, to the gods and to the manes) (95)

There is the excellent Gangāvadana near Gangādvāra Having taken a bath there without desire or with desire, a man is released from sins produced since birth—there is no doubt about it (96)

In the western side of that and not very far from that is the place of pilgrimage, (known as) Dāśāzamedhaka, which is well known in the three worlds (97)

दर्शनात् तस्य देवस्य सद्यः पापात् प्रमुच्यते ।
एतत् क्षेत्रं सुविपुलं सर्वपापप्रणाशनम् ॥२॥
तत्र स्नात्वा दिव यान्ति ये मृतास्तेऽपुनर्भवाः ।

Having taken bath on the new moon day after observing fast for one night in the auspicious month of Bhādrapada, one should worship the bull bannered (Śiva). (98)

(By this act) Having gone to the world of Rudra by a golden aeroplane, having a circlet of small bells, one enjoys with Rudra (99)

One should take bath there on all days every where and should offer libations of water to the manes One (by this act) attains the fruit of Aśvamedha (100)

Thus ends Thirtieth Chapter in Second half of the Kūrma Purāṇa Sāraṅgā consisting of six thousand verses-39

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Markandeya said Then one should go to the unsurpassed Bhṛgu thetha O lord of the kings The god Bhṛgu had worshipped Rudra there in former days (1)

By having a sight of that god one is released from sins immediately This place is very big and destroyer of all sins (2)
Those, who die after taking a bath

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उपानहोस्तपा युग्म देयमन्न सकाञ्जनम् ।
 भोजनं च यथाशक्ति तदस्यान्नयमुच्यते ॥३॥
 क्षरन्ति सर्वदानानि यज्ञदानं तपः क्रिया ।
 अन्नं तत् तपस्तप्त भृगुतीर्थे युधिष्ठिर ॥४॥
 तस्यैव तपतोऽप्येन तुष्टेन त्रिपुरारिणा ।
 सान्निध्यं तत्र कथितं भृगुतीर्थे युधिष्ठिर ॥५॥
 ततो गच्छेत् राजेन्द्र गौतमेश्वरभुक्तमम् ।
 घ्नान्नाभ्यं विशूलाङ्गु गौतमं सिद्धिमाप्नुयात् ॥६॥
 तत्र स्नात्वा नरो राजन् उपवासपरारण्ये ।
 कान्धनेन विमानेन शहरलोके महीयते ॥७॥
 धूपोत्सर्गं ततो गच्छेच्छारवत पद्माश्रुयात् ।
 न जानन्ति नरा मृडा विष्णोर्भायाविमोहिता ॥८॥

there, go to heaven and are not born again. A pair of shoes come along with gold and food according to capability should be given (there to Brahmanas). This is said to be undecaying for him. (3)

All the gifts, offering of sacrifice, penance and rite perish but the penance practised at Bhṛgu tīrtha is imperishable. O Yudhiṣṭhira. (4)

Being pleased by his terrible penance the enemy of three cities (Śiva) had told his availability there at Bhṛgu tīrtha. O Yudhiṣṭhira. (5)

Then one should go to the excellent Gautameśvara, O excellent king where having worshipped the trident marked (Śiva) Gautama had attained success. (6)

Having taken bath there, O king a man, devoted to fasting, is honoured in the world of Brahman (after going there) by a golden aeroplane. (7)

Then one should go to Vṛtsarga and (by doing so) he attains eternal position. The fools, deluded by the Māyā (supernatural power) of Viṣṇu, do not know (the importance of this place). (8)

घौतपाप ततो गच्छेद् घौतं यत्र वृषेण तु ।
 नर्मदाया स्थितं राजन् सर्वपातकनाशनम् ।
 तत्र तीर्थं नर स्नात्वा बह्वहृत्या व्यपोहति ॥९॥
 तत्र तीर्थं तु राजेन्द्र प्राणशयानं करोति यः ।
 चतुर्भुजस्त्रिगण्ड हस्तुल्यबलः भवेत् ॥१०॥
 वसेत् कल्पायुतं साधु शिवतुल्यपराक्रमः ।
 कालेन महता जातं पृथिव्यामेकराट् भवेत् ॥११॥
 ततो गच्छेत् राजेन्द्र हस्ततीर्थं मनुत्तमम् ।
 तत्र स्नात्वा नरो राजन् शहरलोके महीयते ॥१२॥
 ततो गच्छेत् राजेन्द्र सिद्धो घ्नन् जनार्दन ।
 घ्नान्नाभ्यं माख्यात् विष्णुलोकगतिप्रदम् ॥१३॥

Then one should go to Dhautapa where Vṛṣa had done washing (This Dhautapa), situated in Narmadā is the destroyer of all sins. O king. Having taken bath there in that place of pilgrimage one removes Brahma hatya (sin of killing a Brahmana). (9)

A person who gives up his life there in that place of pilgrimage O excellent king, he, possessing four arms and three eyes gets strength equal to Hara. Possessing valour equal to Śiva he dwells (in heaven) for more than ten thousand Kalpas (one Kalpa = a day of Brahmā or one thousand Yugas = 432 million years of mortals). Born on earth after a very long time he becomes the sovereign ruler. (10-11)

Then one should go to the unsurpassed Haster tīrtha. O excellent king. Having taken a bath there, O king a man is honoured in the world of Brahman. (12)

Then one should go (to the place) where illustrious Janārdana (is present). O excellent king. That place is known as Varāhatīrtha and it gives power of going to the world of Viṣṇu. (13)

ततो गच्छेत् राजेन्द्र चन्द्रतीर्थमनुत्तमम् ।
 पोर्णमास्यां विशेषेण स्नानं तत्र समाचरेत् ।
 स्नातमात्रो नरस्तत्र चन्द्रलोके महीयते ॥१४॥
 ततो गच्छेत् राजेन्द्र कन्यातीर्थमनुत्तमम् ।
 शुक्लपक्षे तृतीयायां स्नानं तत्र समाचरेत् ।
 स्नातमात्रो नरस्तत्र पृथिव्यामेकराट् भवेत् ॥१५॥
 देवतीर्थं ततो गच्छेत् सर्वदेवनमस्कृतम् ।
 तत्र स्नात्वा च राजेन्द्र देवतैः सह मोदते ॥१६॥
 ततो गच्छेत् राजेन्द्र शिखितीर्थमनुत्तमम् ।
 प्रत् तत्र क्षीयते बानं सर्वं कोटिगुणं भवेत् ॥१७॥
 ततो गच्छेत् राजेन्द्र तीर्थं यत्तममहं शुभम् ।

यत्तत्र क्रियते धाट् सर्वं तदक्षयं भवेत् ॥१८॥
 सावित्रीतीर्थमासाद्य यस्तु प्राणान् परित्यजेत् ।
 विष्णु सर्वपापानि ब्रह्मलोके महीयते ॥१९॥
 मनोहरं तु तत्रैव तीर्थं परमशोभनम् ।
 तत्र स्नात्वा नरो राजन् देवतैः सह मोदते ॥२०॥
 ततो गच्छेत् राजेन्द्र मानसं तीर्थमनुत्तमम् ।
 स्नात्वा तत्र नरो राजन् ब्रह्मलोके महीयते ॥२१॥
 स्वर्गबिन्दुं ततो गच्छेत्तीर्थं देवनमस्कृतम् ।
 तत्र स्नात्वा नरो राजन् कुर्वति नय गच्छति ॥२२॥
 अप्सरेणं ततो गच्छेत् स्नानं तत्र समाचरेत् ।
 जीवते नाकलोकस्थो ह्यप्सरोभिः सह मोदते ॥२३॥

Then one should go to the unsurpassed Candra-tirtha, O excellent ling. One should take bath there particularly on the full-moon day. By a mere bath there a man is honoured in the world of moon. (14)

Then one should go to the unsurpassed Kanyā-tirtha, O excellent ling. One should take bath there on the third day of white half of the month. By a mere bath there a man becomes a sovereign ruler on earth. (15)

Then one should go to Deva-tirtha, saluted by all the gods. Having taken a bath there, O excellent ling, one enjoys with the gods. (16)

Then one should go to the excellent Śikhī-tirtha, O excellent ling. All the gift which is given there becomes cures of times. (17)

Then one should go to the auspicious place of pilgrimage of Pīṭāmaha (the paternal grand-father), O excellent ling. All the Śrāddha-ceremony which is done

there, becomes undecaying. (18)

A person who gives up his life after going to Sāvitrī-tirtha, is honoured in the world of Brahman after removing away all his sins. (19)

At that very place there is a very beautiful place of pilgrimage Manohara by name. Having taken a bath there, O ling, a man enjoys with the gods. (20)

Then one should go to Mānasa, the excellent place of pilgrimage. Having taken a bath there, O ling, a man is honoured in the world of Rudra. (21)

Then one should go to Svarga-bindu, the place of pilgrimage, saluted by gods. Having taken a bath there, O ling, a man does not attain distressed position. (22)

Then a person should go to Apsarēśa and should take bath there. Existing in heavenly world he sports and enjoys with the Apsarases (a class of female divinities). (23)

ततो गच्छेत् राजेन्द्र भारमुत्तिष्ठनुत्तमम् ।
 उपोषितोऽर्चयेदेष रुद्रलोके महीयते ।
 अस्मिन्तीर्षे मृतो राजन् गच्छत्यमवानुयात् ॥२४॥
 कार्तिके मासि देवेशमर्चयेत् पावंतीपत्तिम् ।
 अश्वमेधाद् दशगुणं प्रयच्छन्ति मनीषिणः ॥२५॥
 वृषभं यः प्रयच्छेत् तत्र कुन्देन्दुसप्रभम् ।
 वृषपुच्छेन यानेन रुद्रलोकं स गच्छति ॥२६॥
 एतत् तीर्थं समासाद्य यस्तु प्राणान् परित्यजेत् ।
 सर्वपापविमुद्धात्मा रुद्रलोकं च गच्छति ॥२७॥
 जलप्रवेशं यः कुर्यात् तस्मिन्स्तीर्षे नराधिप ।
 हस्तपुच्छेन यानेन स्वर्गलोकं स गच्छति ॥२८॥
 एरुण्डाया नर्मदायास्तु सगमं लोकविद्युत्म् ।

Then one should go to the unsurpassed
 Bhārabhūta, O excellent king One
 should worship the lord after fasting.
 (By this act) One is worshipped in the
 world of Rudra One, who dies at this
 place of pilgrimage, O king attains
 lordship over troops (Ganas) (24)

One should worship the lord of gods
 (Śiva), the husband of Pārvatī in the
 month of Kārttika (By this one attains a
 fruit) ten times of Asvamedha—say the
 wise people (25)

One, who gives there a bull resembling
 the Jasmine flower or the moon in
 leatre, he goes to the world of Rudra by
 a vehicle possessed of a bull A person,
 who gives up his life after arriving at this
 place of pilgrimage, he, with his soul,
 purified from all sins, goes to the world
 of Rudra A person, who enters into
 water at that place of pilgrimage, O lord
 of people, he goes to the celestial-world
 by a vehicle possessed of a swan (26, 28)

The confluence of Narmadā with

तत्र तीर्थं महापुण्यं सर्वपापप्रणाशनम् ॥२९॥
 उपवासपरो भूत्वा नित्यं व्रतपरायणः ।
 तत्र स्नात्वा तु राजेन्द्र मुच्यते ब्रह्महृत्यया ॥३०॥
 ततो गच्छेत् राजेन्द्र तमदोदधिसंगमम् ।
 जमदग्निरिति ख्यातः सिद्धो यत्र जनार्दनः ॥३१॥
 तत्र स्नात्वा नरो राजन् नर्मदोदधिसंगमे ।
 त्रिगुणं चाश्वमेधस्य फलं प्राप्नोति मानवः ॥३२॥
 ततो गच्छेत् राजेन्द्र विद्मतेस्वरमुत्तमम् ।
 तत्र स्नात्वा नरो राजन् रुद्रलोके महीयते ॥३३॥
 तत्रोपवासं यः कृत्वा परयेत् विमलेश्वरम् ।
 सप्तजन्मकृतं पापं हित्वा याति शिवालये ॥३४॥

Erundā is well-known in the world
 There is a very pious place of pilgrimage,
 the destroyer of all sins Having taken a
 bath there, while being devoted to fasting
 and being always engaged in vows, one is
 released from Brahma-hatyā (the sin of
 killing a Brāhmana), O excellent king
 (29, 30)

Then one should go to the confluence
 of Narmadā with the ocean where the
 illustrious Janārdana became a siddha
 (accomplished one) known as Jamadagni.
 Having taken a bath there on the con-
 fluence of Narmada with the ocean, O
 king, a man attains the fruit, three times
 of Asvamedha (31, 32)

Then one should go to the excellent
 Pūrgaleśvara, O excellent king Having
 taken a bath there, O king, a man is
 honoured in the world of Rudra (33)

A person, who sees Vimaleśvara
 (Śiva) after observing a fast there, he
 goes in the world of Śiva, after giving up
 the sin committed in seven births (34)

ततो गच्छेत् राजेन्द्र आलिकातोर्षमुत्तमम् ।
उपोष्य रजनीमेकां नियतो नियतासनः ।
अस्य तोर्षस्य माहात्म्यान्मुच्यते ब्रह्महत्याया ॥३५॥
एतानि तव संक्षेपात् प्राधान्यात् कथितानि तु ।
न शक्या विस्तराद् वक्तुं संख्या तोर्षेषु पाण्डय ॥३६॥
एषा पवित्रा विमला नदी श्रेतोपयविश्रुता ।
नर्मदा सरिता श्रेष्ठा महादेवस्य वल्लभा ॥३७॥
इति श्रीकूर्मपुराणे पद्मादस्त्यो संदितायाः अपरिचिन्तये एकचत्वारिंशोऽध्यायः ॥४०॥

मनसा संस्मरेद्यस्तु नर्मदां वं युधिष्ठिर ।
चान्द्रायणार्तं सप्तं समते नात्र संशयः ॥३८॥
अश्वह्वानाः पुरुषा नास्तिक्यं घोरमाधिताः ।
पतन्ति नरके घोरे इत्याह परमेश्वरः ॥३९॥
नर्मदां सेवते नित्यं स्वयं देवो महेश्वरः ।
तेन पुण्या नदी ज्ञेया ब्रह्महत्यापहारिणी ॥४०॥

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सूत उवाच ।

इदं श्रेतोपयविख्यातं तोर्षं नमिशमुत्तमम् ।
महादेवप्रियकरं महापातकनाशनम् ॥१॥

महादेवं विदुःशूणाभृषीणां परमेष्ठिनाम् ।
ब्रह्मणा निर्मितं स्थानं तपस्तप्तुं द्विजोत्तमाः ॥२॥

Then a person should go to the excellent Alikā-tīrtha, O excellent King. Having fasted for one night, a restrained man, abstemious in food, is released from Brahma-hatyā (the sin of killing a Brāhmaṇa) due to the power of this place of pilgrimage (35)

I have told about these principal (places of pilgrimage) in brief. The number of places of pilgrimage (is so big) that they cannot be narrated in detail (36)

This pious and sacred Narmadā river, well-known in the three worlds is the best among the rivers and is dear to

Mahādeva. A person, who thinks of Narmadā in mind, O Yudhiṣṭhira, he attains (the fruit of) more than one hundred Cāndrāyana-vows—there is no doubt about it (37, 38)

The non-believing people, resorted to terrible atheism (about Narmadā²), fall into the terrible hell—Paramēśvara has said so (39)

The god Mahēśvara himself always dwells in Narmadā. Due to it this river is regarded as sacred and remover of Brahma-hatyā (sin of killing a Brāhmaṇa) (40)

Thus ends Fourteenth Chapter in the Second Part of the Kūrma Purāṇa Sāhithā consisting of six thousand verses—40

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Sūtasaid. This Narmadā is the best place of pilgrimage, well known in the three worlds, causing pleasure to Mahādeva and the destroyer of great sins (1)

O excellent Brāhmaṇas, this place was made by Brahman for practising penance for the sake of the principal sages, desirous to see Mahādeva (2)

मरीचयोऽन्यो विप्रा बसिष्ठाः कतवस्तथा ।
भृगवोऽङ्गिरसः पूर्वा ब्रह्मणं कमलोद्भवं ॥३॥
समेत्य सर्ववरदं चतुर्मूर्तिं चतुर्मुखम् ।
पृच्छन्ति प्रणिपत्यं विश्वकर्माणमच्युतम् ॥४॥

पटकुलीया ऊचुः ।

भगवन् देवमीशानं भर्मेकं कार्पादनम् ।
केनोपायेन पश्यामो ब्रूहि देवनमस्कृतम् ॥५॥
ब्रह्मोवाच ।

सत्रं सहस्रमासप्यं दाड्मनोवोषवर्जिताः ।
देतां च यः प्रवक्ष्यामि यस्मिन् देशे चरिष्यथ ॥६॥
उक्त्वा मनोमयं चक्रं स गृह्यतामुवाच ह ।
क्षिप्तमेतन्मया चक्रमनुव्रजत मां विरम् ।
यत्रास्य नैमिः शीर्येत स देशः पुष्टयपभः ॥७॥

The excellent Brāhmanas belonging to the family of Marici, Atri, Vasistha, Kratu, Bhṛgu and Angiras—met together and asked the lotus-born Brāhmā, the granter of all boons, four-formed, four-mouthed creator of the world and the imperishable. (3, 4)

The Brāhmanas of six families said. O glorious one, tell us the way by which we can see the god Dharga (Śiva) of matted hair, the sole lord, saluted by gods. (5)

Brāhmā said Perform one thousand great sacrifices, being devoid of the faults of speech and mind. I shall tell to you the place in which you will perform (these sacrifices). (6)

Having said this and having created a mental wheel he said to them, "Follow this wheel which being thrown by me. Don't delay. Wherever the rim of this wheel perishes, that is the place, excellent men. (7)

Then he left that wheel and the sages

ततो सुमोच सचक्रं ते य तत्तमनुव्रजन् ।
तस्य यं व्रजतः सिधं यत्र नैमिरशीर्यत ।
नैमिशं तत्स्मृतं नाम्ना पुष्यं सर्वत्र पूजितम् ॥८॥

सिद्धचारणसंकीर्णं यक्षगन्धर्वसेवितम् ।
स्थानं भगवतः शङ्गोरेतन्नैमिशमुत्तमम् ॥९॥

अत्र देवाः सगन्धर्वाः सयक्षोरगराक्षसाः ।
तपस्तप्त्वा पुत्रा देवा मेभिरे प्रव्रजन् वरान् ॥१०॥

इमं देशं समाश्रित्य पटकुलीयाः समाहिताः ।
सत्रेणाराध्य देवेशं द्रुष्टवन्तो महेश्वरम् ॥११॥

अत्र दानं तपस्तप्तं स्नानं जप्यादिकं च यत् ।
एवंकं पापयेत् पापं सप्तनग्नकृतं द्विजाः ॥१२॥

followed it. The pious (place) where the rim of that (wheel), going quickly, perished, is known as Naimiṣa, adored everywhere (8)

This excellent place of the glorious Śambhu, Naimiṣa, is filled with accomplished persons as well as celestial singers and is inhabited by Yakṣas (a class of demi-gods) as well as Gandharvas (a class of demi-gods). (9)

Having practised penance here in former days the gods along with Gandharvas (a class of demi-gods), Yakṣas (a class of demi-gods), serpents (semi-divine beings) and demons attained excellent boons, O gods. Having resorted to this place and having worshipped with devotion the lord of gods with great sacrifice, the sages belonging to the six families had seen Mahēśvara (10, 11)

O Brāhmanas, offering of gifts, practice of penance, taking of bath, muttering of prayers etc here—each one of these purifies the sin committed in seven births. (12)

अत्र पूर्वं स भगवान्प्रोषा सत्रमास्ताम् ।
 प्रोवाच वायुर्ब्रह्माष्ट पुराण ब्रह्मापातम् ॥१३
 अत्र देवो महादेवो रुद्राण्य किल विश्वकृत् ।
 रमतेऽद्यापि भगवान् प्रमथः परिचारितः ॥१४
 अत्र प्राणान् परित्यज्य नियमेन द्विजस्तपः ।
 ब्रह्मलोकं गमिष्यन्ति यत्र तत्त्वा न जायते ॥१५
 अन्त्यश्च तीर्थप्रवर जात्येश्वरमिति श्रुतम् ।
 जनाप रुद्रमनिशं यत्र नन्दो महामणः ॥१६
 प्रीतस्तस्य महादेवो देव्य सह विनाशघ्नम् ।
 दद्यात्समाप्तमानस्य पुत्र्युद्यममेव च ॥१७
 अमृदुषिः स धर्मात्मा शिलादो नाम धर्मवित् ।
 आराधयन्महादेव पुत्रार्थं क्षुपभाजजम् ॥१८

Here the glorious Vayu had narrated in former days the Brahmandā Purāṇa spoken by Brahmā, before the sages performing the gent (Soma) sacrifice (13)

Here the glorious god Mahādeva the all creator, served by the Pramathas, enjoys with Rudraṇi (the goddess Parvati) even to day (14)

Having given up life here according to the rules the Brahmanas go to the world of Brahman after going where no body is born (15)

There is another excellent place of pilgrimage known as Jīpyesvari where Nandin, muttered the name of Śiva day and night (16)

Pleased with him Mahādeva, the Pāṇḍika hearer, along with the goddess, made him equal to himself as well as free from the death (17)

There was a religious-minded sage, the knower of Dharma and Śilāda by name He worshipped the bull bannered Mahādeva for a son (18)

तस्य ज्वंसहस्रान्ते तप्यमानस्य विश्वकृत् ।
 शर्वः सोमो गणवृत्तो घरदोऽस्मीत्यभापत् ॥१९
 स वद्रे वरमीशान वरेष्व गिरिजापतिम् ।
 ज्योतिज मृत्युहीन देहि पुत्र त्वया समम् ॥२०
 तथास्त्वित्याह भगवान् देव्या सह महेश्वरः ।
 षवस्तस्तस्य विप्रपेरन्तर्द्वान गतो हरः ॥२१
 ततो विष्णुः स्वा मूर्ति शिलादो धर्मवित्तमः ।
 चक्षुषं साङ्गुत्सेनोर्वा भित्त्वादुश्यत गोभनः ॥२२
 सवत्तकान्तप्रस्थः कुमारः प्रहृष्टप्रियः ।
 रूपतावण्यसपन्नस्तेजसा भासमान् विभः ॥२३
 कुमारतुल्योऽप्रतिमो मेघगन्भीरवा गिरा ।
 शिलाद तात तस्तेति प्राह नन्दी पुनः पुनः ॥२४

At the end of one thousand years of his practice of penance the all creator Śarva Soma (Śiva), surrounded by his troops (Ganas) said "I am the granter of boons" (19)

He begged a boon from the excellent lord (Śiva), the husband of the daughter of mountain 'Give me a son similar to you not born from the womb and free from death' (20)

The glorious Mahesvara said, 'Let it be so' and Hara became invisible with the goddess while that Brāhmana seer was seeing (21)

Then with a desire to perform sacrifice, Śilāda, the best knower of Dharma, dragged the vast earth with a plough and when it was torn there was seen a beautiful boy, as if laughing, shining like the world-destroying (Samvartaka) fire, endowed with form and beauty and illuminating the directions by his lustre (22, 23)

The incomparable Nandin, like Kumāra (i.e. Skanda) said again and again to Śilāda 'O father, O father' in a sound deep like the cloud (24)

तं वृष्ट्वा नन्दनं जातं तिस्रादः परिषस्वने ।
 मुनिभ्यो दर्शयामास ये तदाश्रमवासिनः ॥२५॥
 जातकर्मदिकाः सर्वाः क्रियास्तस्य चकार ह ।
 उपनीय यथाशास्त्रं वेदमध्यापयत् सुतम् ॥२६॥
 अशीतवेदो भगवान् नन्दी मतिमनुत्तमाम् ।
 चक्रे महेश्वर द्रष्टुं जेष्ठ्ये मृत्युमिति प्रबुम् ॥२७॥
 स गत्वा सरितं पुण्यामेकाग्रमध्यान्वितः ।
 जज्ञाप द्रष्टुमनिशं महेशासक्तमानसः ॥२८॥
 तस्य कोट्यया तु पूर्णाय शकरो भक्तबलसतः ।
 आगत्य सान्ध्याः सगणो वरदोऽस्मीत्युवाच ह ॥२९॥
 स बध्रे पुनरेवाहं जपेय कोटिमोश्वरम् ।

Having seen that born son, Silada embraced him and showed (the son) to the sages, dwelling in that hermitage (25)

He performed his (religious) rites beginning with birth ceremony Having performed his Upanayana-ceremony (one of the Samkars in which the boy is invested with the sacred thread) according to the scriptures, he taught Veda to his son (26)

Having studied Veda the glorious Nandin made up his excellent mind to see the lord Maheshvara and (said), "I will win the death" (27)

Having gone to a pious river, he, endowed with concentration and devotion, muttered (the name of) Rudra day and night, with his mind attached to Mahesha (28)

When he had (recited the name of Rudra) for one crore times Samkara, kind to his devotees, came with mother (Pārvatī) as well as troops (Ganas) and said, "I am the granter of boons" (29)

तावदायुर्महादेव देहीति शरमीश्वर ॥३०॥
 एवमस्त्विति सप्रोच्य देवोऽप्यन्तरधीयत ।
 जज्ञाप कोटिं भगवान् भूयस्तद्गतमानसः ॥३१॥
 द्वितीयाया च कोट्यया वै सपूर्णया वृक्षध्वजः ।
 आगत्य वरदोऽस्मीति ब्रूह भूतगणैर्बृतः ॥३२॥
 तृतीया अप्पुमिच्छामि कोटिं भूयोऽपि शकर ।
 तथास्त्वित्वाह विख्याता देवोऽप्यन्तरधीयत ॥३३॥
 कोटिजपेऽप्य सपूर्णं देव प्रीतमना भूषाम् ।
 आगत्य वरदोऽस्मीति ब्रूह भूतगणैर्बृतः ॥३४॥
 जपेय कोटिमन्या वै भूयोऽपि तव तेजसा ।
 इत्युक्तं भगवानाह न क्षणाय क्षया पुनः ॥३५॥

He begged, "I will mutter (the name of) Rudra again for one crore times Give me such longevity Give me this boon, O lord Mahādeva" (30)

Having said, "Let it be so", the god (Śiva) became invisible The glorious (Nandin), with his mind devoted to him (Rudra), muttered (his name) for one crore times (31)

At the completion of second crore the bull bannered (Śiva), surrounded by a multitude of ghosts, came and said "I am the granter of boons" (32)

(Nandin said), "I want to mutter again the third crore, O Śamkara" The universal soul said, "Let it be so" and the god became invisible (33)

At the completion of third crore, the god (Śiva), extremely pleased and surrounded by a multitude of ghosts, came and said, "I am the granter of boons" (34)

(Nandin said), "I want to mutter again the other crore by your power" Being said thus the glorious (Śiva) said, 'You have not to mutter again You will be

अमरो जरया त्यक्तो भग्नः पार्श्वगतः सदा ।
महागणपतिर्वन्द्याः पुत्रो भव महेश्वरः ॥३६॥
योगेश्वरो योगनेता गणानामोश्वरेश्वरः ।
सर्वलोकाधिपः श्रीमान् सर्वजो मद्बलान्वितः ॥३७॥
जान तन्मामकं दिव्यं हस्ताभक्तकवत् तव ।
आभूतसम्पत्तयस्याप्यो ततो यास्यसि मत्पदम् ॥३८॥

एतदुक्त्या महाबो गणानां ह्य शकरः ।
अभिप्रेक्ष्य युक्तेन सन्दीश्वरमभोजयत् ॥३९॥
उवाहयामास च तं स्वयमेव पितामहः ।
मस्ता च शुभा कन्या सुयशेति च विभ्रुताम् ॥४०॥
एतज्जप्येश्वरं स्थानं देवदेवस्य शूलिनः ।
यत्र तत्र मृतो मर्त्यो ह्यदलोके महीयते ॥४१॥

इति श्रीभूषणुपाधे पद्मावतक सर्वज्ञायामुपनिषद्भागे षड्विंशत्यध्यायः ॥४१॥

४२

सुत उवाच ।

अन्यच्च तीर्थप्रवरं जप्येश्वरसमीपतः ।
नाम्ना पञ्चतव पुण्यं सर्वपापप्रणाशनम् ॥१॥

immortal, free from old age, residing, always in my vicinity, great leader of the troops (Ganas), the son of the goddess (Pārvati), the great lord, the lord of the leader of yoga, the lord ascetics of troops (Ganas), the master of all the worlds, possessing prosperity omnis cient endowed with my strength My divine knowledge (will be clear) to you like the fruit of the Myrobalan in the hand You will exist (in this way) down

निराश्रोपोपितस्तत्र पूजयित्वा महेश्वरम् ।
सर्वपापविमुक्तास्मा रुद्रलोके महीयते ॥२॥
अन्यच्च तीर्थप्रवरं शकरस्यामिताजसः ।

to the dissolution of the universe Then you will attain my world (35-38)

Having said this Mahādeva Śaṅkara called the troops and made him Nandiśvara by a proper coronation ceremony (39)

The Pināka-bearer (Śiva) himself got him married with the beautiful daughter of Maruts, well known as Suyāśā Having died anywhere at Japyeśvara, the place of trident bearer god of gods, a mortal is honoured in the world of Rudra (40, 41)

Thus ends Fortyfirst Chapter in the Second Part of the Kūrma Purāṇa
Sāhitya consisting of six thousand verses—41.

42

Sūta said : There is another excellent place of pilgrimage near Japyeśvara, Pañcanada by name, piṇḍ and destroyer of all sins (1)

Having worshipped Mahādeva after

a fast of three nights there, one with his soul purified from all sins, is honoured in the world of Rudra (2)

There is another excellent place of pilgrimage of Saṅkara, possessing unlimi-

महार्भरवमित्युक्तं महापातकनाशनम् ॥३॥
 तीर्थानां च पर तीर्थं वितस्ता परमा नदी ।
 सर्वपापहृता पुण्या स्वयमेव गिरीन्द्रजा ॥४॥
 तीर्थं पञ्चतप नाम शमोरमिततेजस ।
 यत्र देवादिदेवेन चक्रायं वृत्तितो भव ॥५॥
 पिण्डदानादिकं तत्र प्रेत्यान्तफलप्रदम् ।
 मृतस्तत्रापि म्रियमाद् ब्रह्मतोके महोक्ते ॥६॥
 कायावरोहणं नाम महादेवालय शुभम् ।
 यत्र साहेश्वरा धर्मा मुनिभिः सप्रवर्त्तिता ॥७॥
 श्राद्धं वागं तपो होम उपवासस्तपाश्चपि ।
 परित्यजति यः प्राणान् कृतलोकं स गच्छति ॥८॥

ted power called Mahabhairava and
 destroyer of great sins (3)

The most excellent river Vitasā is the
 best place of pilgrimage among the places
 of pilgrimage This pious river is the
 remover of all sins and is herself daughter
 of the lord of mountains (i.e. Parvati)
 itself (4)

The place of pilgrimage named
 Pañcatapa belongs to Śaṁbhū of limitless
 power, where Bhava (Śiva) was worship-
 ped by the first among the gods (i.e. Viṣṇu)
 for the wheel (5)

Offering of rice-balls etc. there, is of
 endless fruit after death After dying there
 according to the prescribed rules one is
 honoured in the world of Brahman (6)

There is an auspicious temple
 of Mahādeva named Kāyāvarohana
 where the Dharma of Mahādeva had
 been commenced by the sages (7)

Śrāddha-ceremony offering of gifts
 practising of penance offering of oblations
 and similarly the observing of fast (there)
 is undecaying A person who gives up
 his life (there) goes to the world of

अन्यच्च तीर्थप्रवर कन्यातीर्थमिति श्रुतम् ।
 तत्र गत्वा त्यजेत् प्राणां लोकान् प्राप्नोति शाश्वतान् ॥९॥
 जलमदम्यत्य तु शुभं रामस्याग्लिष्टकर्मण ।
 तत्र स्नात्वा तीर्थवरे गोसहस्रफलं लभेत् ॥१०॥
 महाकालमिति स्नात तीर्थं त्रैलोक्यविधुत्तम् ।
 गत्वा प्राणान् परित्यज्य मानस्यमवाप्नुयात् ॥११॥
 गुह्याद् गुह्यतमं तीर्थं नकुलोत्तरमुत्तमम् ।
 तत्र सनिहितं श्रीमान् भगवान् नकुलोत्तर ॥१२॥
 हिमवच्छिखरे रम्ये गङ्गाद्वारे सुशोभने ।
 देव्या सह महादेवो नित्यं शिष्यश्च सद्यः ॥१३॥

Rudra (8)

There is another excellent place of
 pilgrimage known as Kanyā tīrtha If
 a person gives up his life after going
 there he attains eternal worlds (9)

There is an auspicious (place of
 pilgrimage) of Parāśurama : unwearyed
 in act, the son of Jamadagni Having
 taken a bath in that excellent place of
 pilgrimage one attains the fruit of the
 gift of one thousand cows (10)

There is an excellent place of pil-
 grimage, known as Mahākālā and famous
 in the three worlds Having given up
 his life after going (there), one attains
 lordship over the Ganas (11)

The excellent Nakulāśvara is the most
 mysterious place of pilgrimage The
 glorious Nakulāśvara possessing prosperity
 is present there (12)

Mahādeva surrounded by his dis-
 ciples is always (present) with the goddess
 at the extremely beautiful Gangā-dvāra
 (the door of the Ganges, Hari dvāra) on
 the beautiful peak of Himālaya (13)

तत्र स्नात्वा महादेव पूजयित्वा वृषध्वजम् ।
 सर्वपापविमुच्येन मृतस्तन्नाममाप्नुयात् ॥१४॥
 अन्यच्च देवदेवस्य स्थानं पुण्यतमं शुभम् ।
 भीमेश्वरमिति ख्यातं यत्वा मुच्यति पातकम् ॥१५॥
 तथान्यच्चण्डदेवाया समेदं पापनाशनं ।
 तत्र स्नात्वा च पोत्वा च मुच्यते वज्रहृत्पथा ॥१६॥
 सर्वपापमपि चंतेया तीर्थानां परमा पुरी ।
 नाम्ना वाराणसी दिव्या कोटिकोटवृताधिष्ठा ॥१७॥
 तस्या पुरस्तात्माहात्म्यं भाषितं घोषया स्निह्य ।
 नाग्यत्र लभ्यते मुक्तिर्गोमिकाप्येकजम्बना ॥१८॥

Having worshipped the bull bannered Mahadeva there after a bath one is released from all sins and attains knowledge about him after death (14)

There is another auspicious and most pious place of the god of gods, known as Rimeivara Having gone there one gives up sin (15)

In the same way the confluence of Ganda vegā (name of a river) is another (place of pilgrimage) the destroyer of sin Having taken bath and having drunk water there one is released from Brahma-hatya (the sin of killing a Brāhmana) (16)

The most excellent among all these places of pilgrimage is the divine city named Vārāṇasī It is superior to other places in thousand crore times I have already narrated before you the dignity of that (city) Salvation is not attained in one birth even by a Yogin anywhere else (17, 18)

These principal places the destroyer

एते प्राधान्यतः प्रोक्ता देसाः पापहरा नृणाम् ।
 यत्वा सप्तालयेत् पापं जन्मान्तराते कृतम् ॥१९॥
 यः स्वधर्मान् परित्यज्य तीर्थसेवां करोति हि ।
 न तस्य फलते तीर्थमिह लोके परत्र च ॥२०॥
 श्रमश्चित्तो च विधुरस्तथा पापचरो गृहो ।
 प्रकुर्वीत् तीर्थसंसेवा ये चान्ये तादृशा जना ॥२१॥
 सहाश्रिवां सपत्नीको गच्छेत् तीर्थानि यत्नतः ।
 सर्वपापविनिर्मुक्तो वयोक्ता गतिमाप्नुयात् ॥२२॥
 ऋषानि शीष्यपाकृत्य कुर्याद् वा तीर्थसेवकम् ।
 विधाय वृत्तिं पुत्राणां भार्यां तेषु निधाय च ॥२३॥

of sins of men have been narrated by me A person should go (there) and wash off his sins committed in hundreds of other births (19)

A person who visits a place of pilgrimage after giving up his duties the place of pilgrimage does not give him any fruit in this world and in the next world (20)

A doer of expiation, a widower, a sin doer, a house holder and other similar persons should visit places of pilgrimage (21)

A person should go out of zeal to the places of pilgrimage with fire or with his wife He, freed from all sins attains the position as stated (22)

Or, one should visit the places of pilgrimage after having removed the three debts (to the sages, gods and manes), after having settled the livelihood of sons and after having placed his wife with them (23)

प्रायश्चित्तप्रसङ्गेन तीर्थमाहात्म्यमोरितम् । [य पठेच्छृणुयाद् वाऽपि मुच्यते सर्वपातकं ॥२४
इति श्रीकूर्मपुराणे पटसाहस्रणा संहितायामुपरिविभागे द्विचत्वारिंशोऽध्यायः ॥२४॥

४३

सूत उवाच ।

एतदाकर्ण्यं विज्ञात नारायणमुखेरितम् ।
कूर्मरूपधरं देवं परच्छुर्भुवनं प्रभुम् ॥१॥

मुनय ऊचुः ।

कथिता भवता धर्मा मोक्षज्ञान सविस्तरम् ।
लोकानां सर्गविस्तारं वक्षामन्वन्तराणि च ॥२॥
प्रतिसर्गमिहानीं नो वक्तुमर्हसि माधव ।
भूतानां भूतभव्येश यथा पूर्वं त्वयोदितम् ॥३॥

The dignity of the places of pilgrimage has been narrated in the context of expia-

tion. Thus ends Foursecond Chapter in the Second Part of the Kūrma Purana
Sambhita consisting of six thousand verses—42

43

Sūta said Having heard this knowledge spoken from the mouth of Narayana the sages asked the god the lord possessing the form of a tortoise (1)

The sages said Customary observances (Dharma) knowledge of salvation, expansion of the creation of the world genealogy of kings, Manvantaras (periods of Manu) have been narrated by you in detail Narrate now before us the dissolution of the beings = narrated by you previously O Mādhava, lord of the past and future (2 3)

Sūta said Having heard their words then, the glorious (Nārāyaṇa), possessing the body of a tortoise the great Yogin narrated the dissolution of beings (4)

सूत उवाच ।

धृत्वा तेषां तदा वाक्यं भगवान् कूर्मरूपधृक् ।
व्याजहार महायोगी भूतानां प्रतिसर्गरम् ॥४॥

कूर्म उवाच ।

नित्यो नैमित्तिकश्चैव प्राकृतात्यग्निकौ तथा ।
चतुर्धाऽपि पुराणैस्मिन् प्रोच्यते प्रतिसर्गरम् ॥५॥
योऽप्य सवृक्षते नित्यं लोके भूतक्षयस्त्वह ।
नित्यं सकीर्त्यते नाम्ना धुनिभिः प्रतिसर्गरम् ॥६॥

tion. A person, who reads or even listens to it, is released from all sins (24)

Kūrma said The four kinds of dissolutions are described in this Purana—Nitya (constant occurring of the death of mortals), Naimittika (due to the Nimitta or occasion of Brahma's sleep at the end of his day known as Kalpa) Prakṛta (when every created object is made to be dissolved in the Prakṛti the original material cause of the universe) and Atyantika (final dissolution or absorption into Brahman of one who has acquired the highest knowledge of Brahman and has realised his true self) (5)

The destruction of beings which is constantly seen here in the world, is called Nitya dissolution by name by the sages (6)

ब्राह्मणे नैमित्तिको नाम कल्पान्ते यो भविष्यति ।
 त्रैलोक्यस्यास्य कथितः प्रतिसर्गो मनोविभिः ॥७॥
 महादाहं विरोपान्तं यदा स्याति सप्तमम् ।
 प्राकृतः प्रतिसर्गोऽयं प्रोच्यते कालचिन्तकैः ॥८॥
 जानादात्यन्तिकः प्रोक्तो योगिनः परमात्मनि ।
 प्रलयः प्रतिसर्गोऽयं कालचिन्तापरैर्दृष्टैः ॥९॥
 आरम्भिकश्च कथितः प्रलयोऽत्र ससाधनः ।
 नैमित्तिकमिदानीं यः कथयिष्ये समासतः ॥१०॥
 चतुर्युगसंहतान्ते संप्राप्ते प्रतिसंचरे ।
 स्वात्मसत्त्वाः प्रजाः कर्तुं प्रतिषेधे प्रजापतिः ॥११॥
 ततो भवदनावृष्टिस्तोषा सा शतवार्षिकी ।
 भूतक्षयकरी घोरा सर्वभूतक्षयकरी ॥१२॥

The dissolution of the three worlds which will take place at the end of Kalpa (a day of Brahmā) (due to the occasion of Brahmā's sleep) is said Naimittika by the wise ones (7)

When everything beginning from Mahat and ending with Viśeṣa goes to dissolution, this dissolution is called Prākṛta by the thinkers of Kāla (8)

The final dissolution or absorption into Brahman of an ascetic due to knowledge is called Ātyantika by the Brahmanas, devoted to the thinking of Kāla (9)

The Ātyantika dissolution has been narrated here along with its means Now I shall narrate before you the Naimittika in short (10)

On the arrival of (Naimittika) dissolution at the end of one thousand Caturyugas (= a Mahā-yuga), Prajāpati (Brahmā, presiding deity over creation) begins to absorb the people in himself (11)

Then acute drought (want of rain) takes place for one hundred years, the

ततो यान्यल्पसाराणि सत्त्वानि पृथिवीतले ।
 तानि चाग्रे प्रलीयन्ते भूमित्वमुपयान्ति च ॥१३॥
 सप्तरश्मिरथो भूत्या समुत्तिष्ठन् दिवाकरः ।
 असह्यरश्मिर्भवति पिबन्नम्भो गभस्तिभिः ॥१४॥
 तस्य ते रश्मयः सप्त पिबन्त्यम्भु महागण्ये ।
 तेनाहारेण ता रोप्ताः सूर्याः सप्त भयन्नुत ॥१५॥
 ततस्ते रश्मयः सप्त सूर्या भूत्वा चतुर्दिशम् ।
 क्षतुर्लोकमिदं सर्वं बहूनि क्षिप्तिनस्तथा ॥१६॥
 व्याप्नुवन्तश्च ते विप्रास्तूर्ध्वं चाधश्च रश्मिभिः ।
 दीप्यन्ते भास्कराः सप्त युगान्ताग्निप्रतापिनः ॥१७॥
 ते सूर्या वारिषा दीप्ता बहुसाहस्ररश्मयः ।
 स सनातस्य सिष्ठमिति निर्दहन्तो वसुंधराम् ॥१८॥

terrible destroyer of living beings and the destroyer of all living beings (12)

Then the living beings, who are of little strength on earth, are dissolved first of all and mix with the earth (13)

Then the sun, after becoming seven-rayed shines and, makes his rays intolerable, while sucking the water with its rays (14)

Then those seven rays of that (sun) suck water in the great ocean and being illumined by virtue of that food, (the seven rays) become seven suns (15)

Having become seven suns these rays, having flames then burn all the four worlds in four directions (16)

The seven suns shine, while spreading upwards and downwards with their rays, scorching with the fire of the end of the world (17)

Illumined with the water, those suns, possessing many thousand rays, stand while covering the sky and burning the earth (18)

ततस्तेषां प्रतापेन दह्यमाना वसुधरा ।
 साद्रिनद्यगण्वद्वीपा निरनेहा समपद्यत ॥१९॥
 द्वीपाभिः सतताभिश्च रश्मिभिर्वै समन्ततः ।
 अयश्चोर्ध्वं च सप्राभितिर्यक् चैव समावृतम् ॥२०॥
 सर्वाग्निना प्रमृष्टाना समृष्टाना परस्परम् ।
 एकत्वमुपपादानामेकज्वाल भवत्युत ॥२१॥
 सर्वलोकप्रणाशश्च सोऽग्निर्भूत्वा सुकुण्डली ।
 घतुर्लोकमिदं सर्वं निर्बहस्यात्मतेजसा ॥२२॥
 ततः प्रलोने सर्वस्मिन् जङ्गमे स्यावरे तथा ।
 निर्वृक्षा निस्तृणा मृमि कूर्मपृष्ठा प्रकाशते ॥२३॥
 अम्बरीषमिवाभाति सर्वमापूरित जगत् ।
 सर्वमेव सर्वार्चिभिः पूर्णं जाज्वल्यते पुनः ॥२४॥

Then the earth along with the mountains, rivers, oceans and islands, being burnt by their heat, becomes devoid of moisture (19)

There comes into existence only one fire out of the various flames which have assembled with the luminous rays that are stretched on all sides and stuck upwards, down-wards as well as obliquely and rubbed with as well as mixed with the fire of sun and which have resulted in one unit (20,21)

That fire, the destroyer of all worlds moving in circle, burns all the four worlds with its (burning) power (22)

At the dissolution of all the moving and stationary things, the earth, devoid of trees and grass, looks like the back of a tortoise (23)

This whole world filled (with the flames) appears like a frying-pan and this whole world is burnt violently again and again with (these) flames (24)

पाताले यानि सत्त्वानि महोदधिगतानि च ।
 ततस्तानि प्रलीयन्ते भूमित्वमुपयान्ति च ॥२५॥
 द्वीपाश्च पर्वताश्चैव वर्णान्यथ महोदधौ ।
 तान्सर्वान् भस्मसात् कृत्वा सप्तात्मा पावकः प्रभुः ॥२६॥
 समुद्रेभ्यो नदीभ्यश्च पातालेभ्यश्च सर्वशः ।
 पिबन्नपि समिद्धोऽग्निः पृथिवीमाभितो ज्वलन् ॥२७॥
 ततः सर्वलोकः संतावतिक्रम्य महास्तथा ।
 लोकान् वहति दीप्तास्मा खलैर्जोयिनृम्भितः ॥२८॥
 स दग्धा पृथिवी देवो रक्षातलमशीपयत् ।
 अयस्तान् पृथिवीं दग्धा दिवमूर्ध्वं वहिष्यति ॥२९॥
 योजमाना शतानोह सहस्राभ्युतानि च ।
 उत्सिध्यन्ति शिलास्तस्य बह्वनेः सर्वलोकस्य तु ॥३०॥

Then the living, beings, dwelling in the lower world and in the great ocean, are dissolved and become united with earth (25)

Islands, mountains Varsas (a division of the earth as separated off by certain mountain ranges), the great ocean—having reduced all these into ashes, the enkindled fire, purifying lord, having seven essences, (i e forms) resorts to the earth while burning and sucking water from the ocean, rivers and the lower worlds completely (26,27)

Then, the world destroying Sahravata fire, having a fiery nature and expanded by the power of Rudra, burns the worlds after having passed over the great mountains (28)

Having burnt the earth, the god (fire) dried up the lower world Having burnt the earth below, it will burn the heaven above (29)

The flames of that Sahravata (i e world destroying) fire are hundreds, thousands and ten thousands of Yojanas (30)

गन्धर्वाश्च पिशाचाश्च सयसोरगराक्षसान् ।
तदा दहत्यसौ दीप्तः कालरुद्रोऽचोदितः ॥३१॥
भूलोकं च भुवलोकं स्वर्लोकं च तथा महः ।
दहेदशेषं कालाग्निः कालो विधत्तनुः स्वयम् ॥३२॥
ध्याप्तेऽब्रेतेषु लोकेषु तिर्यगूर्ध्वमथाग्निना ।
सत् तेजः समनुप्राप्य कृत्स्नं जपदिह शनैः ।
ब्रह्मोऽनुदनिभं सर्वं तदा चैकं प्रकथसते ॥३३॥
ततो गजकुलोऽत्रादास्तद्विद्धिः समलंकृताः ।
उत्तिष्ठन्ति तदा द्योमि घोराः सवर्तका घनाः ॥३४॥
केचिन्मौलीत्पलरयामाः केचित् कुमुदस्रिभाः ।
धूम्रवर्णास्तथा केचित् केचित् पीताः पयोधराः ॥३५॥
केचिद् रासभवगांस्तु लाक्षारसनिभास्तथा ।

सङ्घकुन्दनिभाश्चान्ये जातपञ्जननिभाः परे ॥३६॥
भनःशितामास्त्वन्ये च रूपोत्सृष्टाः परे ।
इन्द्रोपनिभाः केचिद्धरितातनिभास्तथा ।
इन्द्रचापनिभाः केचिदुत्तिष्ठन्ति घना दिवि ॥३७॥
केचित् पर्वतसंकाशाः केचिद् गजकुलोपमाः ।
कूटाङ्गारनिभाश्चान्ये केचिन्मीनकुलोद्भवाः ।
बहुरूपा धोरूपा धोरस्वरनिनादिनः ॥३८॥
तदा जलधराः सर्वे पुरयन्ति नभं स्यत्तम् ।
ततस्ते जलदा घोरा राविणो भास्करात्मजाः ।
सप्तधा सवृत्तास्मानस्तमग्निं शमयन्त्युत ॥३९॥
ततस्ते जलदा ययं मुञ्चन्तीह महौघयत् ।
सुधोरमशिवं सर्वं नाशयन्ति च पावकम् ॥४०॥

Then the blazing fire, impelled by Kāla Rudra (Rudra regarded as the fire that is to destroy the world) burns the Gandharvas (a class of demi-gods), the Piśācas (a class of demons), Yakṣas (a class of demi-gods), serpents (a class of demi-divine beings) and demons (31)

Then the Kālāgni (the fire that destroys the world), the destroyer, having the universe as his body, himself burns the terrestrial world (earth), the world of the air (atmosphere), the celestial world (heaven) and Mahas (the fourth of the seven worlds) completely (32)

When these worlds are pervaded upwards and obliquely by the fire, that lustre slowly pervades this whole of universe. Everything then looks like an iron-ball (33)

Then the world-destroying terrible clouds, crying out like a herd of elephants, rise in the sky (34)

Some are dark coloured like a blue-lotus, some are similar to a water-lily,

some are smoke coloured and some clouds are yellow. Some are monkey-coloured and some are similar to the oil of the. Some are similar to conch and jasmine-flower, others are similar to the genuine collyrium. Some are similar to the red arsenic, some are similar to a pigeon. Some are similar to a fire-fly, some are similar to a yellow coloured pigeon. Haritālā. Some clouds similar to a rainbow rise in the sky. Some are similar to a mountain, and some are similar to a herd of elephants. Others are like the most excellent charcoal, some are similar to the multitude of fishes. The multi-formed and terrible-formed (clouds) cry out dreadful sound (35-38)

Then all the clouds fill up the sky. Then those terrible and roaring un-products clouds of seven types extinguish that fire (39)

Then those clouds send forth rainfall, similar to heavy floods and destroy all the terrible and un-auspicious fire. (40)

प्रवृष्टे ॥ तवात्यर्थमग्निः प्रवृष्टे जपत् ।
 अद्भुतस्तोमोभूतत्वात् तदाग्निः प्रविशत्यपः ॥४१
 नष्टे चाग्नौ वर्षशतैः पयोदाः क्षयसम्भवाः ।
 प्लावयन्तोऽप्य भुवनं महानलपरिसरं ॥४२
 धाराभिः पूरयन्तीद चोद्यमानाः स्वयम्भवाः ।
 अत्यन्तसत्त्वितोऽप्येव वेता इव महोदधिः ॥४३
 साविद्रोपा तथा पृथ्वी जलैः सञ्छात्यते गर्गः ।
 आदित्यरश्मिभिः पोत जलमग्रेषु तिष्ठति ।
 पुनः पतति तद् भूमौ पूर्वमेतं तेन चार्चवा ॥४४
 ततः समुद्राः स्वाधेक्षामतिशान्तास्तु कृत्स्नम् ।
 पर्वताश्च विलीयन्ते मही चाप्यु निमग्नति ॥४५

Due to extreme rainfall the world is filled with water. Being overpowered by the powerful waters, the fire then enters into the waters. (41)

At the destruction of the fire in one hundred years the clouds produced at the time of dissolution, overflow the earth with big currents of water. (42)

Being impelled by the self born (god) (these clouds) fill up this (world), with the currents and with the streams of enormous water as big ocean does to its shore. (43)

The earth along with the mountains and islands is slowly covered by waters. The water, sucked by the rays of the sun, stays in the clouds. That falls down again on the earth and the oceans are filled up with that. (44)

Then the oceans, completely pass over their shores and the mountains are dissolved. The earth sinks down into the water. (45)

At the destruction of the moving and non moving beings in that one ocean, the

तस्मिन्नेकावधि घोरे नष्टे स्यावरजङ्गमे ।
 योगनिद्रा समास्थाय शेते देवः प्रजापतिः ॥४६
 चतुर्युगसहस्रान्तं कल्पमाहुर्महर्षयः ।
 वाराहो वर्तते कल्पो यस्य विस्तार ईरितः ॥४७
 अतस्थातास्तथा कल्पा ब्रह्मविष्णुशिवात्मकाः ।
 कविता हि पुराणेषु मुनिभिः कासचिन्तकैः ॥४८
 सात्त्विकेभ्यश्च कल्पेषु माहात्म्यमधिकं हरेः ।
 तामसेषु हरस्योक्तं राजसेषु प्रजापतेः ॥४९
 योग्यं प्रवर्तते कल्पो वाराहः सात्त्विको मतः ।
 अन्ये च सात्त्विकाः कल्पा सम तेषु परिग्रहः ॥५०

god Prajapati lies after having resorted to meditation sleep (Yoganidra) (46)

The great sages say that a Kalpa consists of one thousand Caturyugas (a Maha Yuga). This is a Boar-Kalpa (name of the present Kalpa or day of Brahmā) whose expansion has been narrated. (47)

Innumerable Kalpas belonging to Brahma, Vishnu and Śiva have been narrated in the Puranas by the sages, thinkers on Kāla. (48)

The dignity (i.e. importance) of Hari (Vishnu) is prominent in the Kalpas endowed with Sattva quality and (the dignity) of Hara (Śiva) is sud (to be prominent) in the Kalpas endowed with Tamas quality and (the dignity) of Prajapati (Brahmā) is prominent in the Kalpas endowed with Rajas quality. (49)

The Kalpa of Varāha, which exists at present, is regarded to be endowed with Sattva quality. I am honoured in those other Kalpas which are endowed with Sattva quality. (50)

ध्यानं तपस्तया ज्ञानं लब्ध्वा तेष्वेव योगिनः ।
 धाराय्य गिरिशं मां च यान्ति तत् परमं पदम् ॥११॥
 सोऽहं सत्त्वं तमात्माय मायी मायामयीं स्वयम् ।
 एकाग्रं वै जगत्पतिम् योगनिद्रां कजामि तु ॥१२॥
 मा पश्यन्ति महात्मानः सुप्तं कालं महर्षयः ।
 जनलोके वृत्तं मानास्तपसा योगक्षया ॥१३॥
 अहं पुराणपुरुषो भूर्भुवः प्रभवो विभुः ।
 सहस्रचरणः श्रीमान् सहस्रायुः सहस्रदृक् ॥१४॥
 मन्त्रोऽद्विर्बाह्या गायः कुशाश्च समिधो ह्यहम् ।
 प्रोक्षणी च क्षुब्धश्चैव सोमो घृतमयास्म्यहम् ॥१५॥

संवत्सरो महानात्मा पवित्रं परमं ययः ।
 वेदो वेद्यः प्रभुर्गोप्ता गोपतिर्गृह्णो मुखम् ॥१६॥
 अनन्तस्तारको योगो यतिर्गतिगता वरः ।
 हंसः प्राचोऽथ कपिलो विश्वमूर्तिः सनातनः ॥१७॥
 क्षेत्रज्ञः प्रकृतिः कालो जगद्बीजमथामृतम् ।
 माता पिता महावेदो मतो ह्यन्यत्र विद्यते ॥१८॥
 आदित्यवर्णो भुवनस्य गोप्ता
 नारायणः पुरुषो योगमूर्तिः ।
 मां पश्यन्ति यतयो योगनिष्ठा
 ज्ञात्वात्मानममृतत्वं व्रजन्ति ॥१९॥

इति श्रीकूर्मपुराणे पद्माह्वया रुद्रितायामुपरिविभागे त्रिपल्लविकोऽध्यायः ॥१६॥

Having attained meditation, penance and knowledge in those very (Kalpas) and having worshipped me, and Śiva (dwelling in the mountains), the Yogins attain the most excellent position (51)

Having accepted the Sattva-quality I myself, in enchantment, assume the illusive meditation-sleep in this world consisting of only one ocean (52)

The great-souled sages, dwelling in the Janaloka (the fifth of the seven divisions of the universe situated above Maharloka) see me, the destroyer, while asleep, through penance and with the eye of meditation (Yoga) (53)

I am the ancient-being, the origin of the earth, and the atmosphere, and all—pervading possessing one thousand feet, one thousand rays, one thousand eyes and prosperity (54)

I am Mantra, fire, Brāhmanas, cows Kuśa-grasses fuels and I am Prokṣaṇi (a

vessel containing holy water), Śruvas (sacrificial ladles), Soma juice and ghee, Samvartika (the world destroying fire), the great souled one and the sacred as well as supreme fame, the knowledge, the object of knowledge, the lord, the protector, the chief of the herdsmen and the mouth of Brahman; endless, liberator, ascetic, refuge, the best among the moving ones, soul, vital air, Kapila (one of the incarnations of Viṣṇu), all formed one and eternal, the knower of the body (soul), Prakṛti (the original material cause of the universe), the destroyer, the immortal seed of the universe, mother, father and Mahādeva There is not other than I (55-58)

I am Nārāyaṇa-Puruṣa, bearing the form of Yoga the sun coloured and protector of the world. The ascetics, devoted to Yoga, see me Having known the soul they attain immortality (59)

Thus ends Fourtythird Chapter in the Second Part of the Kūrma Purāṇa Samhitā consisting of six thousand verses—43

कर्म उवाच ।

अतः परं श्रवयामि प्रतिसर्गमनुत्तमम् ।
 प्राकृतं हि समासेन शृणुष्व गदतो मम ॥१॥
 गते पराद्वंदितये फालो लोकप्रकाशनः ।
 कासाग्निर्भस्मसात् कर्तुं करोति निखिलं मत्तिम् ॥२॥
 स्वात्मन्यात्मनि सावेयं मृत्वा देवो महेश्वरः ।
 बह्वैव सोऽप्यब्रह्मण्यं सवेवागुरभानुपम् ॥३॥
 तमाविश्य महादेवो भगवान्नोल्लोहितः ।
 करोति लोकसंहारं मोक्षं स्वमाश्रितः ॥४॥
 प्रविश्य मण्डलं सौरं कृत्वाऽतो बहुधा पुनः ।
 निर्वहत्यखिलं लोकं सप्तसप्तित्वरूपधृक् ॥५॥

त दग्ध्वा सकलं सत्त्वमस्त्रं ब्रह्मशिरो महत् ।
 देवतानां शरोरेषु क्षिपत्यखिलदाहकम् ॥६॥
 दग्धेऽप्यसौ देवेषु देवो गिरियरात्मजा ।
 एकादा सावित्री शमोत्तिष्ठते वैदिकी धृतिः ॥७॥
 शिरःरूपात्तर्देवानां कृतत्वान्नमूषणः ।
 आवृत्य चन्द्राविकर्षः पूरयन् व्योममण्डलम् ॥८॥
 सहस्रभयानो देवः सहस्राकृतिरीश्वरः ।
 सहस्रहस्तवरणः सहस्राचर्महाभुजः ॥९॥
 दण्डाकरासवदनः प्रवीक्षामस्तलोचनः ।
 त्रिसुली कृतिवसनो योगमेश्वरनाम्नितः ॥१०॥

44

Karma said - After this I will narrate the excellent Prākṛta dissolution in short. Listen to it while I am speaking (1)

At the lapse of second Parārdha (= the number of mortal days corresponding to fifty years of Brahma's life), Kalagni (the fire that is to destroy the world), the destroyer and the killer of the world makes up its mind to reduce everything into ashes (2)

Having made himself to enter into his soul and having become the god Mahesvara, he burns the whole universe along with gods, demons and men (3)

Having entered into him Mahādeva, the glorious Nīla-Lohita destroys the world after assuming a terrible form (4)

Having entered into the solar sphere and having made himself manifold, he assuming the form of sun, burns completely

the whole world (5)

Having burnt all the living beings, he throws the great weapon-Brahma śiraḥ (name of a mythical weapon), burning everything, on the bodies of gods (6)

When all the gods have been burnt, the goddess (Pārvatī), the daughter of the excellent mountain, seeing Śatbhū with her eyes, stays alone—this is the Vedic text (7)

Parameśvara god (Śiva) does Tāṇḍava (name of the dance of Śiva and his votaries) after drinking himself a lot of nectar, the supreme felicity and after seeing the goddess (Pārvatī) while making the garland and the excellent ornament with the skulls of heads of gods filling up the sky with the multitude of the sun, moon etc., thousand eyed, the thousand formed lord, thousand-handed, thousand-footed

पीत्वा तत्परमानन्दं प्रभूतममृतं स्वयम् ।
 करोति ताण्डवं देवीमरतोक्त्य परमेश्वरः ॥११॥
 पीत्वा नृत्तममृतं देवी मर्तुः परमपद्मता ।
 योगमास्थाय देवस्य देहमाप्नोति शुचिनः ॥१२॥
 संत्यक्त्वा ताण्डवरसं स्वेच्छयेव पिनाकधृक् ।
 उग्रोतिः स्वभावं भगवान् दग्ध्वा ब्रह्माण्डमण्डलम् ॥१३॥
 तस्थितेऽथ देवेयु ब्रह्मविष्णुपिनाकिषु ।
 गुणरसोपः पृथिवीधिलये याति वारिषु ॥१४॥
 स वारितस्थं सगुणं प्रसते हव्यवाहनः ।
 तेजस्तु गुणसमुक्तं वायौ संयाति ससयम् ॥१५॥
 आकाशे सगुणो वायुः प्रसय याति विश्वभूत् ।

thousand-flamed, large armed, possessing
 a terrible face due to long teeth, eyes like
 the burning fire, trident-bearer, putting
 on skin and adopting the lordly Yoga

(8 11)

Having drunk the nectar of dancing
 of her husband, the supremely auspicious
 goddess (Pārvatī), having assumed Yoga,
 is united with the body of the trident-
 bearer god

(12)

Having given up the joy of Tāṇḍava
 (frantic dance of Śiva and his votaries) at
 his own will the Pināka-bearer lord burns
 the shining-natured universe

(13)

When the gods—Brahmā, Viṣṇu and
 Śiva (the bearer of Pināka-bow) have taken
 a resting-position the earth, with all its
 qualities, is dissolved into waters

(14)

Fire (the bearer of oblations) devours
 the element of water with all its qualities
 Fire, with its qualities, is dissolved into
 the air.

(15)

The all-bearing air, with its qualities,

भूतादौ च तयाकाशं सीयते गुणसंपुतम् ॥१६॥
 इन्द्रियाणि च सर्वाणि तंजसे यान्ति संदायम् ।
 वैकारिके देवगणाः प्रसयं यान्ति सत्तमाः ॥१७॥
 वकारिफलेजसस्य भूतादिश्चेति सत्तमाः ।
 त्रिविधोऽयमहंकारो महति प्रलयं व्रजेत् ॥१८॥
 महान्जमेभिः सहितं ब्रह्माण्डमतितेजसम् ।
 अव्यक्तं जगतो योनिः सहरेदेकमव्ययम् ॥१९॥
 एव संहृत्य भूतानि तस्थानि च महेश्वरः ।
 विषोऽवति साम्योऽयं प्रधानं पुरुष परम् ॥२०॥
 प्रधानपुसोरणयोरेव संतार ईरितः ।
 महेश्वरेऽद्यावन्तितो न स्वयं विद्यते लयः ॥२१॥

is dissolved into the sky In the same
 way the sky, with its qualities, is dissolved
 in Bhūtādi (a type of Ahamkāra) (16)

All the sense-organs are dissolved in
 Tājasa (a type of Ahamkāra). All the
 gods are dissolved into Vaikārika (a type
 of Ahamkāra), O excellent ones (17)

O excellent ones, Vaikārika, Tājasa
 and Bhūtādi this Ahamkāra of three
 types (individualization) is dissolved into
 Mahat (Intellect) (18)

The world womb destroys the impari-
 shable, unmanifested and great Brahmi
 (Intellect-Buddhi) of great lustre with
 these (elements) (19)

Having destroyed the living beings, in
 this way Maheshvara separates Pradhāna
 (Prakṛti) and the supreme Puruṣa from
 each other (20)

This destruction of the unconquered
 Pradhāna (Prakṛti) and Puruṣa is said to
 be affected by the wish of Maheshvara and
 not by itself. (21)

गुणसाम्यं तदव्यक्तं प्रकृतिः परिगीयते ।
 प्रधानं जगतो योनिर्मायातत्त्वमचेतनम् ॥२२॥
 कूटस्थश्चिन्मयो ह्यात्मा केवलः पञ्चविशक्तः ।
 गीयते मुनिभिः साक्षी महानेकः पितामहः ॥२३॥
 एव सहारकरणी शक्तिमहिम्नो ध्रुवा ।
 प्रधानाद्य विशेषान्तं बहेद् यद् इति श्रुतिः ॥२४॥
 योगिनामयं सर्वेषां ज्ञानविध्यस्तच्चेतसाम् ।
 आत्यग्निकं चैव त्रयं विदधातोह सकरः ॥२५॥
 इत्येष भगवान् यद् सहारं कुरुते यशो ।
 स्वायिका मोहनी शक्तिर्मायायण इति श्रुतिः ॥२६॥
 हिरण्यगर्भा भगवान् जगत् सवसात्मकम् ।

Pradhāna is the non-sentient element of illusion, the womb of the world. It is called the unmanifested Prakṛti when there is equilibrium of qualities (Sattva, Rajas and Tamas) (22)

The soul, the 25th principle is immovable and sentient. The great and sole paternal grandfather (Purusa) is called a witness by the sages (23)

In this way the firm destroying power of Mahāśvara Rudra, burns (everything) beginning with Pradhāna (Prakṛti) and ending with Viśeṣa—says Veda (24)

Saṁkara brings about the Ātyantika dissolution of all the ascetics, who had directed their minds in knowledge (25)

This glorious and self-controlled Rudra brings about the dissolution. The deluding power which preserves (everything) is Nārāyaṇa according to Veda (26)

The glorious Hiraṇyagarbha, the 25th principle, identical with that (Prakṛti) creates the whole world, manifested and

सुनेदशेषं प्रकृतेस्तन्मयं पञ्चविशक्तः ॥२७॥
 सर्वज्ञा सर्वगः शान्ताः स्वात्मन्वेव व्यवस्थिताः ।
 शक्त्यो ब्रह्मविष्ण्वीश भुक्तिमुक्तिकलप्रदाः ॥२८॥
 सर्वेश्वरा सर्वबन्धाः शश्वतानन्तभोगिनः ।
 एकमेवाक्षरं तत्त्वं पुप्रधानेश्वरात्मकम् ॥२९॥
 अन्वाश्रयं शक्त्यो दिव्याः सन्ति तत्र सहस्रशः ।
 इव्यन्ते विविधैर्यज्ञैः शक्रादित्याद्योऽमरा ॥३०॥
 एकैकस्य सहस्राणि देहाणामा वै शक्तानि च ।
 कल्पन्ते चैव महात्म्याश्चक्रिरेकैव निर्गुणाः ॥३१॥
 ता सा शक्तिः समाधाप्य स्वयं देवो महेश्वरः ।
 करोति देहान् विविधान् व्रजते चैव लीलया ॥३२॥

non-manifested out of Prakṛti (27)

Brahmā, Viṣṇu and Iśa (the lord Śiva) —the all-knowing and all pervading, passionless powers existing in themselves—are the givers of fruit in the form of enjoyment and liberation (28)

These eternal (powers) of limitless enjoyments, lord of all and adored by all are only one imperishable element, in the form of the lord of Purusa and Pradhāna (Prakṛti) (29)

There are thousands of other divine powers such as the god Indra, Āditya etc who are worshipped by various sacrifices (30)

There are thousands and hundreds of forms of each (power). There is only one power, devoid of qualities, mentioned (variously) due to its dignity (31)

Having displayed himself in the form of each power, the god Mahāśvara produces various forms and devours them out of sport (32)

इज्यते सर्वयज्ञेषु ब्राह्मणैर्वेदादिभिः ।
सर्वकामप्रदो रुद्र इत्येषा वेदिकी धृतिः ॥३३॥
सर्वानामेव शक्तो ना ब्रह्मविष्णुमहेश्वरा ।
प्राधान्येन स्मृता देवा शक्तयः परमात्मनः ॥३४॥
आद्य परस्ताद् भगवान् परमात्मा सनातनः ।
गोयते सर्वशक्त्यात्मा शूलपाणिमहेश्वरः ॥३५॥
एतमेकैः चन्दनमग्नौ नारायणमयापरे ।
इन्द्रमेकैः परे विरञ्चनं यज्ञाणामपरे जगुः ॥३६॥
ब्रह्मविष्णुप्रियवर्णा सर्वे देवास्तथर्षयः ।
एकस्येवायं रुद्रस्य भवास्ते परिकीर्तिताः ॥३७॥
य एव भेदः समाधित्यं यजन्ति परमेश्वरम् ।
तत् तव रूपं समास्थाय प्रददाति फलं शिवः ॥३८॥

Rudra the giver of all desires is worshipped in all sacrifices by the Brahmanas the expounders of Veda—this is the saying of the Vedic text (33)

Out of all the powers of the highest soul the gods—Brahma Visnu and Mahesvara (Siva) are regarded as principal powers (34)

Mahesvara having a spear in his hand is called the first, foremost, eternal and glorious great soul and consisting of all powers (35)

Some call this (god) Agni while others (call) Narayana Some call him Indra and others Visva while others (call him) Brahma (36)

Brahma Visnu Agni, Varuna—all (these) gods and similarly the sages are described as the modifications of only one Rudra (37)

Having resorted to whichever a modification, people worship Paramesvara Siva gives fruit after assuming that very form (38)

तस्मादेकतर भेदः समाधित्यापि शाश्वतम् ।
आराधयन्महादेवं याति तत्परमं पदम् ॥३९॥
किन्तु देव महादेव सर्वशक्तिः सनातनम् ।
आराधयेद् वै गिरिशं सगुणं वाऽयं निर्गुणम् ॥४०॥
मया प्रोक्तो हि भवता योगः प्रागेव निर्गुणः ।
आरुह्युस्तु सगुणं पूजयेत् परमेश्वरम् ॥४१॥
पिनाकिनं त्रिनयनं जटिलं कृत्तिवातसम् ।
पद्मासनस्य हवमात्रं चिन्तयेद् वेदिकी धृतिः ॥४२॥
एष योगः समुद्दिष्टः सर्वोक्तो मुनिसत्तमा ।
तस्मात् सर्वान् परित्यज्य देवान् ब्रह्मपुरोगमान् ।
आराधयेद् विरूपसमादिमध्यान्तस्थितम् ॥४३॥

Therefore a person who worships Mahadeva after resorting to any eternal modification, he attains his supreme abode (39)

But one should worship the eternal and all powerful god Mahadeva dwelling in the mountains either as possessing qualities or devoid of qualities (40)

The Yoga, devoid of all qualities, has been spoken by me to you before hand A person desirous of attainment of Yoga as possessed of qualities should worship Paramesvara (41)

(A person should) meditate upon the three eyed and skin dressed Siva the wielder of Pinaka bow, of matted hair, sitting on a lotus seat and possessing shining lustre—this is the Vedic text (42)

O excellent sages, this Yoga, possessing seed is explained Therefore, having given up all the gods preceded by Brahma, one should worship the deformed eyed Siva existing in the beginning, middle and at the end (43)

भक्तियोगसमायुक्त स्वधर्मनिरत शुचि ।
 तादृश रूपमास्थाय समायात्यन्तिकं शिवम् ॥४४॥
 एष योग समुद्दिष्ट सर्वोन्नोन्नयन्तभावने ।
 यथाविधि प्रकुर्वाण प्राप्नुयाद्वेश्वर पदम् ॥४५॥
 अत्राप्यशक्तोऽपि हरं विष्णुं ब्रह्माणमर्चयेत् ।
 अथ चेदसमर्थं स्यात् तत्रापि मुनिपुंगवा ।
 ततो वाय्वग्निराकादौ पूजयेद् भक्तियुतः ॥४६॥
 ये चान्ये भावने शुद्धे प्रायुक्ते भवतामिह ।
 अथपि कथितो योगो निर्बोजश्च सर्वोत्तमः ॥४७॥
 ज्ञानं तदुक्तं निर्बोजं पूर्वं हि भवता मया ।
 विष्णुं ह्यहं विरिञ्चि च सर्वोच्च भावयेद् बुधः ।
 अथवाऽग्न्यादिकान् देवास्तत्परं समेतोन्द्रियः ॥४८॥

पूजयेत् मुख्यं विष्णुं चतुर्भूतिधरं हरिम् ।
 अनादिनिघनं देवं वासुदेवं सनातनम् ॥४९॥
 नारायणं जगद्योनिमाकाशं परमं पदम् ।
 तस्मिन्नुपधारो नियतः तद्भक्तस्तदपाश्रयः ।
 एष एव विधिर्ब्रह्मो भावने चान्तिके मतः ॥५०॥
 इत्येतत् कथितं ज्ञानं भावनासम्पदं परम् ।
 इन्द्रब्रह्मनाथं भुजयेत् कथितं यन्मया पुरा ॥५१॥
 अव्यक्तात्मकमेवेदं चैतनाचेतनं जगत् ।
 तद्वीरवरं परं ब्रह्म तस्माद् ब्रह्ममयं जगत् ॥५२॥
 मूल उवाच ।

एतावदुक्त्वा भगवान् विररामः समास्रजम् ।
 बुद्धवर्त्मनो विष्णुं शक्रेण सह माधयम् ॥५३॥

A pure minded person devoted to devotion and Yoga and engaged in the performance of his duty, goes near Śiva after assuming that type of form (44)

Thus Yoga with the seed is explained for promoting great great welfare Practising it according to the prescribed manner one attains the abode of Īvara (45)

If one is incapable even here (the Yoga with seed), then he should worship Hari-Visnu and Brahmā If one is incapable even there, O excellent sages, then he, full of devotion should worship Vayu-agni, Indra etc (46)

The other two types of pure meditations which were narrated to you before hand, they have been stated afterwards as seedless Yoga and the Yoga with seed (47)

The seedless knowledge has been explained to you by me beforehand A wise man should worship Visnu Rudra and Brahmā with seed or (he should worship) the gods Agni and others with

full devotion and with his sense-organs controlled (48)

One should worship the eternal god Hari-Visnu the supreme being possessing four forms the son of Vasudeva, having neither beginning nor end (49)

A person devoted to him (Nārāyana), resorting to him (Nārāyana) for refuge and wearing his (Nārāyana's) Linga, (should worship) Nārāyana, the world-world, the supreme abode (identical with) ether This is regarded (the best) method in the attainment of meditation of Brahman (50)

This supreme knowledge related to meditation is narrated by me as it was narrated in past by me for the sage Indradymna (51)

Sentient and non sentient world is manifested in nature The supreme Brahman is the lord of that (world or Nature) Therefore the world is identical with Brahman (52)

Sūta said Having said so much the

मुनय ऊचुः ।

नमस्ते कूर्मरूपाय विष्णवे परमात्मने ।
नारायणाय विश्वाय वामुदेवाय ते नमः ॥१४४
नमो नमस्ते कृष्णाय गोविन्दाय नमो नमः ।
माधवाय नमस्तुभ्यं नमो यज्ञेश्वराय च ॥१४५
सहस्रभिरते तुभ्यं सहस्राक्षाय ते नमः ।
नमः सहस्रहस्ताय सहस्रचरणाय च ॥१४६
ॐ नमो ज्ञानरूपाय परमात्मस्वरूपिणे ।
आनन्दाय नमस्तुभ्यं मायातीताय ते नमः ॥१४७
नमो गूढशरीराय निर्गुणाय नमोऽस्तु ते ।
पुरुषाय पुराणाय सत्तामानस्वरूपिणे ॥१४८

glorious Janardana (agitating men) stop-
ped The sages along with Indra praised
Visnu-Mādhava (53)

The sages said : Salutation to you the
tortoise formed Visnu, the great soul.
Salutation to you, the all-pervading
Nārāyaṇa, the son of Vasudeva (54)

Salutation again and again to you
Kṛpā, salutation again and again to
Govinda Salutation to you, Mādhava and
salutation to the lord of sacrifice (55)

(Salutation) to you, the thousand-
headed, salutation to you, the thousand-
eyed Salutation to the thousand handed
and the thousand-footed one (56)

Om, Salutation to the knowledge formed
supreme soul itself Salutation to you,
the pure happiness; salutation to you, who
has got over Māyā (57)

Salutation to the secret bodied one,
salutation to you, devoid of qualities
(Sattva, Rajas and Tamas) (Salutation to)
the ancient being, the all existence itself
(58)

नमः सांख्याय योगाय केवलाय नमोऽस्तु ते ।
धर्मज्ञानाधिगम्याय निष्कृताय नमो नमः ॥१४९
नमोऽस्तु ज्योमतत्त्वाय महायोगेश्वराय च ।
परावराणां प्रभवे वेदवेद्याय ते नमः ॥१५०
नमो बुद्धाय सुद्धाय नमो मुक्ताय हेतवे ।
नमो नमो नमस्तुभ्यं भाषिते वेधसे नमः ॥१५१
नमोऽस्तु ते वराहाय नारासिंहाय ते नमः ।
वामनाय नमस्तुभ्यं हृषीकेशाय ते नमः ॥१५२
नमोऽस्तु कालरात्राय कालरूपाय ते नमः ।
स्वर्गपर्वणादत्रे च नमोऽप्रतिहृक्षतमने ॥१५३
नमो योगाधिगम्याय योक्त्रिणे योगदायिने ।

Salutation to Sāṅkhya (and) Yoga,
salutation to you, the sole-one : Salutation
again and again to one who is approached
through Dharma and knowledge and who
is undivided (59)

Salutation to one who is identical
with the element of ether and is the lord
of great Yoga Salutation to you, who is
known by the Vedas and who is the origin
of the highest and lowest (60)

Salutation to the wise and pure one;
salutation to the skilful and the cause (of
universe) Salutation again and again to
you the creator, versed in magical arts
(61)

Salutation to you, the boar, salutation
to you, the man-lion Salutation to you,
the dwarf, salutation to you, the lord of
senses (62)

Salutation to Kāla Rudra, salutation
to you, the Kāla-formed one Salutation
to the giver of heaven and salvation,
possessing an unimpeded soul (63)

Salutation to the Yogin, the giver of
Yoga, to be attained by Yoga (Salutation)

देवाना पतये तुभ्य देवात्तिशमनाय ते ॥६४॥
 भगवत्स्वप्नसाधने सर्वतसारनाशनम् ।
 अस्माभिविदितं ज्ञानं यज्जात्वाऽमृतमश्नुते ॥६५॥
 श्रुतास्तु विविधा धर्मा ब्रह्मा मन्वन्तराणि च ।
 सर्गश्च प्रतिर्गश्च ब्रह्माण्डस्यास्य विस्तरः ॥६६॥
 त्वं हि सर्वजगत्साक्षी विष्णो नारायण पर ।
 नातुमर्हस्यनन्तात्मस्त्यभेदं शरणं गति ॥६७॥

सूत उवाच ।

एतद् यं कथितं विप्रा योगमोक्षप्रदायकम् ।
 कौर्मं पुराणमस्मिन् यज्जगत् सदापरः ॥६८॥
 अस्मिन् पुराणे लक्ष्म्यास्तु सत्त्वं कथितं पुरा ।
 मोहायाशेषभूतानां ज्ञानुबेदेन योजनम् ॥६९॥

to you the lord of gods the pacifier of the
 calamities of the gods (64)

O glorious one, we have attained the
 knowledge, the destroyer of all mundane
 existence, by your favour by knowing
 which one attains immortality (65)

Various Dharmas, genealogies periods
 of Manus creation, dissolution and the
 expansion of this universe have been
 heard (by us) (66)

You are the witness of all the world,
 the all pervading supreme Narāyaṇa
 You, the infinite spirit should protect
 us You are our refuge our asylum (67)

Suta said This entire Kurma
 Purana, the giver of Yoga and salvation,
 has been narrated before you O Brah-
 manas, which was spoken by Gadādhara
 (i.e. Viṣṇu) (68)

The birth of Lakṣmī and her union
 with Vasudeva for deluding all the living
 beings is narrated in the beginning of this
 Purana (69)

The creation of Prajāpatis, duties
 conducts and the means of livelihood of

प्रजापतीनां सर्गस्तु वर्णधर्माश्च वृत्तयः ।
 धर्मार्थकायमोक्षाश्च यथावत्तत्क्षणं शुभम् ॥७०॥
 पितामहस्य विष्णोश्च महेशस्य च धीमतः ।
 एकत्वं च पृथक्त्वं च विशेषश्चोपवर्णितः ॥७१॥
 भक्तानां लक्षणं प्रोक्तं समाचाररत्नं शोभनं ।
 वर्णार्थमाणां कथितं यथावद्विहं लक्षणम् ॥७२॥
 आदिसर्गस्तत्तत् पश्चादण्डाद्वारणसप्तकम् ।
 हिरण्यगर्भसर्गश्च कीर्तितो मुनिपुंगवा ॥७३॥
 पालतसर्पाप्रकयनं महाहर्म्यं चेश्वरस्य च ।
 ब्रह्मण स्वयं चाप्सु नामनिर्वचने तथा ॥७४॥
 वराहवपुषा भूषो भूनेरुद्धरणं पुनः ।
 मुह्यद्दिसर्गकथनं मुनिसर्गस्तथापरः ॥७५॥

the Varnas (four principal classes),
 the auspicious and proper nature of
 Dharma, Artha (wealth), Kama (love)
 and Moksa (salvation), the identity,
 separateness and difference of Brahma
 (the paternal grandfather) Viṣṇu and
 the wise Mahesa (Śiva) is described
 minutely (70, 71)

The nature as well as the beautiful
 conduct of the devotees has been narrat-
 ed The nature of the Varnas (the four
 principal classes) and Āśramas (the four
 periods of life) has been narrated
 properly (72)

The primitive creation and after that
 the collection of the seven coverings of
 the mundane egg as well as the creation
 of Hiraṇyagarbha is described O excel-
 lent sages (73)

Here is statement of the enumeration
 of time, and the glorification of Īśvara,
 Brahma's sleeping in the water and the
 derivation of names (74)

After that (there is a description) of
 the lifting up of the earth again by the

व्याख्यातो रुद्रसर्गश्च ऋषिसर्गश्च तामसः ।
धर्मस्य च प्रजासर्गस्तामसात् पूर्वमेव तु ॥७६॥
ब्रह्मविष्णुविवादः स्यादन्तर्देहप्रवेशनम् ।
परोद्भवत्वं देवस्य मोहस्तस्य च धीमतः ॥७७॥
दर्शनं च महेशस्य माहात्म्यं विष्णुनेरितम् ।
विष्णुदृष्टिप्रदानं च ब्रह्मणः परमेष्ठिनः ॥७८॥
संस्तवो देवदेवस्य ब्रह्मणा परमेष्ठिना ।
प्रस्तावो गिरिरास्थाय श्रद्धानं तपैव च ॥७९॥
संवावो विष्णुना सार्वं संकरस्थ महारमनः ।
श्रद्धानं तथापूर्वमन्तर्द्वानि पिनाकिनः ॥८०॥
वधश्च कथितो विप्रा मधुकुण्डभयोः पुरा ।

boar formed (Nārāyaṇa) Then there is the description of the creations beginning with Mukhya (creation) and similarly the creations of the sages (75)

The creation of Rudra and the creation of the sects is explained The creation of the progeny of Dharma from the Tamas quality (is described) beforehand The dispute of Brahmā and Viṣṇu, their entering into body, the appearance of the god (Brahmā) as sprung from the lotus and the delusion of that wise one, the seeing of Mahesa (Śiva) and the glorification of Śiva spoken by Viṣṇu, offering of divine vision to Brahmā the principal deity, praise of god of gods (i.e. Śiva) by principal god Brahmā, kindness of Śiva (dwelling in the mountains) and the granting of boons, similarly, the dialogue of the great souled Saṃkara with Viṣṇu, granting of boon as before and the disappearance of Śiva (the wielder of Pināka bow is narrated (76-80)

O Brāhmanas, the killing of Madhu and Kaiṭabha is described beforehand

अवतारोऽयं देवस्य ब्रह्मणो नाभिपङ्कजात् ॥८१॥
एकोभावरश्च देवस्य विष्णुना कथितस्ततः ।
विमोहो ब्रह्मणश्चाथ सत्तातामो हरेस्ततः ॥८२॥
तपश्चरणमाख्यात देवदेवस्य धीमतः ।
प्रादुर्भावो महेशस्य वनाटात् कथितस्ततः ॥८३॥
रुद्राणां कथिता सृष्टिर्ब्रह्मणः प्रतिपेधनम् ।
सूतिश्च देवदेवस्य वरदानोपदेशकौ ॥८४॥
अन्तर्द्वानि च रुद्रस्य तपश्चर्मण्डलस्य च ।
दर्शनं देवदेवस्य नरनारीशरीरता ॥८५॥
देव्या विभागकृतं देवदेवात् पिनाकिनः ।
देव्यास्तु पश्चात् कथित दक्षपुत्रीत्वमेव च ॥८६॥

and then the appearance of god Brahmā from the navel-lotus (of Viṣṇu is narrated) (81)

Then the oneness of the god (Brāhma) with Viṣṇu is described, then the delusion of Brahmā and then the attainment of clear understanding of Hari is said (82)

The practice of penance of the wise god of gods is described Then the appearance of Mahesa from the forehead is described (83)

Creation of Rudras and the prohibition of Brahmā are described Power of the god of gods, the granting of boon and the instruction (to Brahmā are described in this Purāṇa) Disappearance of Rudra and the practice of penance of the egg born, the appearance of the god of gods and the possessing of a body of man and woman (is also described) (84, 85)

The description of the separation of the goddess from Śiva (the wielders of the Pināka-bow), the god of gods is narrated After that the daughtership of the goddess of Dakṣa is described (86)

हिमवद्बुद्धित्वं च देव्या माहात्म्यमेव च ।
 दर्शनं दिव्यरूपस्य वैश्वरूपस्य दर्शनम् ॥८७॥
 नाम्नां सहस्रं कथितं पित्रा हिमवतः स्वयम् ।
 उपदेशो महादेव्या चरदानं तथैव च ॥८८॥
 भृगुवादीनां प्रजासर्पो रत्नां वक्षस्य विस्तरः ।
 प्रचेतसत्वं दक्षस्य दक्षयज्ञविमर्बनम् ॥८९॥
 वयोचस्य च दक्षस्य विवाहः कथितस्तथा ।
 ततश्च शापः कथितो मुनीनां मुनिपुंगवाः ॥९०॥
 रक्षागतिः प्रसादश्च भन्तर्हनिं पिनाकिनः ।
 क्षितानहस्योपदेशः कीर्यते रक्षणाय तु ॥९१॥
 दक्षस्य च प्रजासर्पः कश्यपस्य महारथनः ।

हिरण्यकशिपोर्नाशो हिरण्याक्षवधस्तथा ॥९२॥
 ततश्च शापः कथितो देवदारुवनौकसाम् ।
 निग्रहश्चान्यकस्याय वाणपत्यमनुत्तमम् ॥९३॥
 प्रह्लादनिग्रहश्चाय बलेः संयमनं ततः ।
 वाणस्थ निग्रहश्चाय प्रसादस्तस्य शूलिनः ॥९४॥
 श्रुद्योणा वंशविस्तारो राज्ञां वंशाः प्रकीर्तिताः ।
 बसुदेवात् ततो विष्णोस्तपतिः स्वेच्छया हरेः ॥९५॥
 वरानं धोपमन्योर्व तपश्चरणमेव च ।
 वरसाधो महाबलं बुद्ध्या साम्बं त्रिलोचनम् ॥९६॥
 कंलासगमनं चाय निवासस्तत्र शार्ङ्गणः ।
 ततश्च कथ्यते भोतिर्द्वारवत्या निवासिनाम् ॥९७॥

The daughtership of Himavān of the goddess and her glorification, the seeing of the divine form and the seeing of the multiform is also described. (87)

The thousand names (of Pārvatī), have been told by the father Himavān himself. The instruction of the great goddess (Pārvatī) and similarly the granting of boons (are the other subjects of this Purāṇa). (88)

The creation of the progeny of Bhṛgu and others and the expansion of the genealogy of kings, the Pracetasas-ship of Dakṣa and the destruction of the sacrifice of Dakṣa (are told in this Purāṇa). (89)

Then the dispute of Dadhica and Dakṣa is described. Then the curse on the sages is described, O excellent sages. (90)

The coming of Rudra, the wielder of Pināka-bow, his kindness and the disappearance and instruction of Brahmā (the paternal grandfather) for protection is described. (91)

The creation of progeny of Dakṣa

and the great souled Kaśyapa, the destruction of Hiranyakāśipu and similarly the killing of Hiranyakṣa are narrated. (92)

Then the curse of the inhabitants of Devadāru forest is described. Then the defeat of Andhaka and then his unsurpassed lordship over troops (Ganas) is described. (93)

Then the defeat of Prahrāda and then the binding of Kālī. Then the defeat of Bāna and the kindness over him of the trident-bearer Śiva are the subject-matter of this Purāṇa). (94)

The expansion of the genealogy of the sages and the genealogies of kings have been described. Then the birth of Hari-Viṣṇu from Varudeva at his will is narrated. (95)

Then seeing of Upamanyu and his practice of penance. Then his attainment of boon after seeing the three eyed Mahādeva with mother (Pārvatī). (96)

Then the going of Viṣṇu Kṛṣṇa (the archer) to Kailāsa and his dwelling

रक्षणं गरुडेनाय शिखा शत्रून् महाबलान् ।
नारदागमनं चैव यात्रा चैव गरुत्मतः ॥९८॥
ततश्च कृष्णागमनं मुनीनामागत्यतिस्तथा ।
नैत्यकं वामुदेवस्य शिवलिङ्गाचनं तथा ॥९९॥
मार्कण्डेयस्य च मुनेः प्रश्नः प्रोक्तस्ततः परम् ।
लिङ्गाचननिमित्तं च लिङ्गस्यापि तलिङ्गिनः ॥१००॥
पाथात्म्यकथनं चाथ लिङ्गाभिर्भाव एव च ।
ब्रह्मविष्णोस्तथा मध्ये कीर्तिते मुनिपुंगवाः ॥१०१॥
मोहस्तपोस्तु कथितो बभूव चोर्ध्वतोऽप्यथः ।
सस्तथो देवदेवस्य प्रसादः परमेष्ठिनः ॥१०२॥
अन्तर्धानं च लिङ्गस्य साम्बोत्पत्तिस्ततः परम् ।
कीर्तिता चानिरुद्धस्य समुत्पत्तिर्द्विजोत्तमाः ॥१०३॥

there. Then is described the fear of the dwellers of Dvārāvātī. (97)

Then the protection by Garuḍa after defeating the very powerful enemies and the coming of Nārada as well as the travel of Garuḍa. (98)

Then the coming of Kṛṣṇa and then the coming of the sages and the worship of Śiva's Līṅga daily by Kṛṣṇa (the son of Vāmadeva). (99)

After that the question of Mārkaṇḍeya is mentioned. Then cause of Līṅga-worship, the true statement of the Līṅga of Śiva (possessing a Līṅga) and the appearance of the Līṅga in the middle of Brahmā and Viṣṇu is described. O excellent sages. Then their delusion is described as well as their going up and down. Then the praise of the god of gods and kindness of the principal god are described. (100-102)

Disappearance of the Līṅga and after that the birth of Sāmba and then is

कृष्णस्य यमने बुद्धिर्ब्रह्मोपागमतिस्तथा ।
अनुशासितं च कृष्णेन वरदानं महात्मनः ॥१०४॥
गमनं चैव कृष्णस्य पार्यस्यापि च दर्शनम् ।
कृष्णद्वैपायनस्योक्ता युगचर्माः सनातनाः ॥१०५॥
अनुग्रहोऽथ पार्यस्य वाराणसीगतिस्ततः ।
पाराशर्यस्य च भुनेर्ध्यातव्याद्भुतकर्मणः ॥१०६॥
वाराणस्याश्च महात्म्यं तीर्थानां चैव वर्णनम् ।
तीर्थयात्रा च व्यासस्य देव्याश्चैवाय दर्शनम् ।
उद्घासनं च कथितं वरदानं तथैव च ॥१०७॥
प्रयागस्य च महात्म्यं क्षेत्राणामथ कीर्तनम् ।
फलं च विपुलं विप्रा मार्कण्डेयस्य निर्गमः ॥१०८॥

described the birth of Anuruddha, O excellent Brāhmaṇas. (103)

Kṛṣṇa's mind for going (to his world) and then the coming of the sages. The instruction by Kṛṣṇa and the granting of gift of the great-souled one (to sages is narrated) (104)

Then the going of Kṛṣṇa and the visit of Arjuna. The eternal characteristics of the Yugas are described by Kṛṣṇa-dvāipāyana (to Arjuna). Kindness to Arjuna and then going to Vārāṇasī of the sage Vyāsa of wonderful deeds, the son of Parāśara (105,106)

Glorification of Vārāṇasī and the description of the places of pilgrimage. The visit of the places of pilgrimage by Vyāsa and the seeing of the goddess. Banishing and similarly the granting of boon is described. (107)

Glorification of Prayāga, the description of the places of pilgrimage. The huge fruit (of Tīrthas) then, O Brāhmaṇas

भुवनानां स्वरूपं च ज्योतिषा च निवेशनम् ।
 कीर्त्यन्ते चैव चर्षाणि नदीनां चैव निर्णयम् ॥१०९॥
 पर्वतानां च कथनं स्थानानां च दिवौकसाम् ।
 द्वीपानां प्रविभागश्च स्थेतद्विषोपवनम् ॥११०॥
 शयनं केशवप्रसाधं महात्म्यं च महात्मनः ।
 भगवन्तराणां कथनं दिव्योर्माहात्म्यमेव च ॥१११॥
 देवशास्त्राप्रणयनं व्यासनां कथनं ततः ।
 अथेवमेष च देवानां कथनं मुनिद्वयवा ॥११२॥
 योगेश्वराणां च कथा शिष्याणां चाथ कीर्तनम् ।
 गीताश्च द्विविधां गुह्यं ईश्वरस्यापि कीर्तितम् ॥११३॥
 वर्णाश्रमाणामाचारां प्रायश्चित्तविहिततः ।

कपातित्वं च शत्रुस्य मित्राचरणमेव च ॥११४॥
 पतिव्रतायाश्चास्यानं तोर्यानां च विनिर्णयः ।
 तथा मन्त्रुणकर्यापि निग्रहं कीर्त्यते द्विजा ॥११५॥
 वधश्च कथितो विप्राः कालस्य च समासतः ।
 देवदारुणे जम्भो प्रवेक्षो माधवस्य च ॥११६॥
 दर्शनं षट्कुलीयानां देवदेवस्य धीमतः ।
 वरदानं च देवस्य नन्दिने तु प्रकीर्तितम् ॥११७॥
 नैमित्तिकस्तु कथितं प्रतिसर्गस्ततः परम् ।
 प्राकृतं प्रलयबोद्धवं सयोधो योग एव च ॥११८॥
 एव ज्ञात्वा पुराणस्य सक्षयं कीर्तयेत् तु यः ।
 तपसापविर्निर्मुक्तो ब्रह्मलोके महीयते ॥११९॥

and departure of Markandeya is described (108)

The form of the worlds, situation of the luminaries, Varsas (a division of the earth as separated off by certain mountain ranges) are described and there is the narration of rivers (109)

(The description of the mountains and the places of the gods (inhabitants of heaven), the division of islands and the minute description of the Śveta dvipa are narrated (110)

The sleeping and the glorification of the great souled Kṛṣṇa the description of Manvantaras (periods of Manus) and the glorification of Viṣṇu are narrated (111)

The creation of the branches of Vedas and the description of Vyāsa, the description of the Vedas and of that which is not Veda, O excellent sages (112)

The story of the lords of Yoga and then the description of disciples Then the various mystic Gṇās (the knowledge

of the highest reality) expounded by Īśvara, have been described (113)

Then the duties of the Varnas (the four principal classes) and the Āśramas (the four periods of life) and the method of exaltation the state of possessing skull by Rudra and the begging of alms (114)

The story of the chaste and devoted lady and the narration of the place of pilgrimage, similarly the defeat of Mankanka is described, O Brahmanas (115)

The killing of Kālā is described in short, O Brāhmanas. The entry of Śambhu and Mādhava in Devadārā forest (116)

The appearing of the wise god of gods (Śiva) before the sages of six families and the granting of boon to Nandin by the god is described (117)

After this the Nārada's dissolution is described and after that the Prakṛta dissolution as well as the Yoga with seed is described (118)

A person who recites the brief expos-

एवमुक्त्वा ध्रिय देवोमादाय पुरुषोत्तम ।
 सत्यय्य कूर्मस्तस्यान रवत्स्यान च जगाम ह ॥१२०॥
 देवाश्च सर्वे मुनय स्वानि स्थानानि मेजिरे ।
 प्रणम्य पुरुषं विष्णुं गृहीत्वा ह्यमृतं द्विजा ॥१२१॥
 एतत् पुराणं परमं भाषितं कूर्मरूपिणा ।
 साक्षाद् देवादिदेवेन विष्णुना विश्वयोनिना ॥१२२॥
 यं पठेत् सततं मर्त्यो नियमेन समाहितः ।
 सर्वपापविनिर्मुक्तो ब्रह्मलोके महोपते ॥१२३॥
 लिङ्गित्वा धंस्यो दद्याद् वैशाखे मासि सुव्रतः ।
 विप्राश्च वेदविबुधे तस्य पुण्यं निबोधन ॥१२४॥
 सर्वपापविनिर्मुक्तं समर्थयन्ममन्वितः ।
 भुज्ज्या च विपुलात्स्वर्गं भोगान् दिव्यान्मुक्तो भवान् ॥१२५॥

1107 of Purāṇa after knowing it in this way he, released from all sins is honoured in the world of Brahman (119)

Having said so and having taken Lakṣmī Viṣṇu (the highest being) went to his abode after giving up the form of the tortoise (120)

Thus gods and all the sages went to their own places after saluting to Viṣṇu the supreme being and after taking nectar, O Brāhmaṇas (121)

The supreme Purāṇa was spoken by the tortoise formed Viṣṇu himself, the first among the gods and the creator of universe (122)

A person who constantly recites (this Purāṇa) in proper method and with full devotion he released from all sins is honoured in the world of Brahman (123)

Know result of the perty of that man who, strict in observing religious vows gives (this Purāṇa) after writing in the mouth of Vasiṣṭha Released from all sins and endowed with all prosperity, he

ततः स्वर्गात् परिश्रब्धो विप्राणां जायते कुले ।
 पूर्वसंस्कारमाहात्म्याद् ब्रह्मविद्यामयाम्नुयात् ॥१२६॥
 पठित्वाध्यायमेवं सर्वपापं प्रमुच्यते ।
 योऽयं विचारयेत् सम्यक् स प्राप्नोति परं पदम् ॥१२७॥
 अभ्येतज्यमिदं नित्यं विप्रं पर्वणि पर्वणि ।
 श्रोतव्यं च द्विजश्रेष्ठ महापतकरुणाशनम् ॥१२८॥
 एकस्तु पुराणानि सेतिहासानि कृत्स्नशः ।
 एकं चेद परमेतदेवातिरिचरते ॥१२९॥
 धर्मनंपुण्यकामना ज्ञाननंपुण्यकामिनाम् ।
 इव पुराणं मुक्त्यकं नास्त्यन्यत् सामं परमं ॥१३०॥
 यथावदनं भगवान् देवो नारायणो हरिः ।
 कथ्यते हि यथा विष्णुर्न तमाऽन्येषु सुव्रता ॥१३१॥

enjoys a lot of divine and extremely good enjoyments in the heaven Then fallen from the heaven he is born in the family of Brahmanas and attains the knowledge of Brahman due to the dignity of previous impression (124-126)

One is released from all sins after reading only one chapter (of this Purāṇa) and he who properly thinks over the meaning (of this Purāṇa) attains supreme position (127)

This (Purāṇa), the destroyer of great sins should be recited and heard always by the Brahmanas at each festival (128)

(If we place) all the Purāṇas and Itihāsas (i.e. Mahābhārata and Rāmāyana) on one side and this supreme (Purāṇa) on one side—this (Purāṇa) excels (129)

Leaving this one Purāṇa there is no other better means for those desiring dexterity in Dharma and those desiring dexterity in knowledge (130)

As properly the glorious god

ब्राह्मी पौराणिकी चेय सहिता पापनाशनी ।
 अत्र तत् परम ब्रह्म कीर्त्यते हि यथार्थतः ॥१३२॥
 तीर्थानां परम तीर्थं तपसा च पर तप ।
 ज्ञानानां परम ज्ञान यत्तानां परम वतम् ॥१३३॥
 माघ्येतव्यमिदं शास्त्रं ब्रह्मस्य च सन्निधौ ।
 योऽवोते स तु मोहात्मा स याति नरकान् बहून् ॥१३४॥
 श्राद्धे वा दंडिके कार्ये धर्मवर्णीयं द्विजातिभिः ।
 यत्तस्ते तु विशेषेण सर्वशेषविमोघनम् ॥१३५॥
 मुमुक्षूणां च शास्त्रप्रमथेतस्य विशेषतः ।
 श्रोतव्यं चाथ मन्त्रस्य वेदाद्यं परिबृंहणम् ॥१३६॥

Narayana Hari Visnu is described here (in this Purana) He is not described in others (i e texts) in the same way O virtuous one. (131)

This Brahmī Samhitā of (this) Purana is the destroyer of sin because here (in this Purana) is properly described that supreme Brahman who is the most excellent place of pilgrimage among all the places of pilgrimage the most excellent penance among all the penances, the most excellent knowledge among all the knowledges and the most excellent vow among all the vows (132,133)

This scripture should not be read (i e recited) in the vicinity of a Śūdra. A person of deluded soul, who recites, goes to many hells (134)

(This Purāṇa) the purifier of all sins should be made to be heard by the Brahmanas (the twice born ones) at the Śrāddha ceremony, at a rite relating to the gods and particularly at the end of a sacrifice (135)

This scripture is a explanatory to the

ज्ञात्वा यथावद् विप्रेन्द्रान् ध्यायेद् भक्तिसयुतान् ।
 सर्वपापविनिर्मुक्तो ब्रह्मसाधुन्दमानुषात् ॥१३७॥
 योऽप्रवृत्तान् पुराणेषु दद्याच्चाधार्मिके तथा ।
 स प्रेत्य गत्वा निरयान् शुना योनिं व्रजत्यथ ॥१३८॥
 नमस्कृत्वा हरिं विष्णुं जगद्योनिं सनातनम् ।
 जप्येतव्यमिदं शास्त्रं कृष्णहृत्पायनं तथा ॥१३९॥
 इत्याज्ञां वेदवेदस्य विष्णोरमिततैजसा ।
 पाराशर्यस्य विप्रप्रव्यासस्य च महात्मनः ॥१४०॥
 भूत्वा नारायणाद् द्विधा नारदो भगवानुपि ।
 गीतमायं वदो पूर्वं तस्माच्चैव पराशरः ॥१४१॥

meaning of the Vedas and so it should be recited heard and meditated upon particularly by those who are desirous of salvation (136)

After knowing it properly, a person should recite it to the excellent Brahmanas, endowed with devotion. He (who does so) released from all sins, attains union with Brahman (137)

A person who gives (the knowledge of this Purana) to a non devoted and irreligious man he after going in the hells after death - goes to the lowest life of dogs (138)

This scripture should be studied after saluting to Hari Visnu, the eternal world womb and to Kṛṣṇadvāpāyana (139)

This is the order of Visṇu the god of gods possessing unlimited power and of the great souled Vyāsa the Brahmana sage the son of Parāśara (140)

Having heard the divine [Purāṇa] from Nārāyaṇa the glorious sage Narada gave it to Gautama first and from him (was heard by) Parāśara (141)

पराशरोऽपि भगवान् गङ्गाद्वारे मुनीश्वराः ।

मुनिभ्य कथयामास धर्मकामार्थमोक्षदम् ॥१४२॥

ब्रह्मणा कथितं पूर्वं सनकाय च धीमते ।

सनत्कुमाराय तथा सर्वपापघ्नात्मनम् ॥१४३॥

सनकाद् भगवान् साक्षाद् देवतो योगवित्तम ।

अवाप्तवान् यश्च शिखो देवतादिदमुत्तमम् ॥१४४॥

सनत्कुमाराद् भगवान् मुनि सत्पवतोऽसुत ।

लेभे पुराणं परमं व्यासः सर्वार्थसत्त्वयम् ॥१४५॥

तस्माद् व्यासादहं श्रुत्वा भवता पापनाशनम् ।

ऊचिवान् वै भवद्भिश्च वातव्यं धाम्निके जने ॥१४६॥

तस्मै व्यासाय सुरवे सर्वज्ञाय महर्षये ।

पाराशर्याय शान्ताय नमो नारायणात्मने ॥१४७॥

यस्मात् सनायते कृत्स्नं यत्र संहं प्रतीयते ।

नमस्तस्मै सुरेशाय विष्णवे कूर्मरूपिणे ॥१४८॥

इति श्रीहर्षपुराणे पराशरसत्पा संहितायामुपरिविभागो चतुस्त्वारिंशोऽध्यायः ॥२४॥

उपरिविभाग समाप्तः

॥ इति श्रीकूर्मपुराण समाप्तम् ॥

The glorious Parāśara also spoke (this Purāṇa), the giver of Dharma Kama (Inve) Artha (wealth) and Mokṣa (salvation) to the sages at Gangā dvāra (Haridvāra) O excellent sages (142)

(This Purāṇa), the destroyer of all sins was described previously by Brahman to the wise Sanaka and to Sanat Kumāra similarly (143)

The glorious Devala the best knower of Yoga received it from Sanaka directly Paṇḍarīkha received this excellent (Purāṇa) from Devala (144)

The glorious sage Vyāsa, the son of Saṁjaya, received this supreme Purāṇa

the store (it contains) accounts) of all objects, from Sanat Kumāra (145)

Having heard (this Purāṇa), the destroyer of sins from that Vyāsa I have spoken it to you and by you it should be given to a religious person (146)

Salutation to the preceptor Vyāsa the all knower, the great sage Salutation to the pious son of Parāśara a form of Nārāyaṇa (147)

Salutation to that tortoise formed Viṣṇu the lord of gods from whom everything is born and in whom everything is dissolved (148)

Thus ends the Forty-fourth Chapter in the Second Part of the Kūrma Purāṇa Sāṁhitā consisting of six thousand verses — 41

Thus ends the Second Part
Here ends the Kūrma Purāṇa

अनन्त २ (शेषनाग, सर्प)	142 17; 27.9	अभाषु (नृप)	1 21 2
—शेष	142.26; 47 62; 2 6	अभाषु (नृप)	1 21 2
अनन्त ३ (इ विष्णु)		अमृता १ (वृद्धिबर्द्धकरिमृता)	1 41 12
अनन्ति (नृप)	123 39, 40, 41	अमृता २ (नदी)	1 47 7
अनन्त (उत्तममन्त्रान्तरे सप्तविमर्ष्ये)	149 12	अम्बरीष (नृप)	119 24, 25
अनन्त (तीर्थ)	137 4, 39 35	अम्बष्ठ (जनपद)	1 45 42
अनन्त्य (नृप)	119 27	अम्बिका (इ पार्वती)	
अनन्त १ (देव, अष्टवमुष्ये)	115 11 14	अम्बान (पितर)	112 19
अनन्त (नृप)	123 9	अम्बानु (नृप)	120 42
अनन्त ३ (इ अग्नि)		अयोध्या (तीर्थ-पुरी)	2 39 45
अनन्त्या (दत्त-कन्या)	18 17, 12 7	अरिष्ट (नृप)	119 5
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अनिरुद्ध २ (इ विष्णु)		अरिष्टा (दत्त-कन्या)	115 15; 17 10
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अनित्त २ (इ मरुत्)		अरुण (नदी)	2 30 32
अनु (नृप)	121 7, 19, 23 36, 31, 44	अरुणोद (सरोवर)	143 21, 26
अनुतन्ता (नदी)	147 4	अरुणती (सप्तविमर्ष्ये)	111 234; 15 7, 10; 18, 20, 23
अनुमती (देवी)	112 9	अरु (इ सूर्य)	
अनुमोक्षा (अम्बरा)	140 15	अरुन (पाण्डुपुत्र)	1 21 17, 36; 27 4; 28 51, 63; 211 131
अनुबह (बाहु)	139 6	—अरु १ 27 2, 13, 15; 28 56; 244 105, 85	
अनुब्रूया (इ अनुब्रूया)		अरुन (सप्तविमर्ष्ये)	145 10
अनुसूत (अरुण)	115 43, 44	अरुणा १ (इ सूर्य)	
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अनुत (इ यम)		अरुणान् १ (अश्वत्थ)	140 12
अनुतानि (नृप)	113 21	अरुणान् २ (मृषेरामि)	141 4, 7
अनुत १ (अरुण)	115 73, 89, 161, 244 93	अरुणान्ता (नदी)	144 29, 31
अनुत २ (नृप)	123 15, 47	अश्वत्थानि (देव, अश्वत्थपुत्र)	115 13
अनुतकार (अश्वत्थ-पुत्र)	147 27	अश्वत्थ (तीर्थ)	129 24, 27, 30, 34, 41, 42, 43, 44, 55, 59, 60, 61, 71; 33 34; 34 1
अनुतारान (पर्वत)	147 27	अश्वत्थ (इ विष्णु)	
अनुतानि (नृप)	224 8	अश्वत्थ (नृप)	120 13
अनुता (अम्बरा, अम्बा)	140 15	अश्वत्थ (नृप)	121.5
अनुतानि (गन्तविमर्ष्ये)	112.5	अश्वत्थ (नृप)	123 46
अनुतानि (तीर्थ)	240 23	अश्वत्थ (नृप)	135 13; 40 11
अनुतान्ति (नृप)	113 6		
अनुतान्ति १ (तीर्थ)	220 29		
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४७६ प्राणरूपा	१३२	४८५ मन्मथप्रती	१७८	४५४ मन्मथप्रती	१८६
४७७ प्राणरूपा	१००	४८६ मन्मथप्रती	१४३	४५५ मन्मथप्रती	६७
४७८ प्राणरूपा	१३१	४८७ मन्मथप्रती	१४३	४५६ मन्मथप्रती	१११
४७९ प्राणरूपा	१०७	४८८ मन्मथप्रती	१४६	४५७ मन्मथप्रती	१२८
४८० प्राणरूपा	१४२	४८९ मन्मथप्रती	१०६	४५८ मन्मथप्रती	११४
४८१ प्राणरूपा	६६	४९० मन्मथप्रती	२०२	४५९ मन्मथप्रती	१३६
४८२ प्राणरूपा	१३३	४९१ मन्मथप्रती	१७०	४६० मन्मथप्रती	६०
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४८४ प्राणरूपा	६६	४९३ मन्मथप्रती	२०१	४६२ मन्मथप्रती	१२२
४८५ प्राणरूपा	१४२	४९४ मन्मथप्रती	१६०	४६३ मन्मथप्रती	१३६
४८६ प्राणरूपा	६६	४९५ मन्मथप्रती	१७८	४६४ मन्मथप्रती	१३४
४८७ प्राणरूपा	१३२	४९६ मन्मथप्रती	१७८	४६५ मन्मथप्रती	१३४
४८८ प्राणरूपा	१०२	४९७ मन्मथप्रती	१७८	४६६ मन्मथप्रती	१३४
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६२९ साक्ष्योपारो	१६८	६३९ सुतपा	१३९	६८९ स्वयंशक्ति	११७
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६३१ साक्ष्योपारो	१६८	६४१ सुतपा	१४१	६९१ स्वयंशक्ति	११९
६३२ साक्ष्योपारो	१०८	६४२ सुतपा	१४२	६९२ स्वयंशक्ति	१२०
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६४० साक्ष्योपारो	२०३	६५० सुतपा	१५०	७०० स्वयंशक्ति	१२८
६४१ साक्ष्योपारो	१६४	६५१ सुतपा	१५१	७०१ स्वयंशक्ति	१२९
६४२ साक्ष्योपारो	१८८	६५२ सुतपा	१५२	७०२ स्वयंशक्ति	१३०
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६४४ साक्ष्योपारो	१०६	६५४ सुतपा	१५४	७०४ स्वयंशक्ति	१३२
६४५ साक्ष्योपारो	१३२	६५५ सुतपा	१५५	७०५ स्वयंशक्ति	१३३
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६५२ साक्ष्योपारो	१८८	६६२ सुतपा	१६२	७१२ स्वयंशक्ति	१४०
६५३ साक्ष्योपारो	७८	६६३ सुतपा	१६३	७१३ स्वयंशक्ति	१४१
६५४ साक्ष्योपारो	१०६	६६४ सुतपा	१६४	७१४ स्वयंशक्ति	१४२
६५५ साक्ष्योपारो	१३२	६६५ सुतपा	१६५	७१५ स्वयंशक्ति	१४३
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६५७ साक्ष्योपारो	१८८	६६७ सुतपा	१६७	७१७ स्वयंशक्ति	१४५
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परिशिष्ट—१ ख

APPENDIX—2 B

कूर्मपुराणे वनस्पतिनामानि

{List of Flora mentioned in the Kūrma-Purāṇa}

{Latin names are mostly based on Monier William's Sanskrit English Dictionary}

अमूल (239 61); हि० अमूल, हेरा Alangium salvinifolium (Linn f) Wang. (Fam. Alangiaceae).	अमूल (113 49). हि० मूली. वपित्व (214 75, 17.25); हि० कंष feronia Elephantum, Correa. वमल (1.163; 2.7, 44, 7.30, 9.90, 15 22; 19 9; 46 34, 21 7) 41 3); हि० वमल. Nelumbo nucifera (233 17); Punica Granatum (218 18); हि० नोर, nerium indicum Afill वलिहार (111 202, 48 36); हि० मुहुद्वार, वलहराज, वमलहार, वन्दु 1 Pterospermum acerifolium Willd (Fam Sterculiaceae), 2 Abroma augusta Linn f (Fam. Sterculiaceae) 3 Cassia fistula Linn (Fam Leguminosae) 4 Erythraea variegata Linn. var. orientalis (Linn) Merrill. (Fam Leguminosae)
अमूल्य (217 19) name of a plant अमूल्य (233.19) see अमूल्य. अमूल्य (2.11 56) see वमल. आमलक (218 60; 41.38); हि० आमलक emblica officinalis आम्र (145 2; 2.20 30); हि० आम्र. mangifera indica. इश (220 38, 22 55, 39 27); हि० ईश वमल saccharum officinarum इन्दीवर 115 14; 20 39); हि० नीवीकर, नीलवमल nymphaea stellata cyanea (blue lotus). उल्लव (113 26 29, 45.1); हि० वमल nymphaea species उदुम्बर (217 21, 33 20); हि० गुलर Ficus glomerata. मीदुम्बर (222 21 62), made of उदुम्बर. see उदुम्बर. शुभाकर (217.21). वदर (142.16) हि० वदर. anthocephalus indicus in V. P.)	stephegyne parviflora, korth. (in G P.) वन्दु (217.20; 27.12). हि० मुहुद्वार. वमल (220 39). scarpus grossus, Linn (212 6 33 7); हि० वदर Gossypium arboreum Linn (Fam Malvaceae) वदर (220 45, 1 विदुम्बर (217 21; 33 20, 1 हि० वदर

हुन्द	<i>Butea monosperma</i> (Lam.) Kuntze (Fam Leguminosae) (141 28 240 26 43 36) हि० कुट	जम्बुन	<i>Jasminum pubescens</i> Willd (Fam Oleaceae) (243 55) हि० कुट
कुम्भ	<i>Nymphaea</i> sp (Fam Nymphaeaceae) cf बसव	सम्भ्रान्त	<i>Amaranthus Polygonoide</i> (213 29) हि० बस
कुम्भीर	(233 17) हि० गुलाब	सिल	<i>Betei arecanut etc</i> [Piper betle leaf etc] (216 10 17 24 18 50 86 20 37) 22 13 24, 56 ■ 94 23 75 26 20, 22 24-26 44 69 32 53 33 100) हि० सिल सिरि
कुस	(212 6 14 14 8 18 15 23 ■ 77 104 22 13 28 23 37 8 39 32 43 55) हि० कुस गव	सम्भ्रान्त	<i>Sesamum indicum</i> Linn (Fam Pedaliaceae) (215 0 18 25, 51 83) 22, 13 ■ 24 50-52 95) See गुला
कुसुम	<i>Desmostachya bipinnata</i> Stapf (Fam Gramineae) (217 19 20 47) हि० बस	दम	<i>Desmostachya bipinnata</i> Stapf (Fam Gramineae) (220 38) हि० बस
कुम्भाण्ड	<i>Carthamus tricolor</i> Linn (220 46 33 9) हि० कुम्भाण्ड	वादिम	<i>Punica granatum</i> Linn (Fam Punicaceae) (236 49 56 37 1 2, 4 12 99 130 163) 44 93 116) हि० देवदार
कुम्भार	<i>Benincasa cerasifera</i> Sav	देवदार	<i>Cedrus deodara</i> (Roxb) Loud (Fam Pinaceae) (222 50 23 75) हि० बस
कुम्भार	(232 55) हि० पृथ्वी गुला बटुकी	गन्धि	<i>Grain</i> (217 19) 33 18)
कुम्भार	(220 48) हि० कोरी	गन्धि	(217 19) हि० गुला वा लह गो-
कुम्भार	<i>Paspalum scrobiculatum</i> Linn	नीप	(217 23) हि० बस बस बस हल
कुम्भार	(214 75, 20 48) हि० बस	नीप	This is Kadamba or one of the alked trees of the same family which are <i>Albizia Parvifolia</i> Karth and <i>Adina Cordifolia</i> (Roxb) Benth and Hook f
कुम्भार	(220 46) हि० गुला	नीप	
कुम्भार	(232 6) हि० बस	नीप	
कुम्भार	<i>Acacia catechu</i> Willd (Fam Leguminosae)	नीप	
कुम्भार	(233 17)	नीप	
कुम्भार	(217 21) हि० बस बस बस	नीप	
कुम्भार	(220 37) 26 13) हि० बस	नीप	
कुम्भार	<i>Lonicum aestivum</i> Linn (Fam Gramineae)	नीप	
कुम्भार	(218 9) हि० बस	नीप	
कुम्भार	<i>Santalum album</i> Linn (Fam Santalaceae)	नीप	
कुम्भार	(217 20) हि० बस बस बस	नीप	
कुम्भार	<i>Agaricus Campestris</i>	नीप	
कुम्भार	(142 10 45 19) हि० बस	नीप	
कुम्भार	<i>Engenia jambolana</i>	नीप	
कुम्भार	(243 3) हि० बस बस बस	नीप	

	<i>Nymphaea stellata</i> Willd (Fam Nymphaeaceae)		विशेष व्याज एक कपाड़ का बंध हुआ हो।
नीमार	(2 20 37): हि० जलजी चारस	पात	(2 33 19): हि० बभ्रुवाच, शीरे का मंदुत.
	Rice grown without cultivation	त्रिपल्लु	(2 20 37): हि० बभ्रुवे, बभ्रुत
न्यमप	(134, 17, 45 3 48.5): हि० बर.		<i>Setaria italica</i> Beauv.
	<i>Ficus benghalensis</i> Linn	प्लव	(145 7 217.23 36 8 21): हि० पाचर,
	(Fam Moraceae)	बभ्रु	<i>Ficus infectoria</i> Roxb
बभ्रु	(19, 10: 15 150 2.5, 5 11 35: 44, 81):		(Fam Moraceae)
	हि० बभ्रु	विष	(212, 15 18 19): हि० वन.
	<i>Nelumbo peltata</i> Gaertn		<i>Aegle marmelos</i> Corr
	(Fam Nymphaeaceae)		(Fam Rutaceae)
	(see वनम)		
वध	(11, 38 39, 81: 9 5, 29, 35 10 1, 7, 8	भरुण	(220 39):
	16, 18, 83 11, 15, 91, 111 114, 136 140	भूमूल	(220, 46: 27 12 33 12):
	157, 162: 14 63 79: 15 28: 16 16 21	मधुर	(214 75): हि० मधुर.
	69 25 5: 43, 6 44, 35, 45 19: 46 5, 7		<i>Mudhuca indica</i> J. L. Gmel.
	16: 211 60: 29 13: 31 29: 33 41: 34		(Fam Sapotaceae)
	41: 44, 42, 77): हि० कमल का दूर वे.	मरिच	(220 48): हि० बाग (दर)
	<i>Nelumbo munda</i> Gaertn		<i>Piper Nigrum</i>
	(Fam Nymphaeaceae)	मधुर	(220 46): हि० मधुर
वनम	(145 1): हि० कपूर		<i>Lense Esculenta</i> or <i>Eruum Lens</i> or
	<i>Artocarpus integrifolia</i>		<i>Cicer Lens</i>
पलाश	(217 19, 33 18, 17): हि० व्याज	मंजुषा	(217 23): हि० मंजु, बभ्रुवा
	an Onion (<i>Allium Cepa</i>).		<i>Citrus Medica</i>
पापनी	(220, 48):	माननी	(218 19): हि० बभ्रु (बा वर वेर).
पापनी	(212, 15: 19 29): हि० बा वर वनम.		<i>Jasminum Grandiflorum</i> and also
	<i>Butea monosperma</i> (Lam) Huntze		other plants
	(Fam) Leguminosae.	मो	(220 37): हि० मू
मिठक	(2 20, 47): हि० मू		<i>Phaseolus mungo</i> Var <i>radiatus</i>
मिठा	(142, 16, 239 8): हि० मीठा.		(Fam Leguminosae)
मिठा	(220 46): हि० मिठाक मीठा	मुद्र	(2 12 12): हि० मुद्र, नर वर वी वन
	<i>Piper longum</i>	मुद्र	(216 10 20.1): हि० मुद्र
मुद्र	(147 21 21 52): हि० वन (वन)		<i>Phaseolus aureus</i> Roth
मुद्र	(218 7): हि० मुद्र		(Fam Leguminosae)
	<i>Putranjaya roxburghii</i> Wall	मुद्र	(220.1): हि० मुद्र
	(Fam Sapotaceae)		Dutch of grapes
मुद्र	(19, 21): see (2) वन	म	(216, 17 20 37 22: 1 25 11): हि० म
	<i>Nelumbo peltata</i> (blue lotus)		<i>Hydeum vulgare</i> Linn (Fam
मुद्र	(217, 27): हि० मुद्र वी. नर वर वी वन		Gramineae)

राजमाष (2.20.47)	<i>Dolichos catjang.</i>	शुक्र	<i>Moringa Pterygosperma.</i> (2.17.19); हि० राजी, पम्प पत्तल विरोध. Astringent.
रदाक्ष (2.18.78); हि० रदाक्ष,		शृङ्गाटक (2.20.39); हि० एक प्रकार का बीया.	
तकुच (1.45.4); हि० बटहर.	<i>Artocarpus lacucha.</i>	त्रापा (2.17.20);	
तण्डुन (2.17.19; 33.18, 71); हि० तण्डुन.	<i>Allium Sativum</i>	खैरात (2.37.95); हि० खैरा, मोषा.	
यट (1.35.8, 27; 42.16; 2.36.36); See म्यग्रोष.		1. <i>Ceratophyllum demersum</i> Linn.	
वार्ताक (2.20.16; 33.17); हि० बैज्ञ,	Egg plant	(<i>Ceratophyllaceae</i>),	
विबारी (2.20.38);	<i>Hedysarum Gangeticum.</i>	2. <i>Vallneria spiralis</i> Linn (Fam.	
विद्रुम (1.42.18); हि० घुँगा		<i>Hydrocharitaceae</i> .	
विलप (2.17.20);		श्यामाक (2.20.37); हि० श्याम,	
वृन्ताक (2.17.19); See वार्ताक,		<i>Panicum Frumentaceum.</i>	
बैरा (2.15.3; 29.7, 32.36); हि० बाँझ, मरुतुन.	<i>Bambusa arundinacea</i>	स्वैप्मातरु (2.14.75; 27.12); हि० विबोम.	
नाक (2.20.37); हि० नाक, त्रिरीप, साबौन.		<i>Cordia Latifolia.</i>	
शाब्बल (2.13.37);		सरसिल (1.16.68); See कदम.	
शाहमल (2.14.75); हि० सेमर.	<i>Salmsia malabarica</i> Schott and Endl	मुमुल (2.17.20);	
	(Fam. Bombacaceae).	गुल (2.20.46);	
सिद्ध (2.27.12; 33.17); हि० सहिबन,		<i>Vitex trifolia</i>	
		खोम (2.13.29; 17.8; 21.3, 38; 22.47; 24.13,	
		14, 15; 27.30; 43.53); हि० एक बीया.	

परिशिष्ट १-य

APPENDIX 1-C

कूर्मपुराणे जन्तुनामानि

(List of fauna mentioned in the Kurma-Purana)

- घट (2 22 18, 76, 33 23) हि० बकरा
 —घाग (2 20, 41).
 —घोह (2 20, 44).
 गवा (2 22 18 32 35). हि० बकरी
 Genus Capra, Class Mammalia,
 Fam Bovidae.
 मयदुह (2 26 46) हि० ईश
 —बलोषर्द (1 35 2).
 —वृष (1, 9, 70, 74, 11 114 190 14 19 46
 15, 111, 127, 151, 23 52 24, 83, 29, 12
 31 8 ■ 33, 16, 2 5, 42, 44 11 134
 198 34, 46, 35 32, 36 36, 6 37 11
 39 31, 98 40 8, 9 26, 41, 32 42 14.
 —वृषग (19, 10 34 14, 43, 80 15 107, 24 36
 29 53 31 11, 2 1 45 40 26 41, 18).
 Bos indicus
 मयि (17, 52, 2 32 35) हि० भेन
 —मायिक (2 17 30)
 —घोरभ्र (2 20 46)
 Mammalia, Order Artiodactyla
 Genus ovis
 मय (17 53, 41 39 40, 2 14 14, 26, 46 69
 30, 21 32 10, 15, 51, 38, 36 39, 32
 40 25, 32), हि० घोडा
 —मुण (2, 20 15).
 —मालि (1 41 28, 58)
 —हय (1 39, 33 41 40).
 —हरि (1, 39 33)
 Genus Equus caballus, Fam
 Equidae
 मयभतर (17 53) हि० खच्चर

- मायिक See मयि
 इन्द्रवोष (2 43 57).
 उरण (17 68 14, 1 15 1 2 34 41 36 58
 43 31) हि० सर्प
 —दन्तवृक (2 32 50)
 —नाग (1 24 58 25 7 35 10, 18, 30
 42 22, 24, 27 2 39 69) Genus-
 Naga
 —मन्त्र (1, 9, 23)
 —कली (1 15 198)
 —मुजग (2 33 14)
 —मुजङ्ग (2 31 33)
 —मोणिक् (1 2 9 11 236, 247)
 —बाल (1 16 15 25 90 2 16 81)
 —सर्प (17 51, 11 167 17 9 18 15 29
 20 40 1, 8, 19 2 16 58, 32 52).
 Class Reptilia, Order Squamata,
 Suborder Ophidia
 उलूक (2 17 32 33 10, 12) हि० उलूक
 ulula owl, ululare Howl.
 उष्ट्र (17 53 2, 14, 14 17 30, 32 55 33 10,
 31 58). हि० जेद
 Camelus dromedarius
 मयुष (1 24 6) हि० मयू
 Melurus urinus Shaw
 एण (2 20 41) हि० हरिण मृग
 —मृग (1, 7 53, 60 11 195 18 15 24 74
 25 14 29 32, 47 57, 2 16 55).
 —रुह (2, 12, 9 17 35 20 41)
 —मृषत (2 20 41)
 —हरिण (2 20 40)

Indian Antelope <i>Antelope cervicapra</i> (Linnaeus.)	कर्म (1.1 9, 28, 29, 43, 122, 126; 4 4, 11, 16, 2.1 13; 11, 141; 17.35, 20 42, 43.1, 4, 23, 44 54, 122, 140); हि० कर्म, कर्म.
घोरस See घोर	Genera : Trionyx and Testudo
कपि (1.20 34; 2.33 9, 31); हि० कन्दर,	कोकिल (2 17.31, 33.14), हि० कोकिल
—मकंद (2 17 33)	<i>Endynamys scolopacea</i> Linn.
—वानर (1 20 34, 35, 45, 2.32.54).	कौच (2.32.53) हि० कौच.
(i) <i>Macaca mulatta</i> Zimmerman	सज्जरीट (2 17 32), हि० सज्जरीट
(ii) <i>Macacus, Semnopithecus entellus</i>	खड्ग (2 20.44 22 62) हि० खड्ग.
कविभक्त (2.17 37), हि० कविभक्त, विदिहरी.	—बाघोत्तम (2 17.37).
(a) <i>Cuculus varius</i> Vahl	—बाघोत्तम (2.20 43 1).
(n) <i>Clamtor jacobinus</i>	खर (2 33 10, 31, 58), हि० खर, खरहा.
कविला (2 33 22, 07, 09), हि० कविला.	—गर्भ (2 17.33, 32 37).
—गो (1 14 92, 15.98, 101, 103, 108, 17 59, 30 11; 31.22, 23, 35.3, 36.2, 25 44, 11 134, 135, 138, 12.9, 12, 13 6, 14 14, 18, 83, 15.24, 11 19, 33, 69, 72, 89, 91, 17.27, 30; 18 14, 115, 20.15, 43, 22.76, 23.73; 26 14, 46, 49, 50, 69, 29.6, 30 19, 32 2, 34, 43, 45, 46, 54, 59, 33.9, 22, 23, 24, 35, 42, 45, 56, 76, 34 46, 35 25, 36 15, 37 1, 39.11, 87, 42 10, 43.56).	—राज (1 7 53, 2 43 96)
—वैतु (2 32 55).	(i) <i>Equus o. eger indicus</i> Blyth
Genus-Bos; (Fam Bovidae)	(ii) <i>Equus asinus</i>
कपोल (2 17.22, 37, 33.12; 43.37, हि० कबूतर	गज (1 24 6, 30 18, 43 17, 27 5, 39 56, 43 14, 38), हि० हाथी.
—पारावत (2 17 82).	—गज (1 7.53).
कपोली (2 27 23), हि० कबूतरी	—हस्ति (1 18 15, 30 16, 2 32 59, 33.8).
कलिकु (2.17 31), हि० कलिकु, गोला	<i>Elephas maximus</i> <i>Elephas indicus</i> .
काक (2.17.28; 19 31; 22.33, 60, 32 50, 33 8 31); हि० काका	गर्भ See खर
—कामस (2.17.32).	गवय (1 7 53), हि० गौशाय.
<i>Corvus splendens</i> . Vieillot.	गुप्त (2 17 32), हि० गुप्त.
कारण्य (1 47 54, 2 33 11), हि० कारण्य A sort of Duck.	<i>Gaps bengalensis</i> Gmelin.
कुचकुच (2 17.28; 22 34, 33 8); हि० कल्लो कुर्वा	गो See कलिकु
<i>Gallus</i> . (Genus).	गोपा (2 17.35), हि० गोपा.
कुरुर (2 17.31; 33.33); हि० कुरुर, कुरुरी उल्लस.	<i>Gavialis gangeticus</i> .
	गोमायु (2 33 9, 31), हि० गोमायु, गोमायु, गोमायु.
	—गोमायु (2 17 33).
	<i>Canis aureus</i> Linn
	शम्भुबुट (2 17 33), हि० शम्भु (कायु)
	चरीर (2 17 31), हि० चरीर.
	Genus-Alectoris.
	चक्रवाक (1 47.54, 2 17 32, 33 11); हि० चक्रवा.
	<i>Tedorna ferruginea</i> (Pallas)
	चाप (2 33 13), हि० चाप.
	छाप see चक्र
	जामपाद (2 17 31; 33 12), हि० जामपाद.

विट्ठिम (2 17 32, 33 12), हि० टडिहरी	Class mammalia, order-catacca.
क्रितिर (2 17 37, 32 53), हि० ठोहर.	मयूर see बहिए
तुरग see घघ	मर्कट see नरि
दग्धकृक see उरग	मयक (2 11 49), हि० मधदर
दायूह (2 17, 31) हि० दातक, नवमुर्ष	Phylum Arthropoda Order-Deptera
घेनु see करिना	महामत्क (2 20, 44),
नकुल (2 32 50 51: 33 10), हि० नेकला	महिए (1 11 82, 111, 2 20, 42, 47, 33 23),
नाग see उरग	हि० भेना
म्याङ्कु (1 7 53), हि० बाङ्गुकिना	Bos bubalus, Bubalus bubalis Linn.
पराग see उरग	मसिक (1 27 33 35), हि० मशी.
पराविता (2 17, 37),	मातङ्ग see गङ
पाछोन (2 17 39),	मार्गार see वैडार
A sort of fish	मीन see मत्स्य
पारावत see वपेन	मूषक (1, 28, 36), हि० मूष, पुहा
पिपीलिका (1, 29 32), हि० पीटी.	—मूषिक (2 32 50).
A member of the Phylum-Arthro-	Min musculus,
poda, order Hymenoptera	मूषिक see मूषक
पूपत see एण	मृग see एण
प्राव (2 33 11), हि० प्रेक, वन्दर	मृनी (1 31 4, 7), हि० हलिरी
—मण्डक (2 32 50, 33 14, 33)	रन्ध्र (1 47 58), हि० रण
पणी see उरग	—हृव (1 11 190 24 57: 35 25, 47 54, 2 17,
यक (2 17, 37, 32 54, 33 11), हि० बकुल	31 37 32 54: 33 11 40 28)
यहिए (2 32 54), हि० यङ्ग, योग,	Phoenicopterus roseus Pallas
—मयूर (1 11 13, 2 17 37)	रासभ see रा
Pavo cristatus Linn	रह see एण.
वलावा (2 17 31, 32 54, 33 11), हि० वगुल	रोहित (2 17 38), हि० रोह.
(कपिवा)	A sort of fish
Egretta gazetta Linn	सोह see घघ
यसीमद see भनदुह	सल (2 32 53), हि० सदा
यैडाल (1 28 31, 2 16, 14), हि० यिली	Vetus Vetus tus Vitulus
—मार्गार (2 17 33, 32 51, 33 10)	वस्मवरी (2 32, 53), हि० वसिवा
भात (2 17 32, 32 54, 33 53), हि० भुर्त, बिड	वराह (1 6 18 15 78 2 20 42, 32 53:
भुजग see उरग	33 3, 35 31 43 47, 50 44 62, 75);
भुनङ्ग see वरग	हि० मूषक, पुहा
भोदिनु see उरग	—बागह (1 6 8, 15 76).
मण्डक see मय	—मूषर (1 18 15, 2 17 33, 18, 120, 22 31)
मत्स्य (1 6 18, 30 11, 2 17 36 20 10, 33, 13,	—मूषर (2 22 7)
14), हि० मटली	Sus Cristatus Wign
—मीन (2 17 37, 43 38)	वाजिन see घघ.

वाघ्रीणस see खड्ग
 वानर see कपि
 वायस see नाक
 वाराह see वराह
 वार्ध्रीणस see खड्ग
 विद्वराह (2 17 20, 33 31)
 वृष see मरुह
 वृषभ see मरुह
 वृषाघ्न see व्याघ्र
 व्याघ्र (1 31 5, 33 17, 40 8 2 13 33, 17 33), हि० वृष
 —व्याघ्र (2 5 9)
 —वाघ्रूष (1 24 6 52, 31 4, 6, 35 11, 2 31 34)
 see Telus hgras
 व्याल see वरुण
 वाङ्म (2 33 17, 43 36), हि मन्त्र
 Conch Congrus (Conch shell)
 वाकर (2 17 35), हि A sort of fish
 वाक्य (1 24 6), हि (एक मन्त्रवाक्यानां विद्वत्पत्नी पद)
 हावी का वल्गु विडुई कंड
 Locusta migratoria
 वाल्क (2 17 36),
 वाल्क्य (2 17 35) हि बाही See जम्बू
 A Porcupine
 वास (2 17 35 20 42), हि लरबीड, वाक्य
 Lepus ruficandatus Geoff
 वासूत see व्याघ्र
 वासुमार (2 33 13), हि मोठ
 Platan sta gangetica
 शुन (2 17 31, 32 53, 33 12), हि दोला
 (i) Psittacula eupatra Linn
 (ii) Psittacula krameri Scopoli
 (iii) Psittacula cyanocephala Linn

शुनि (2 25 19 33 16, 35, 72, 44 133):-
 हि कुतिया
 शूकर see वराह
 शृगाल see घोलावु
 श्येन (2 17 52, 22 60, 32 54):- हि बाव
 (i) Falco hiarmicus Gray
 (ii) Falco chicquera Daudin
 (iii) Falco lununculus Linn
 श्येन (2 11 117 17 2, 8 26, 33 73 80)
 हि कुला
 —श्यान (2 17 33 22 34, 32 50, 51 33 8),
 Canis domesticus
 श्यान see वरुण
 श्यापद (2 33 10) हि व्याघ्र A sort of tiger.
 श्यावित (2 17 35), हि साधो
 Hystrix leucura Gray and Hard
 wicke
 श्यं see वरुण.
 शारस (2 33 12), हि शारस.
 (i) Grus antigone Linn
 (ii) Anthropoides Virgo Linn.
 सिंह (1 11 198, 14 42, 15 42, 18 49, 70, 220 225 227, 16 63, 24 5, 2 7 12, 17 33), हि सिंह शेर
 Panthera leo persica (Meyer).
 Felis leo.
 सिंहवृण्ड (2 17 33):-
 A sort of fish
 शूकर see वराह
 शृष see रावह
 शृष see वरुण.
 हरि see मरु.
 हरिण see एव.
 हरितन् see वरु.

परिशिष्टम्—१ न

APPENDIX—1 II

कर्मपुराणे कथितानि आख्यानानि

(The list of *akhyanas* or legends narrated in the *Kurma-Purāṇa*)

विष प्रादुर्भासोपाख्यानम्	१ १.२७—४१	रामचरितम्	१.२०.१७—६१
इन्द्रसूक्तोपाख्यानम्	१.१ ४२—११८	व्याघ्रचक्रोपाख्यानम्	१.२.१२०—७८
ब्रह्मणा वरद्वयमेण मृदिशुद्धारोपाख्यानम्	{ १ ६ १—२३	दुर्बलोपाख्यानम्	१.२२ ४—४७
	{ १ १३ ७२—७८	नहरलोपाख्यानम्	१.२३.१२—२८
ब्रह्मण गन्धोद्भवोपाख्यानम्	१ २३—३८	मालवदुग्धमेरोपाख्यानम्	१.२३ ४६—५५
मधुसूतमयमोपाख्यानम्	१ १० १—६	कुन्त्यचरितम्	१ २३.१६—२६ २२
मोरारूप ब्रह्मपुत्रलोपाख्यानम्	१ २५—१०.४४	उपमन्योरुचरितम्	१.२४.३—४६
वेधुत्योपाख्यानम्	१ ११ १३—३३६	इतिवामोद्वरभाहारोपे गजानुलोपाख्यानम्	१.३०.११—१८
मृदुपाख्यानम्	१ १३ १०—२१	महदुष्टलोपाख्यानम्	१ ३१ १७—५३
मूतोरुपाख्यानम्	१.१३ १२—१३	रिशाचमोचने मधुसूतमुपाख्यानम्	१.३१.१—६
मुरालीलोपाख्यानम्	१.१३ २२—४६	व्याघ्रस्य व्याघ्रलोको निर्बन्धोपाख्यानम्	१.३३ २३—३६
यक्षपक्षिभ्रमलोपाख्यानम्	१ १३.२३—१४ ६७	वेदव्याघ्रकनारोपाख्यानम्	१.४०.१—२५
मृषिह्वयलोपाख्यानम्	१ १३ १७—७२	विद्याकनारोपाख्यानम्	१.४०.१—२६
मृगदन्तलोपाख्यानम्	१ १३ ७६—४८	कपान्तमोहनलोपाख्यानम्	२.११.१—१११
धन्वन्तरलोपाख्यानम्	१.१३ ८६—२३७	सीतोपाख्यानम्	२ ३३.११०—१४४
गीतलोपाख्यानम्	१ १३ ८१—११८	मद्रूपलोपाख्यानम्	२.३४.४५—७६
विद्योपाख्यानम्	१ १५.१—११	श्वेतनृलोपाख्यानम्	२.३५.११—३८
शम्भुलोपाख्यानम्	१.१५.१२—१६	द.स्वने शिवलिङ्गपत्नलोपाख्यानम्	२.३७.१—१५४
शारङलोपाख्यानम्	१.१७ १—७	नेत्रलोपाख्यानम्	२ ४१.१—१३
(नपय) कुपलोपाख्यानम्	१ १६.१२—१८	नन्दोपाख्यानम्	२ ४१ १—४१
मधुनमः उपाख्यानम्	१ १६.२६—७३		

परिशिष्टम्—१ क

APPENDIX—1 E

कर्मपुराणे प्रोक्तानां व्रतानामुपवासानां च नामानि

(The list of *vratas* and *upavāsas* mentioned in the Kūrma-Purāṇa)

श्रावणव्रतम्	२.२८.३६; ३२.३५, ४७; ३३.१७, १८, १९, २९, ३४, ४३, ४७, ५२, ६३, ६०	कुम्भसिद्धिव्रतम्	
हस्त्यव्रतम्	२९.२७; ३२.११, १५, ३२, ५१; ३३.३३, ४३, ४४, ५०, ५६, ७०, ८०, ८५, ८४	चान्द्रायणव्रतम्	२.३२.४५
कुम्भमासव्रतम्	२.२९.२१; ३२.३७, ४७; ३३.२, १०, ३७, ४९	महासातव्रतम्	२.३३.३३
कुम्भसिद्धिव्रतम्	२.२९.२७; ३२.२५, ४३	वाग्राव्रतम्	२.३९.३२, ३४; ३२.१७, २९-३८, ३१, ३२, ३४, ३६, ४९, ५२; ३३.१, ८, १८, २५, २६, २७, २९, ३१, ३४, ३५, ४०, ४६, ५१, ६२, ७९, ८७, ८९, ९३, ९४
सातव्रतम्	२.३२.१६, २९.३०, ४४, ४९; ३३.८, १०, १६, २०, २७, ३४, ३९, ४७	सातव्रतम्	२.३९.३०, ४४; ३३.२, १०, ३६, ३७
घटिव्रतम्	२.३३.८५, ८३, ८४	वराहव्रतम्	२.३२.४९, ५९
घातव्रतम्	२.३३.३, ३४, ७४, ७५	वृषभयुग्मोपवासः	२.३२.९९
वृषभयुग्मोपवासम्	२.३२.३६; ३३.४८, ५०	शुक्लकन्दोपवासः	२.३३.१०३
वृषभोपवासम्	२.३३.४१	शुक्लकन्दोपवासः	२.३३.१०५

परिशिष्टम्—१ च

APPENDIX—1 F

कूर्मपुराणे समागतानि स्तोत्राणि

(Last of Stotras or Eulogies in the Kūrma-Purāṇa)

विष्णुस्तोत्राणि

स्तोत्रम् (श्लोकि)	स्तुतिदेव	स्तुतिकर्ता	सप्तविंश ।
विष्णुस्तोत्रम्	विष्णु	दण्डवत्	१.१.६८—७६
"	ब्रह्मा	भृगु	१.६.११—२२
"	विष्णु	ब्रह्मा	१.१४.२४—२८
"	विष्णु	अरिनि	१.१५.१६—२३
"	"	ब्रह्मा	१.१६.१२—१६
"	कूर्म (विष्णु)	मुनि	२.४४.४४—६७

शिवस्तोत्राणि

स्तोत्रम्	शिव	शिव	सप्तविंश ।
शिवस्तोत्रम्	शिव (शैल)	ब्रह्मा	१.१०.४३—४७
"	"	पद्मरिजवरा	१.१४.१८०—१८३
"	"	ब्रह्मा	१.१४.१८८—२००
"	"	भृगु	१.१६.१३—१५
"	"	श्रीकृष्ण	१.२४.६१—७८
"	"	ब्रह्मा	१.२५.८०—८८
"	"	भृगु	१.२५.१०२—१०६
"	"	ब्रह्मा	१.२८.४२—४५
"	"	भृगु	१.३१.१६—४६
"	"	भृगु	२.१.११—१५
"	"	"	२.३.४७—४९
"	"	भृगु	२.३१.१३—१५
"	"	ब्रह्मा	२.३१.२१—२६
शिवशर्वात्मो स्तोत्रम्	"	भृगु	(भाग्यदत्तम्)
"	"	"	२.३५.२६—३७
"	"	भृगु	२.३७.१०६—१२०

देवीस्तोत्राणि

स्तोत्रम्	देवी (काली)	स्तुतिदेव	सप्तविंश ।
देवीस्तोत्रम्	"	भृगु	(देवीमाताशरणम्)

बुद्धिमान

बुद्धिमान	बुद्धि (बुद्धि)	बुद्धिमान	१.११.११-१११
"	"	बुद्धिमान	१.११.११-१११

बुद्धिमान

बुद्धिमान	बुद्धि	बुद्धिमान	१.११.११-१११
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बुद्धिमान

बुद्धिमान	बुद्धिमान	बुद्धिमान	१.११.११-१११
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बुद्धिमान

बुद्धिमान	बुद्धि	बुद्धिमान	१.११.११-१११ (११.१११)
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बुद्धिमान

बुद्धिमान	बुद्धि	बुद्धिमान	१.११.११-१११ (११.१११)
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APPENDIX II

(परिशिष्टम् २)

SUBJECT-CONCORDANCE OF THE KŪRMA-PURĀṆA WITH THE OTHER PURĀṆAS AND THE EPICS

कूर्मपुराणस्य विषयैः सह अन्यपुराणानां रामायणमहाभारतयोश्च समानविषयाणां संवादः

Several topics of the Kūrma-Purāṇa have their parallel topics in some of the other Purāṇas and the Epics. These parallel topics have similar contents and sometimes a number of parallel śloka too. Such similarities of the topics, contents and the śloka also help sometimes in reconstructing the text of the Kūrma-Purāṇa. A few such cases have been noted in the critical notes on the constituted text of the Kūrma-Purāṇa.

The topics are given here in the order of the Adhyāyas of the Kūrma-Purāṇa. The other Purāṇas containing the parallel topics are referred to below that in the alphabetical order. And then the Epics and the Harivaṃśa are referred to.

[कूर्मपुराणस्य ऋषिभिः विषया अन्येषु पुराणेषु महाभारतप्रायश्चित्तसु चोपलब्धन्ते । अत एव समानविषयानां संवादोऽत्र प्रदीयते । कुत्रचित् स्थानेषु समानविषयेषु मध्ये समानवाक्यं भवि प्राप्यते । कूर्मपुराणस्य पाठनिर्धारणे एकचित् स्यादोऽयं सहानुभूतिः । कूर्मपुराणपाठस्य समीक्षासमयिष्यन्तीषु केचन स्थानेषु एतद् साहाय्यं निर्दिष्टम् ।]

अत्र विषयाः कूर्मपुराणस्य अध्यायक्रमेण प्रदत्ताः । तेषु पुराणानां नामनिर्देशा स्थलनिर्देशसहिता अवशिष्ट-
क्रमेण कृता । तदवश्यं रामायणमहाभारतहरिवंशानां निर्देशो वर्तते ।]

Scheme of Reference

1. The reference figures for the main divisions, adhyāyas and the śloka are given in Devanāgarī numerals. But in the case of the भविष्यपुराण, शिवपुराण, and the स्कन्दपुराण the reference-figures for the subdivisions (other than the adhyāyas) are given in the International forms of the numerals.

2. The number of a śloka referred to is printed in smaller type.

3. In the case of the अग्निपुराण, ब्रह्मपुराण, शतसुक्तापुराण, ब्रह्मवैवर्तपुराण, वराहपुराण and धामनपुराण there are two reference numerals, the first denotes the number of the adhyāya and the second the number of the śloka referred to.

4. In the case of the कूर्मपुराण, गरुडपुराण, भारद्वाजपुराण, विष्णुपुराण and वायुपुराण (Venkṭ, edn.) there are three reference numerals, of which the first (1 or 2) denotes the पूर्वोक्त, पूर्वभाग, पूर्वाह्ने (१) or the उत्तराह्ण, उत्तरभाग, उत्तराह्ने (२) as the case may be, the second and the third reference-numerals respectively denote the number of the adhyāya and of the śloka referred to.

5. In the case of the ब्रह्माण्डपुराण (Venkṭ, edn.) there are three reference-numerals, of which the first (1, 2, or 3) denotes its पूर्वभाग (consisting of the प्रक्रिया-
पाद and the अनुपक्रमपाद) (१), or मध्यभाग (= उपोद्धानुपाद) (२), or the उत्तरभाग (= उपसंहारपाद) (३)

■ the case may be, the second and the third reference figures denote the numbers of the adhyāya and the śloka as usual

6 In the case of the देवीमाहवतपुराण (division—12 Skandhas), भागवतपुराण (d-12 Skandhas), विष्णुपुराण (d-6 Āṁśas) and विष्णुसर्गोत्तरपुराण (d 3 Khandas) there are three reference numerals, the first denotes the number of Skandha, Āṁśa or Khandas as the case may be, the second and the third numerals denote the number of the adhyāya and the śloka as usual

7 In the case of the पद्मपुराण, ब्रह्मवैवर्तपुराण, भविष्यपुराण, क्रियपुराण स्कन्दपुराण हरिवंश, महाभारत and रामायण, which give their main subdivisions by name, the first reference-figure is for the serial number of the main division (viz Khandā, Parva, Saṁhitā or Kāṇḍa) of these works, the second and the third numerals denote the number of the adhyāya and the śloka as usual

If a main division has also certain subdivisions other than the adhyāyas, then the serial number of a subdivision is given in the International form of the numerals within the square brackets [] just after the Devanāgarī reference-numeral of the main division

स्वतन्त्रनिर्देशपद्धतिः

1. प्र-याता सुकवनिमासा (सप्तम स्कन्दादयः) अध्यायाः श्लोकस्य देवनागरीद्वयं निर्दिष्टा सन्ति । परन्तु भविष्य शिव स्कन्दपुराणानां सुकवनिमासानामध्यायेतौपविभागः अन्तराष्ट्रियाद्वये निर्दिष्टः ।
2. निर्दिष्टवर्गसंज्ञकस्य चतुर्विंशत्येव सुत्रिताः ।
3. अग्निपुराण ब्रह्मपुराण स्कन्दपुराण-भास्करेणपुराण पराहपुराण रामचन्द्रपुराणानां निर्देशस्यते द्वौ निर्देशाङ्कौ १३ , प्रथमेन अध्यायो निर्दिश्यते, द्वितीयेन श्लोकः ।
4. धूर्तपुराण पद्मपुराण तारदीयपुराण क्रियपुराण वायुपुराणानां निर्देशे त्रयो निर्देशाङ्काः सन्ति, प्रथमेन (१) अध्यायः २ अङ्केन) २ वा पूर्वस्कन्धः, पूर्वभागः पूर्वाह्णः (१), अध्यायः उत्तरस्कन्धः, उत्तरभागः, उत्तराह्णः (२) निर्दिष्टः, द्वितीयश्रुतीयो निर्देशाङ्कौ वयसक्रमम् अध्यायः श्लोकः च निर्दिष्टः ।
5. ब्रह्माण्डपुराण (वेङ्कटेश्वरः सः) विषये त्रयो निर्देशाङ्काः सन्ति, चेया मध्ये प्रथमोऽङ्कः (१, २ अध्यायः ३) अथ पुराणस्य क्रमस्य पूर्वभागः (ब्रह्माण्डपुराणस्य) (१), मध्यभागः (तपोव्यासपराशरः) (२), उत्तरभागः (सप्त सहास्रपराशरः) (३) वा निर्दिष्टः । द्वितीयश्रुतीयाद्वौ च तृतीयोऽध्यायः श्लोकः च निर्दिष्टः ।
6. देवीमाहवतपुराण भागवतपुराण विष्णुपुराण विष्णुसर्गोत्तरपुराणानां विषयेऽपि त्रय एव निर्देशाङ्काः सन्ति, प्रथमो निर्देशाङ्को अध्यायस्य सप्त वा अष्ट स्कन्धानां क्रमस्य च निर्दिष्टः, द्वितीयश्रुतीयाद्वौ च पद्याद्वये क्रमशो निर्दिष्टः ।
7. पद्म ब्रह्मवैवर्त भविष्य शिव स्कन्दपुराणानां हरिवंश-महाभारत रामचन्द्राणां च विषये प्रथमो निर्देशाङ्को सुकवनिमासः (स्कन्धः, संहिता, पर्वः, खण्डः वा) क्रमस्य च निर्दिष्टः, द्वितीयश्रुतीयाद्वौ च पद्याद्वये क्रमशः अध्यायः श्लोकः च निर्दिष्टः ।

परन्तु यदि सुकवनिमासस्य अध्यायेतौपविभागः अपि वर्तन्ते, यथा भविष्य शिव स्कन्दपुराणेषु, तदा उपनिषादस्य क्रमस्य च निर्देशो अन्तराष्ट्रियाद्वयेन सुकवनिमासनिर्देशानन्तरमेव कदाचन [] कोष्ठे क्रियते ।

Abbreviations and Reference-Details

(प्रयुक्तसंकेतव्यख्या निर्देश विवरण)

- अग्नि** = अग्निपुराणम्, Published by (Pub) आनन्दाश्रम, वृत्त 1957 [Ref अन्वय श्लोक]
- कृते** = कृतपुराणम् पाठसमीक्षात्मकसंस्करणम् (Critical-Edition), Pub सर्वभारतीयवैदिक राजन्वास रामनगर, वाराणसी 1971 [Ref विभाग (१ पूर्वविभाग, २ उत्तरविभाग) अध्याय श्लोक]
- गण** = गरुडपुराणम् Pub श्रीरत्नायकसुखतीर्थीन आफिस, वाराणसी 1964 [Ref खण्ड (१. पूर्वखण्ड, २ उत्तरखण्ड Called मेक फारम) अध्याय श्लोक]
- देवी-भा** = देवीभागवतपुराणम्, Pub कुरुक्षेत्रपुराणालय, वृत्ताश्रम [Ref सम्य अन्वय श्लोक]
- नार** = नारदीयपुराणम्, Pub वेङ्कटेश्वरप्रेश, मुम्बई 1923 (सं० १९८०) [Ref भाग (१ पूर्व भाग, २ उत्तरभाग) अध्याय श्लोक]
- पद्म** = पद्मपुराणम् Pub मोर, कलकत्ता (= वेङ्कटेश्वरप्रेशसंस्करणम्) [Ref खण्ड अध्याय श्लोक]
- Rhapṣas-**
१ लुष्टिखण्ड (= आनन्दाश्रम १) २ मूर्ति खण्ड (= आनन्दाश्रम, २), ३ स्वर्णखण्ड (= आनन्दाश्रम १ आदिखण्ड) ४ ब्रह्मखण्ड (= आनन्दाश्रम ३) ५ पावाङ्कखण्ड (= आनन्दाश्रम, ४), ६ -उत्तरखण्ड (= आनन्दाश्रम, ६)
- मघ** = मघपुराणम् Pub मोर, कलकत्ता [Ref अध्याय श्लोक]
- महर्षि** = महर्षिचरितपुराणम्, Pub आनन्दाश्रम, वृत्त 1935 [Ref खण्ड अध्याय श्लोक]
- Rhapṣas-**
१ ब्रह्मखण्ड २ प्रवृत्तिखण्ड, ३ गणपति खण्ड, ४ श्रीकृष्णसंज्ञाखण्ड
- ब्रह्मखण्ड** = ब्रह्मखण्डपुराणम् Pub वेङ्कटेश्वरप्रेश, मुम्बई 1935 (सं० १९९२) [Ref भाग (१. पूर्व-भाग, २ मध्यभाग ३ उत्तरभाग) अध्याय श्लोक]
- भवि** = भविष्यपुराणम्, Pub वेङ्कटेश्वरप्रेश, मुम्बई, [Ref पूर्व अध्याय श्लोक]
- Partas-**
१ महापर्व २ मध्यमपर्व, [-1 प्रथम भाग, २ द्वितीयभाग, ३ तृतीयभाग], ४. प्रति सर्गपर्व [-1 प्रथमखण्ड, २ द्वितीयखण्ड, ३ तृतीयखण्ड ४ चतुर्थखण्ड], ४ उत्तरपर्व
- भाग** = भागवतपुराणम् Pub भीमप्रेश मोरपुर 1936 (सं० २०१३) [Ref खण्ड अध्याय श्लोक]
- मत्स्य** = मत्स्यपुराणम्, Pub मोर, कलकत्ता 1954 [Ref अध्याय श्लोक]
- महाभा** = महाभारतम् Pub चित्रगाथाश्रित वृत्त, 1929-33 [Ref पूर्व अध्याय श्लोक]
The corresponding portion in the critical edition of the Mahābhārata may easily be identified for study- ing the variant text.
- Parvas-**
१ आदि-, २ सप्त-, ३ वन-, ४ विराट्- ५ उद्योग, ६ भीष्म, ७ द्रोण-, ८ वन-, ९ शल्य- १० मौनिक-, ११ कौ- १२ शान्ति-, १३ अनुशासन-, १४ आश्वमेधिक-, १५ आश्वमेधिक-, १६ मौनिक- १७ महा प्रस्थानिक-, १८ स्वर्गोद्गम-
- मार्त** = मार्तण्डपुराणम्, Pub वेङ्कटेश्वरप्रेश, मुम्बई. [Ref अध्याय श्लोक]
- रामा** = रामायणम्, Printed at M. L. J Press, मद्रास. 1950 [Ref खण्ड सर्व श्लोक]

Kaṇḍas—

१. बाल-; २. अयोध्या-, ३. अरण्य-,
४. किष्किन्ध्या-, ५. सुन्दर-, ६. युद्ध-,
७. उत्तर-.
- छिद्र. = छिद्रपुराणम्, Pub. मोर, कलकत्ता. [Ref. अर्धे (१ पूर्वाधे; २ उत्तरार्धे) अध्याय. श्लोक].
- षट्. = षट्पुराणम्, Pub. वेङ्कटेश्वरप्रेस, मुम्बई. 1923 (सं० १९८०) [Ref. अध्याय. श्लोक].
- षात. = षातपुराणम्, पाठसमीक्षापरिकल्पितम् (Critical Edition), Pub. सर्वभारतीय-काशिकाग्रन्थालय, रामनगर, बाराणसी, 1967 [Ref. अध्याय. श्लोक].
- शायु. = शायुपुराणम्, Pub. वेङ्कटेश्वरप्रेस, मुम्बई. 1933 [Ref. अर्धे (१. पूर्वाधे; २. उत्तरार्धे). अध्याय. श्लोक].
- विष्णु = विष्णुपुराणम्, Pub. गीताप्रेस, गोरखपुर. [Ref. अर्ध. अध्याय. श्लोक].
- विष्णुध. = विष्णुधर्मोत्तरपुराणम्, Pub. वेङ्कटेश्वरप्रेस, मुम्बई [Ref. खण्ड. अध्याय श्लोक].
- विश्व. = विश्वपुराणम्, Pub. वेङ्कटेश्वरप्रेस, मुम्बई. [Ref. संहिता. अध्याय श्लोक]

Sarphās—

१. विश्वेश्वरसंहिता, २. रुद्रसंहिता [-1 सृष्टिकण्ड, २. सतीकण्ड, 3 पार्वतीकण्ड, 4. दुर्गारकण्ड; 5. युद्धकण्ड], ३. वात्सल्य-संहिता, ४. नीलकण्ठसंहिता, ५. दमस्तोत्रसंहिता. ६. कैलाससंहिता, ७. वायव्यसंहिता [-1 पूर्व-भाग, २ उत्तरभाग]

खण्ड = खण्डपुराणम्, Pub. वेङ्कटेश्वरप्रेस, मुम्बई. [Ref. खण्ड अध्याय श्लोक]

Khaṇḍas—

१. माहेश्वरखण्ड [-1. वेदाखण्ड, २. कौमारिकखण्ड, 3. अरुणचक्रमाहात्म्य (i) पूर्वार्ध, (ii) उत्तरार्ध].
२. वैष्णवखण्ड [-1. वेङ्कटाचलमाहात्म्य, २. पुरुषोत्तमश्रेष्ठमाहात्म्य, 3. बदरिनाथम-माहात्म्य, 4. कार्तिकमासमाहात्म्य, 5. मार्ग-श्रेष्ठमाहात्म्य; 6. भागवतमाहात्म्य, 7. वैशाख-माहात्म्य, 8. अयोध्यामाहात्म्य, 9. वासुदेव-माहात्म्य].
३. ब्राह्मणखण्ड [-1. सेतुमाहात्म्य, 2. घर्मोत्पत्त्यखण्ड, 3. चातुर्मासमाहात्म्य, (अयमंशोऽयं खण्डश्च दक्षिणातमुद्भिदमोर-संक्रमणे एव वक्ष्ये यत्र च तत्र लक्षणम् मुद्रित-पुस्तकादुद्धृतम्); 4. ब्राह्मोत्तरखण्ड].
४. कशीनखण्ड (पूर्वार्ध = ज. १-५०, उत्तरार्ध = ५१-१००).
५. अश्वमेधखण्ड [-1. अश्वमेधश्रेष्ठमाहात्म्य]
२. चतुर्लोकिकिङ्कमाहात्म्य, ३. देवाखण्ड.
६. नागरखण्ड.
७. प्रभासखण्ड [-1. प्रभासश्रेष्ठमाहात्म्य; 2. ब्रह्मपर्व (गिरिनार) श्रेष्ठमाहात्म्य; 3. अर्जुन-खण्डमाहात्म्य, 4. द्वारकायादात्म्य]
- हरिण = हरिणखण्ड, Pub. विद्याशालाप्रेस, पूना [Ref. पर्व अध्याय. श्लोक]

Parvas—

१. हरिकण्ठपर्व, २. विष्णुपर्व; ३. भविष्य-पर्व

विषयसंबन्धः (SUBJECT-CONCORDANCE)

सूतोत्पत्तिः (Birth of Sūta)

(कूर्म १.१६; १.१३.१२-१७)

ब्रह्माण्ड. १.३६.१३६-१७३ विष्णु १.१३.१०-१३

वायु. १.१.२५-३३

पुराणलक्षणम् (Definition of 'Purāṇa')

(कूर्म. १.१-१३)

भवि. १.१४

अथर्व. १.१३३.२८

मत्. १.२१५.४

ब्रह्माण्ड १.१३०

देवीमा. १.२ १८-२३

भवि १.२.४४

भाग. १.२.७७ १-५

वायु. १.४.१०

२.१० १

विष्णु. १.६ १४.२५.

मत्स्य ५३ ६४

६ ८ २१३

भार्ग. १.३४ १३

शिव. ७ [1]. १.४१

वज्र २.४

रत्न. ७ [1]. २. ८४

पुराणनामानि (List of the Purāṇas)

(कूर्म. १.१-१३-२०)

भवि. २.७२ १-२६

देवीमा १.३ १-१०

मत्. १.२१५ १५-२१

मा. १.१२.२६-२८

पद्म ६२३६ १३-२०
 ब्रह्म ४ १३३ ७-२२
 मणि ११ ११ ६४
 मातृ १२, १३ ३-६
 १२, ७ २२-२४
 मातृ ७३ १२-१३
 मातृ १३४ २-१२

निष्ठा १३९ ६१-६३
 बरा ११२ ७४-८२
 बाधु २४२ १ ११
 निष्ठा ३६ २०-२४
 शिव ७ [१] १४३-४४
 शिव ७ [१] २१-८३
 ५४४ १२० १४०

कूर्मावतार (Kurma Incarnation)
 (कूर्म ११२० ४२)

मणि ३ १ ८
 मणि ११४ २-४
 वैष्णवा ८ १० १-६
 पद्म ६ २३२ १४
 मातृ ८ ७ १-१६
 हरि ३ ३० १-२२

चतुर्वर्ण्यवर्णनप्रमाणसंज्ञा (Origin of four Varnas and duties of the four Varnas and Asramas)
 (कूर्म १२२४ ६ २८)

मणि १४१ १ १५४ १६,
 १६६ १ २८
 पद्म १४९ १-१६
 मार १२४ १ २७ १-६
 १४३ १०४ १२७
 १४३ ४१ ७०
 १४९ १ १३
 १६६ १ ७८
 पद्म ३ १६ ४ ८०
 ब्रह्म २२२ १-४६
 ब्रह्म ४ ८३ १ ८४४१
 ब्रह्म १० १४१ १६४
 १२९ ४४ ८२
 मद्रासा ३ ६५० ३० ३२ ३ १८ २० ३८
 १२९ १ ३०, १२२ ३ २ ४४ ३४,
 १२४ १ १३ ०७ १० १२ २३३ १-२३-३२
 १२ २४२ १३ २४६ २३ १३ १४१ २४-१४३ ४६,
 १४४ १-४४ १०
 हरि ३ २४ १ १३

तिस्रो मानवा (Three religious concepts)
 (कूर्म १२२१ ८६)

मणि १४९ १८ १६
 मार १४७ २४ २८
 मर्यादामाहात्म्यम् (The glorification of Ashes etc)
 कूर्म (१२१०४ १११)

वैष्णवा १११० १-१५ ७६
 शिव १२४ ११६
 ७ [२] २१ १२-३०

कालमात्रम् (Computation of Time)
 (कूर्म १४१ २३)

मणि १२२ १ २४
 मार १४२ ३१
 पद्म १३२ २३
 ब्रह्म १-४ १६
 २७ ७० ७३
 ब्रह्म १४२ ११६,
 १२९ १ ४३
 ३२६ ११०
 मार ३ १६ ३८
 मार ४३ २३ ४४
 मणि १४१ ४३
 मातृ १४० १ ३८
 ४३८ २११ २५७
 निष्ठा २८ ९० ८१,
 ६३ ६ १२
 (३४ २८)
 निष्ठा १४२ १ ७३ १६
 शिव २ [१] १० १९-२४,
 ७ [१] ८१ ३१
 मार १ [२] ३९ ४७ ६६
 २ [१] ३६ ३० ३४
 ६ १६४ ११ ३१
 ७ [१] १४ ३३ ३६,
 ७ १९ १ १७

मर्यादा १२२३ १ १२ ३ १८/ १७ २६ १२ ३१ ११ १७
 हरि १८ १ ४४ ३ ८१ २६

वराहवतार (Varaha Incarnation)
 (कूर्म १६१ २ २१, ११४ ९६ ७८)

वैष्णवा ८ ११ २ ३८
 पद्म १ ३ २४ २४
 ब्रह्म २४६ २६,
 १७ १ १०
 मार ३ १३ १६ १६ ३८
 मर्यादा २४६ १ २४७ ७६
 निष्ठा १९४ १ १२
 मर्यादा ३ २४२ १६ २४,
 १२३ १९ ७६ ७७ १२ २०९ १ ३६
 हरि ३ ३३ १ ३५ १०,
 ८४० १ ४१ ३८

सृष्टिः (Account of creation)
(कूर्म. १.२.३-२३; १.७.१-१०.५०)

मणि. १.७.१-१७;	मत्स्य. ३.१-४.२३
२०.१-२३	मार्क. ४.२०-४.२३
मत्स्य. १.४.१-३७	विष्णु. १.३.१-३६;
मात. १.३.१-४४;	१.३८.१-१३;
१.४२.१-११३	१.७३.१-३४७
पद्म. १.२.१-३.२०१	ब्रह्म. २.१.२४; ५.१-३२;
	१.८७ १६-२७
ब्रह्म १.३.१-४५	ब्रह्म. स.मा. २.२.१६-४३
ब्रह्मर्षि. १.४.१-४.२०;	वायु. १.१.४२-४४;
२.१.१-३.२०;	१.३.५-१.४०;
२.८.१-१३	१.६.३२-८.१६८
ब्रह्माण्ड. १.३.१-४.१३३	विष्णु. १.२.१-८.३३
मणि. १.२.१-१.११२;	विष्णुसु. १.२.१-२०;
२.२.२-२४	१ १०७.१-४७
मात. २.५.१.१.२११;	विष्णु. ७ [१].१० १.१२.४७
३.१.०.१-१.२.४६	स्मृत. २ [९].२४.५-२७०
३.२.०.१-४३,	१ [२].१४ ५-४४;
गङ्गासा. १.६.५.१-६.७.७२; ६.६.७.१-६.७	
१०.१.७ ६-१८.२६; १२.१.६.१.१-१५;	
१२.१.८.१.१-८.८.१३; १२.२.०.७ १-२०.८.१३	
१२.२.३.१.१-४३;	
हरि. १.१.२५.४६; ३.१.३.१-१.४.६७	

सप्तयन्त्रमनुवंश (the Genealogy of
Svayambhuva Manu)
(कूर्म. १.८.१-१३; १.१३.१-११)

मणि. १.८.१-१६.	मार्क. ४.७.६-२०
मत्स्य. १.५.१.१०-१४	विष्णु. १.७०.२६.७-३००
देवीमा. ८.३.१-१३	ब्रह्म. २.२४-२६
पद्म. १.३.१.४५-१.५१	वायु. १.१.७.७-२३
ब्रह्म. १.३.१-२२०	विष्णु. १.७.१६-१३०
ब्रह्मर्षि. १.५.१-२२	विष्णु. ७ [१].१.७.१-२;
मात. ३.१.२.४३-४६	२ [१].१.६.१२-१५;
मत्स्य. ३.१-२४	५.३० १-१४
गङ्गासा. १.८.१-३०; १.१.४.१-४५	
हरि. १.२.१-४७	

वृक्षोत्पत्तिस्तस्य कन्यावधरणम् (Birth of
Dakṣa and description of the descendants
of his daughters)

(कूर्म. १.८.१४-२६; १.१२.१-२३; १.१३.४३-६४;
१.१५.१-१६.६६)

मणि. १.८.२७-१.२८	विष्णु. १.६.३.१-६४
मत्स्य. १.५.२.६ ३०;	वायु. २.४.१२१-१२६
१.६.१२-१३	विष्णु. १.१५.१-१५७;
पद्म. १.३.१-२-१.६६	१.७ ५-९.३५
ब्रह्म. २.४६-२०	विष्णुसु. १.१.१०.१-४०
ब्रह्मर्षि. १.५.७-१३	विष्णु. ५.३०.२४-४६;
	७ [१].१.७.१०-१३;
ब्रह्माण्ड २.३.१-४.४३६;	७ [१].१.६.१०-३४;
१.३.७.२२-४२	५.३०.४७-३.१६
	२ [२].१.४.१-४६
मात. ६.६.१-४४	मत्स्य. १ [२] १४.५-४३;
मत्स्य. ५.१-२३	७ [१] २.१.१-४४
मार्क. ४.७.२०-६७	

हरि. १.२.३१-४७; १.३.१७-१६;
३.१.४.२६-४७; ३.१.६.२०-६०

पृथुवर्तिम् (Pṛthu-Legend)
(कूर्म. १.१३.१२-४२)

पद्म. १.८.३-१४	वायु. २.१.७०-७.२१
ब्रह्माण्ड. १.३.६.११०-१२७	विष्णुसु. १.१०.८.१-१०.८.४७
ब्रह्म. ४.१.५.१-४.१४ १५	विष्णु. ५.३०.१.१-२५
मत्स्य. १० १-२३	स्मृत. ७ [१] ३.३.६.६५-१०१
मात. स.मा. २.६.२१-४०	
हरि. १.२.२०-४७	

पद्मोद्गमः (Birth of Brahmā from Lotus)
(कूर्म. १.९.१-३६)

पद्म. १.४.२.१-१८	विष्णुसु. १.७.६.१-१०
मात. ३.८.१-२३	स्मृत. २ [९].२.४.१७-२१

सृष्टिः (Creation by Rudra)
(कूर्म. १.१०.१७-५५)

पद्म. १.३.१.१६६-२०३	विष्णु. १.७.१०-८.१४;
ब्रह्म. ३.१.२.७-२०	१.१५.१.२३-१.२४
मार्क. ४.७.१-३१	विष्णु. ७ [१]. १.४.१-२१
वायु. १.२.७.६-६०	स्मृत. २ [९].२.४.३६-४३

देवीमाहात्म्यम् (Glorification of the Goddess)
(कुर्म. १.११.१-३३६)

देवीमा. ७.३१.१४-४०.४४;	भाग. १८.३६-२१.२०;
१२.६.१-१६४	२६ १-३०.७३
पद्य. १.४१.१७७-४४२	वायु. १.९.७०-६०
मत्स्य. १.४३.१-२०७	शिव. २ [३]. ५ १-६ ५४
भास्. ८२.१-८४.१६	स्वयम् १ [२]. २२ ३०-३०
	७ [२] ९.४०-४१

दक्षप्रह्वयिर्धनः (Destruction of Dakṣ's Sacrifice) (कुर्म. १.१४ १-६७)

पद्य. १.५.११-३४	वायु. १.३० ३७ ३१६
भास्. २.६६ ४-१७	विष्णु. १.१०७ ८८-११६.
पद्य. १.५.१-६३	१.२३४.१-२३५.३६
महा. ३.४.१-३५ १५;	शिव २ [२] १ १-४५.
३९.१-२७	२ [२] २७ १-४३.४८
ब्रह्माण्ड. १.१३ ४४-५८	७ [१]. १८ १-२३ २०
भाग. ४.२.१-७.६१	स्वयम् १ [१]. २.१-५ ४७;
मत्स्य ७०.१०-१६	४ ८७.१-८६ १३६
विष्णु. १.६६.१-१००.५१	७ [१]. १६६ १-३६;
भास्. २१ १२-६०	७ [२] ६.१५-११६
भाग. २०.५.११	
गङ्गासा १०.१८ १-२६, १२.२८४.१-२०८,	
१३.१६० ११-२४	
हरिव. ३ ३२ १-५३	

मुनिहावसाः (Nṛsiṃha-Incarnation)
(कुर्म. १.१५.१-८८)

ब्रह्माण्ड. २.५.११-४४	वायु. २.६.४०-६६
भाग. ७ २ १-१०.३१	विष्णु १.१६ १-२०.३६
मत्स्य १६.२०-६४	विष्णु १.४३ १-४४.२२
विष्णु. १.६६ १-२०	शिव १ [५] ४३ १ ४१

महासा ३ २७२ ५६ ६०; (१३ ३३९ ७५.
१२ ३४० ३१ गङ्गा)

हरिव. ३ ४१ १-४७ ३८; १४१ ३६-७८

दास्यवत्स्येभ्यो मुनिभ्यो गौतमप्रपञ्चया
(The Story of Gautama's curse on the
Sages of Dāruvāna)
(कुर्म. १.१५ ६१-११९)

देवीमा. १२.६.१-१००

भास्. २७२ १-३५

महा. ७४ २२-८८
भास्. ७१ १-६७

शिव. २[२] ७ १-४३;
४ २४ १-२७ १०

अन्धकचरितम् (Andhaka-Legend)
(कुर्म. १.१५ ११६-२३७)

पद्य. १.४८ १-६१;	विष्णु. १ २२६ १-८३
१.१३.४६-७३	शिव २ [५]. ४७.८-४६.५२
मत्स्य १७८ १-८६	स्वयम् ५ [१]. ४७.१-४९.४१
विष्णु. १.९२ १५७-६३ २६	१ [३] ४५.१-४८.४६;
भास्. २० १-४३	१ ४४९ ११-१३१.
भाग. ९.१-१० १७,	७ [२] ९ १५१-१६६
३ ३.१६ ४४ ६६	
हरिव. २ ८६ १-८७ ३६	

बलिवासानचरितम् (Bali-Vāmana Legend)
(कुर्म. १.१६.१-६६)

भाग. ४ २.११	वायु. ३.६ ७४-८६
भास्. १ १० १-११ ६७	विष्णु १.२१ १-३१,
पद्य. १ ३० १-२०३	१ ५५.१-४५,
महा. ७३ १-६६,	३ ६४ १-११
२१३ ५०-१०५	स्वयम् १ [१] ७ १७१-१८ ६६;
ब्रह्माण्ड २ ७३ ७४-७७	४ [१] ७४ २३४-२४०,
शिव ४ ७६ १ २७	५ [३] १ ११ ११-११;
भाग ८ १५ १-२३ ३१	७ [१] १ १४ १ ११,
मत्स्य २४३ १-२४४ ६६	७ [२] १४ ५-७३;
भाग भासा २ १-१० ६१,	७ [४] १८ १०-१४
४० १-११ ४७	
६२ १-६६ १८	
भासा ३ २७२ ११-७६	
हरिव ३ ४८ १-७२ १०७,	
१ ४४ ७६ १०३	

कश्यपवंशवर्णनम् (Description of the descendants
of Kāśyapa) (कुर्म. १.१७ ८ १८७)

भाग. १९ १-२६	भाग. ६ ६.२४-२६
देवीमा ७.२.१३ १४	भास्. ६ १-४७
पद्य १ ६ ३३ ७६;	विष्णु १ २१.१-२१
१ ७ २-६७	विष्णु १ १२०.१-१२८.४०
ग्रन्थ १ १.१-४०	शिव ५ ३२ १-४२
ब्रह्माण्ड २ ३ ५१-७४ ६६	स्वयम्. ७.२१.१० ३४

वैवावतमनुवंशवर्णनम् (Description of the descendants of Vaivasvata Manu)

(कूर्म. १.१९.१-२०.६१)

देवीमा. ७२.१६-२८.८३
मात. १.१.१-१३.२७
हवि. १.१० १-१५.३८

आदित्यवंशः (Description of the Solar Dynasty)

(कूर्म. १.१९ १-३)

मात. १.१३८.१-५८
मात. १.८.३५-७५
ब्रह्म. १.१-५५
मात. ६.६.३८-५१;
९.१.१०-२१
हवि. १.९.१-१६

इक्ष्वाकुवंशः (Description of the descendants of Ikṣvāku) (कूर्म. १.१९.४-२०.१७)

मात. १.८ १२०-१६३
ब्रह्म. ७.१-८.८५
मात. ९.६.१-९.३१
मात. २.११०.१-२१

रामचरितम् (Story of Rāma)

(कूर्म. १.२०.१७-६१)

मणि. ५.१-११.१५
मात. १.१४३ १-५१
देवीमा. ३.२८.१-३०.५३
मात. १.७६.१-२९;
२.७५.१-७६
मात. ६.२४२.१-२४४.१००
ब्रह्म. १.२३.५५-२१७.
२१३.१२१-१५८
ब्रह्म. ४.६२.१-८६
ब्रह्माष्ट २.८३.१०२-१६८

महाभा. १२ २९.५१-६२; ३.२७३.१-२८२.१५
हवि. १.४१.१११-१५५

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युगधर्मैकमन्त्रम् (Description of the practices prevalent in different Yugas)

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वाराणसीमाहात्म्यम् (Glorification of Vārāṇasī)

(कूर्म. १.२९ १-३३ ३६)

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प्रयागमाहात्म्यम् (Glorification of Prayāga)

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गङ्गासमाहृत्यम् (Glorification of the River Gāṅgā)

(कूर्म १.३७ ७-१७)

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(कूर्म १ ३८ १-४४, १ ४३ १ ४८ २४)

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(कूर्म १. ५० १-१०)

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ईश्वरविभूतिकथनम् (Description of Vibhubs
of God) (कूर्म २७ १-१५)

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ब्रह्मनिरूपणम् (Exposition of Brahman)
(कूर्म. २ १० १ २०)

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भक्ति (Devotion)
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कर्मयोगवर्णनम् (Description of Karmayoga)
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शिवनारायणयोरेकत्वम् (Oneness of Shiva
and Nārāyaṇa)
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ब्रह्मचारिवर्मा (Duties of Brahmacharins)
(कूर्म २ १२ १-१४ ५१)

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गायत्रीमाहात्म्यम् (Glorification of Gayatri)
(कूर्म २ १४ ४० २९)

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गृहस्थधर्मनिरूपणम् (Description of the
Duties of a householder)
(कूर्म २ १५ ८ ४२, २.१८ १-१२१)

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सद्गुण (Virtuous deeds and approved usage)
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भातविधि: (Rituals of Śrāddha)

(कूर्म. २.२०.१-२२.१००)

मवि. १.१७.१-६४;	मात. १.६.१-२२.६४;
१.६३.१-४२	१.४०.१-८५
वह. १.९९.१-१३७	मार्त. २.७.१-३०.१७
१.२१०.१-२१२.६;	विज्ञ. २.४४.१-६४
२.२५.४-४७	
मात. १.२८.१-६०;	वरा. १.३.१६.१४.३३;
१.५.१-१०१-१४७	१.८७.२-१९०.१८
	मात. २.१०.१-२१
वरा. १.६.४२-७१.४४-१६२	विष्णु. ३.१३.१-१६.२०
पृष्ठ. २.१९.१-२२०.१२	विष्णुप. १.१३३.१-१४४.२१
वह. २.११.१-२०.२३	विज्ञ. ५.४०.१-४१.५१
मवि. १.१८४.१-१८५.२८	
महावा. १.१.८७.१-९२.२१	
हृत्वि. १.१६.१-२४.३०	

आशौचम् (Account of Impurities)

(कूर्म. २.२३.१-२३)

मवि. १.५०.१-१९९.१४	मार्त. ३.२.४-६७
वह. २.२९.१-१६;	विज्ञ. १.८९.७७-१२२
१.१०६.१-१०७.१८	विष्णुप. २.७५.१-७७.१९;
वह. २.२१.११३-११९	३.२३२.१-१३

दाननिष्कषणम् (Rules for giving gifts and charities)

(कूर्म. २.२६.१-७६)

मवि. २.०९.१-२१३.१०१	२.२६.१-७६;
२.७२.१-२६	२.१९.३७-४०.४५
वह. २.२४.१-६;	३.५७.०-७५;
१.५१.१-१६;	मात. ८.१.९१.३३
१.९८-१-१६	विज्ञ. २.२८.१-४४.१६
देवीमा. १.२९.१-३०.११७	वरा. २.०.४१-४६
मात. २.४२-८४;	विष्णुप. २.९५.२२-२८;
१.१२-१३.६७	३.३४१.१-३९१
वह. १.३३.२१७-२२०;	विज्ञ. १.९.१८-६१;
१.५६.२-४०;	५.१४.२३
१.६१.६६-११३.	वह. ७ [१].२.७.१-२०८.१४
१.७९.४४-६१;	१ [२].२.१४-६६;

महावा. ३.२०७.१२-६६; १.२.८९.१-१९३.१३;
 १.२.१६४.१-१६५.७५; १.२.८७.१-६६;
 १.३.९७ १-२५; १.३.१०४.१-११७.
 १.३.१४१ १४-१४५.५३; १.३.४२ १३-४७.१७;
 १.३.१२३.१-१३४.१७

विज्ञ. ३.२४.१-१४

भक्ष्याभक्ष्यनिर्णयः (Description of foods prescribed and forbidden)

(कूर्म. २.१०.१-४२)

वह. ३.५६.१-४४;	मार्त. ३.२.१-३
२.१७.१-४४	वह. ४.४०.६-१८.१०६-१४०
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वह. १.२७.१-४७,	
४ [२].८५.१-४६	
महावा. १.३.१३५.१-२१; १.२.३६.२१-३४; १.३.१३५.१-२१	

१[2] ४ १-१८
५[3] ५ १ ४६,
६ २-१२ १-१८,
महाभा ३ १८६ ७ २०, १२ ३६ ३६ ५०
१२ २३६ १२ ३७ १३ ९ १-२८
१३ ५७ १ ८२ ३२, १३ १३७ १ १३८ ११

वानप्रस्थधर्मकथनम् (Description of Duties of a Vanaprastha)
(कूर्म २ २७ १२-१६)

मणि १६१ १-५
ग १ १०२ १-५
मा १ २७ ५ ६१
प ३ ५८ १ १३,
१ १५ ३२६ ३५७
मा ७ १२ १७ ३१
विष्णु ३ ९ १७-२३
विष्णु २ १३० १-३३,
३ ३२९ १ ६
र २[9] २३१ १ १३

यतिधर्मा (Duties of a Recluse)
(कूर्म २ २८ १-२९ ५०)

मणि १६१ १-३१
ग १ १०२ १ ५
मा १ २७ ६२ १-६
प १ १५ ३५८-३६२,
३ ५९ १-६० ५३
मा ७ १३ १ ५५
विष्णु ३ ६ ५५ ३३,
विष्णु २ १३१ १ ५३
३ ३६४ १-५५
र २[9] २३१ १५-५३

प्रायश्चित्तम् (Rules of expiation)
(कूर्म २ ३० १ १६, २ ३० १ ३३ १-७७)

मणि १६९ १-१७४ १५
ग १ ५२ १-२६,
१ २३४ १ २३५ ३७,
१ १०५ १ ७०
मा १ १४ १-१५ ३७,
१ ३० १-११५
महाभा ३ ६ ५३ ८ ५१
म १ १८६ १ ५३
विष्णु १ ८९ ५७-६९
१ ६० १ २५
म १ ३२ १-१३६ १२७,
१७६, १७६
मा १ १६ १ २-१९
विष्णु २ ६ ३२-५३
विष्णु ३ २३६ १ २६ १५,
२ ७३ १-७४ २५
र २[9] २३१ १-५३,
१ ६ १-३८

महाभा १२ ३३३ ३६ ३६ ३० १२ १६५ ३३-७८,
१३ १३६ १-२३

शिवराज कपाडिशरदम् (How Śiva became Kapālin)
(कूर्म २ ३१ १-१११)

ग २ २६, २ १२
प १ १४ १-०६ २११

म ३ [१] १३ १-२०
म ३ १८२ ५२-१०३
ग १७ १-२७
मा २ १६-३१
म ३ ८ १ ६ ६५
र २ ३ [१] २४ १-७१,
५ [१] २ १-१ १२३,
७ [१] ८९ १-१०

पतिव्रतामाहात्म्यम् (Glorification of a Pativrati or chaste woman)
(कूर्म २ ३३ १-० १५५)

प १ ५२ २१ ७२,
१ ५३ १ ७३
म २ ७ १ ५३ २३
ग २ २७ १-६, २ १३७ २१ २५
म २ २८ १-२० २१
विष्णु २ ३३१ १-३३२ २५

ज्ञानयोगदर्शनम् (Description of a Jñānayoga)
(कूर्म २ ३३ १५५-१५९)

ग १ २२७ १ २२९ ३०,
१ २३० १ २३८ ३६
देवीमा १ १७ १ ६६
१ १९ १२-५०
ग १ ३३३ २९-३३३,
१ ४४ १९ ८३
महाभा २ ३ २५ ११३
विष्णु २ १२ ३५-५५
२ ३३ ६९ १-५
३ ५ १ ५७,
१ ४४ १९ ८३

तीर्थमाहात्म्यम् (Glorification of the Tirthas)
(कूर्म २ ३४ १ ४२ २५)

मणि १०९ १-१३४ ५३
ग १ ८१ १ ८६ ३८
देवीमा ३ १२ १ २८
ग २ ३८ १ ५३ ५८,
२ २९ १ ७२
२ ६९ १ ६५ १३३
प ३ ३८ १ ३९ १२७,
३ १२ १ १३ ३५,
३ ८८ १ १२२,
३ २४ १-३८,
३ ८८ ३२-७७
म १ १२ १-१२
म २ १ ६५,
१८८ १ २३
१८८ १-१९३ २०
ग १२२ १-१२२
मा १ २८ ५६,
३ ७ १ १३,
३ ५५ ५८,
५ ३ १ ७३,
५ ३ ५५-५६
म ३ [३] २६ १ २७ ११६,
३ १ ५ ७२,
३ २५ ८ २८,
७ [१] १८७ १५ ५९,
७ [३] ३९, १ १९
५ [३] ६ २१ ५५
५ [३] ११ १-२९
५ [३] १८ १-१३,
२ [९] २५ ३ ५६,
२ [७] २० २० ५२

महाभा १ २१३ १-२१८ २१, ३ ८२ १ ६० १५,
९ ३५ ३३-४४ ५१, १३ २५ १-२६ १०६,

गयामाहात्म्यम् (Glorification of Gayā)

(कूर्म. २.३४.८-१३)

अथ. १.१४.१-४१	वच. ७.२१-२८
म. १.८२.१-८६.३८	वाच. ५३.११-७३
म. २.४४.१-४७.१४	वायु. २.४३.१-४८.२०
म. ३.३८.१-७३	साम. ६.२०५.१-२०६.६६
६.१८०.३२-८७	

मनसास्वतमाहात्म्ये मञ्जुवक्त्रात्मः (Story of Mankanjaka in connection with the glorification of Saptasārasvata Tirtha)

(कूर्म. २.३४.४४-७६)

म. १.१८.१३४-१३६	साम. ६.४७.२७-४८
वाच. ५.५५.१-१३	७ [१].२७३.१-८६
३६.४५-४८	
महाम. ३.८६.१६-३४	९.३८.३३-३६

काञ्चनज्योतिर्दशैतदुत्तम (Story of Śveta in connection with the Kāñjanjara Tirtha)

(कूर्म. २.३४.११-३८)

विज्ञ. १.३०.१-३३.१४	विष्णु. १.२३६.१-२०
वाच. ५७.१६-२४	साम. १ [१].३२.१-२६

देवदारुने शिवलिङ्गपात (Falling of the Phallus of Śiva in Devadāru forest)

(कूर्म. २.३६.४६-५०.१२०)

साम. १.२७.१-१२६	विज्ञ. ४.१२४-२४
म. २. ५२.४४-२३.३६	

म. २. ३ [३].२६.१-२७.१६३	६.२५८.१-२६
६.१.२-७३	७ [१].१०३.१३-४६
	७ [३].३२.१-१९

नर्मदामाहात्म्यम् (Glorification of the river Narmadā)

(कूर्म. २.३८.१-४७.४०)

अथि. १.१३.१-७	साम. ५ [३].६.२१-४६
वच. ३.१३.१-४४	५ [३].११.१-२६
म. १.८५.१-१६३.२०	५ [३].१८.१-११

नैमिषमाहात्म्यम् (Glorification of the Naimiṣa Tirtha)

(कूर्म. २.४१.१-११)

वेदीया १.२.२०-३४	वायु. १.१.१११-११७
म. १.१.१२६-१३४	विज्ञ. ७ [१].४२१-११

प्रलयवर्णनम् (Account of the Dissolution)

(कूर्म. २.४१.१-४४.१०)

अथि. २.६८.१-२७	साम. १.६५.१-४४
म. १.२११.१-११	वाच. ४३.१-४४
विज्ञ. १.८७२.८०	वायु. २.१८.११३-४७.१३३
म. १.४१.४७-७१	विज्ञ. ६.१.१-७.१०६
म. २.११.१-२३१.७४	विष्णु. १.५४.१-७६.१०
साम. २.६४१.७०	
३.१.११६-२.१११	
म. १.२४.१-४४	

साम. ३.१८८.१६-४०.१२.२३३.१-१६१	
१२.१११.१-११२.१३	

कूर्मपुराणस्य श्लोकार्धसूची

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पञ्चा तरेण भूधरां त्वं	१ १ ४७३	पञ्चम चान्वय येन	२ ३६ ३३८	पञ्चवृद्धिमदाशौच [अर्ध]	२ २३ २३८
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पञ्चो धाना भगवत्पञ्च	१ १३ ११३	पञ्चमे बभ्रवहृत्नाथ	२ २२ ४७८	पञ्चोपपदमित्रध्वो	१ २० २२८
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पञ्चमन्त्रेण हिता तु	२ २६ ३४३	पञ्चमिदं तत् कुर्वन्	२ १२ १७३	पञ्चोपपदमित्रध्वो	१ २० २२८
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पञ्चमन्त्रो वै वधमात्मन्	२ ३२ ४१८	पञ्चमिदं तत् कुर्वन्	१ २३ ७३	पञ्चोपपदमित्रध्वो	१ २० २२८
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[illegible]

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[illegible]

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प्रह मनी चण्डिका	२ ३३ २०३	प्रत्युषेय वर वष	१ २४ ६८	प्रयेदस्य कारण मद् तद्	२ ०७ ११८
प्रह मनी चण्डिका	२ २६ ६३	प्रत्युषेय वर वष	१ २२ ३०३	प्रयेदस्य कारण मद् तद्	१ ३६ ३०८
प्रह मनी चण्डिका	२ १२ ४०८	प्रत्युषेय वर वष	१ ०६ ४३३	प्रयेदस्य कारण मद् तद्	१ ११ १८४८

[illegible]

श्लोकार्थसूची

[illegible]

पुनर्प्राप्त्यर्थ

[illegible]

[illegible]

श्लोकार्धसूची

इदानीं श्रोतुमिच्छामि [यथा]	१ ४ २८	इहा विविधा हिन्देष्टा	१ ११ २०४८	ईश्वराराधनरत	१ २१ २३८
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इदमेवमपि केचिद्	२ ४३ ३७८	इह देव सप्तलीको	१ ४ ३६३	ईश्वराराधनरतान्	१ ७ २०८
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इदमेवमपि केचिद्	२ ४४ ३१८	इहाप्यय महादेव	१ २४ ४१३	ईश्वरे निज वा शक्ति	१ २४ ६०८
इदमेवमपि केचिद्	१ १ १२१३	इहाप्यय महादेव	१ २३ ४२३	ईश्वरो हि देवताष्टा	१ २४ १२३
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इदमेवमपि केचिद्	२ ११ २८३	इहाप्यय देवो [तव]	२ ३६ ४१३	ईश्वरत्वात् मुक्तिर्लोके	१ ७३ ४७३
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इदं देव समाधिद	१ १३ ४७३	इहमेव भूताना गुरु	१ २४ ४७३	उक्तस्य यम निजमेति	२ ३१ १०४८
इदं देव समाधिद	२ १ ३७८	इहमेव युगप युग	१ २३ ४४३	उक्तस्य यम निजमेति	१ १६ १३३
इदं देव समाधिद	१ १ ११८	इहमेव सहिता कृत्वा	१ २४ ४३३	उक्तस्य यम निजमेति	२ ३१ ११३
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इदं देव समाधिद	१ १६ १६८	इहमेव सहिता कृत्वा	१ २३ २७८	उक्तस्य यम निजमेति	१ २८ ४०८
इदं देव समाधिद	२ १४ ४१३	इहमेव सहिता कृत्वा	१ २३ २६८	उक्तस्य यम निजमेति	१ २३ १६३
इदं देव समाधिद	२ १ १२३	इहमेव सहिता कृत्वा	१ २३ २६८	उक्तस्य यम निजमेति	१ ४० १२८
इदं देव समाधिद	२ १ ३६३	इहमेव सहिता कृत्वा	१ २३ २६८	उक्तस्य यम निजमेति	२ १८ ४४८
इदं देव समाधिद	१ १ २२३	इहमेव सहिता कृत्वा	१ २४ २२८	उक्तस्य यम निजमेति	१ ७ ४८३
इदं देव समाधिद	१ ६ ४१८	इहमेव सहिता कृत्वा	१ २४ २०८	उक्तस्य यम निजमेति	१ ७३ ४८३
इदं देव समाधिद	१ १ ३४३	इहमेव सहिता कृत्वा	२ १६ २३८	उक्तस्य यम निजमेति	१ ७३ ४८३
इदं देव समाधिद	२ ३३ १३६३	इहमेव सहिता कृत्वा	२ १६ २३८	उक्तस्य यम निजमेति	१ ७३ ४८३
इदं देव समाधिद	२ ३७ १३६३	इहमेव सहिता कृत्वा	२ १६ २३८	उक्तस्य यम निजमेति	१ ७३ ४८३
इदं देव समाधिद	१ १३ ४०३	इहमेव सहिता कृत्वा	१ १३ २७८	उक्तस्य यम निजमेति	१ ७३ ४८३
इदं देव समाधिद	१ ४३ २७८	इहमेव सहिता कृत्वा	१ १३ २७८	उक्तस्य यम निजमेति	१ ७३ ४८३
इदं देव समाधिद	१ १७ १२८	इहमेव सहिता कृत्वा	१ १३ २७८	उक्तस्य यम निजमेति	१ ७३ ४८३
इदं देव समाधिद	१ १६ ४७३	इहमेव सहिता कृत्वा	१ १३ २७८	उक्तस्य यम निजमेति	१ ७३ ४८३
इदं देव समाधिद	१ १६ ८८	इहमेव सहिता कृत्वा	१ १३ २७८	उक्तस्य यम निजमेति	१ ७३ ४८३
इदं देव समाधिद	१ ४२ १३८	इहमेव सहिता कृत्वा	१ १३ २७८	उक्तस्य यम निजमेति	१ ७३ ४८३
इदं देव समाधिद	१ ४३ १४८	इहमेव सहिता कृत्वा	१ १३ २७८	उक्तस्य यम निजमेति	१ ७३ ४८३
इदं देव समाधिद	१ ३८ १०८	इहमेव सहिता कृत्वा	१ १३ २७८	उक्तस्य यम निजमेति	१ ७३ ४८३
इदं देव समाधिद	१ ४२ १६३	इहमेव सहिता कृत्वा	१ १३ २७८	उक्तस्य यम निजमेति	१ ७३ ४८३

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उत्तरात्तु चैव	२ ११ २३८	उद्युत्तं वेदपुराणपद	१ ३८ २१८	उपपत्त्याश्च कर्माणि	२ १४ ७८८
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उत्तरात्तु चैव	१ २४ ७६३	उद्युत्तं च कथित	२ ४४ १०७८	उपपत्त्याश्च विपत्तय	२ २४ २४८
उत्तरात्तु चैव	१ १ ३९३	उद्युत्तं च य तीर्थे	२ २९ ७८८	उपपत्त्याश्च विपत्तय	२ ११ २४८
उत्तरात्तु चैव	१ १४ १८	उद्युत्तं च य तीर्थे	२ ४१ ४०३	उपपत्त्याश्च विपत्तय	२ ११ २४८
उत्तरात्तु चैव	२ २९ ६८	उद्युत्तं च य तीर्थे	२ २९ ७८८	उपपत्त्याश्च विपत्तय	२ ११ २४८
उत्तरात्तु चैव	२ १४ २४८	उद्युत्तं च य तीर्थे	१ ३३ १३८	उपपत्त्याश्च विपत्तय	२ ३६ २६८
उत्तरात्तु चैव	१ ३ ३३	उद्युत्तं च य तीर्थे	१ २ ७३८	उपपत्त्याश्च विपत्तय	१ ३० २४८
उत्तरात्तु चैव	१ २१ ४३	उद्युत्तं च य तीर्थे	१ १९ ४३३	उपपत्त्याश्च विपत्तय	१ ३९ ४८
उत्तरात्तु चैव	१ १२ १८८	उद्युत्तं च य तीर्थे	१ २६ २२८	उपपत्त्याश्च विपत्तय	१ ४६ १८८
उत्तरात्तु चैव	१ ६६ ७८	उद्युत्तं च य तीर्थे	२ ३३ ११६	उपपत्त्याश्च विपत्तय	१ २६ ६४८
उत्तरात्तु चैव	२ ३७ ४४८	उद्युत्तं च य तीर्थे	१ २८ २४३	उपपत्त्याश्च विपत्तय	१ ४६ १४८
उत्तरात्तु चैव	१ ७ ४४३	उद्युत्तं च य तीर्थे	२ ३३ ११०८	उपपत्त्याश्च विपत्तय	१ ११ २५८
उत्तरात्तु चैव	१ ७ ४०३	उद्युत्तं च य तीर्थे	१ २० ४४८	उपपत्त्याश्च विपत्तय	१ ७ ४४८
उत्तरात्तु चैव	२ १४ २६३	उद्युत्तं च य तीर्थे	१ ११ २३८	उपपत्त्याश्च विपत्तय	१ ४४ १८८
उत्तरात्तु चैव	२ १४ ४८३	उद्युत्तं च य तीर्थे	२ ४४ ८८८	उपपत्त्याश्च विपत्तय	१ ४४ १८८
उत्तरात्तु चैव	२ १७ ६८	उद्युत्तं च य तीर्थे	२ ४१ २६८	उपपत्त्याश्च विपत्तय	१ २४ ४४८
उत्तरात्तु चैव	२ २२ ४३३	उद्युत्तं च य तीर्थे	१ २३ ४४८	उपपत्त्याश्च विपत्तय	१ २४ ४४८
उत्तरात्तु चैव	२ १४ ८३	उद्युत्तं च य तीर्थे	१ ३६ २६३	उपपत्त्याश्च विपत्तय	१ २४ ४४८
उत्तरात्तु चैव	२ १४ १८३	उद्युत्तं च य तीर्थे	१ २३ ४४८	उपपत्त्याश्च विपत्तय	१ २४ ४४८
उत्तरात्तु चैव	२ १४ ६८३	उद्युत्तं च य तीर्थे	१ २३ ४४८	उपपत्त्याश्च विपत्तय	१ २४ ४४८
उत्तरात्तु चैव	२ १७ २८३	उद्युत्तं च य तीर्थे	१ २३ ४४८	उपपत्त्याश्च विपत्तय	१ २४ ४४८
उत्तरात्तु चैव	२ २२ ३०३	उद्युत्तं च य तीर्थे	१ २३ ४४८	उपपत्त्याश्च विपत्तय	१ २४ ४४८
उत्तरात्तु चैव	२ २२ ३०८	उद्युत्तं च य तीर्थे	१ २३ ४४८	उपपत्त्याश्च विपत्तय	१ २४ ४४८
उत्तरात्तु चैव	१ ३६ ३८३	उद्युत्तं च य तीर्थे	१ २३ ४४८	उपपत्त्याश्च विपत्तय	१ २४ ४४८
उत्तरात्तु चैव	१ ४७ ३३३	उद्युत्तं च य तीर्थे	१ २३ ४४८	उपपत्त्याश्च विपत्तय	१ २४ ४४८
उत्तरात्तु चैव	१ ८ २२८	उद्युत्तं च य तीर्थे	१ २३ ४४८	उपपत्त्याश्च विपत्तय	१ २४ ४४८
उत्तरात्तु चैव	२ १६ ७३	उद्युत्तं च य तीर्थे	१ २३ ४४८	उपपत्त्याश्च विपत्तय	१ २४ ४४८
उत्तरात्तु चैव	२ ७७ १६८	उद्युत्तं च य तीर्थे	१ २३ ४४८	उपपत्त्याश्च विपत्तय	१ २४ ४४८
उत्तरात्तु चैव	१ २ ७६३	उद्युत्तं च य तीर्थे	१ २३ ४४८	उपपत्त्याश्च विपत्तय	१ २४ ४४८
उत्तरात्तु चैव	२ १२ ३०८	उद्युत्तं च य तीर्थे	१ २३ ४४८	उपपत्त्याश्च विपत्तय	१ २४ ४४८

श्लोकार्थसूची

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श्रुतिस्वी नविनिस्तस्या	१ १८ ६३	एकस्य य द्विषा येन	१ ४ ७३८	एकदन्त मन्त्राद्य	१ ४ २३३
श्रुतीना च वसिष्ठस्य	१ ११ २२८	एकमकपुत्रविहा ये	२ १६ ३६३	एकदन्त समुद्रिणा	२ १६ २६८
श्रुतीना च वसिष्ठस्य	२ ७ ६३	एकपदेन तिष्ठेत	२ २७ २६८	एकदन्त सहस्रानि	१ ४१ ४८
श्रुतीना चैव पञ्चाना	१ ३६ २६८	एकपद - यतीव तु	१ ३ २२३	एकदन्ते ॥ निवृत्त	१ ४० ४३
श्रुतीना चैव बह्या	१ २१ ४४३	एकवीक्षणनय	२ ३६ १८८	एकदन्तेऽङ्गि कुर्वत	२ ३६ २३३
श्रुतीना पुनरा ये दुर	२ ३७ १३३	एकमूर्ति महामूर्ति []	१ २८ ४८८	एकदन्तेऽङ्गि कविता []	१ ११ ४३
श्रुतीना बन्धवादर्प	१ ३९ १२३	एकमूर्तिरमेवासा	२ ३७ ७८८	एकदन्त्या तथा कथ्य	२ २० २०८
श्रुतीना यन्निस्तारो	२ ४४ १४३	एकमेव पर कृत	२ २६ ४३३	एकदन्त्या निराहार	२ ३३ १०४३
श्रुतीना भुज्या पुन	२ १२ २८	एकमेव विज्ञानीय	१ १४ १६६८	एकदन्त्या निराहारी	२ २६ ३३३
श्रुतीनामात्रमर्थु [वेद]	१ २४ ४८	एकमेवास्तर तस्य	२ ४८ ७८८	एकमेवमिमागस्या [मान]	१ ११ २२८
श्रुतीनामात्रमर्थु [वेद]	२ २४ ४८	एकसा यम सापुन्य	१ ६ ८८	एकमेवमिमागस्या [मान]	१ ११ ४८३
श्रुतीनामिवासा नित्य	२ १८ ६८	एकस्य निरास्य या	२ ३३ ८६८	एकमेवमिमागस्या [मान]	२ १४ २०८
ए		एकस्य निरुत्तराया	२ २३ १६८	एकमेवमिमागस्या [मान]	१ ४७ ४३३
एक येन चतुष्पात्र	१ ४६ ४७३	एकस्य सविष्ठाया	२ २३ १७८	एकमेवमिमागस्या [मान]	२ १४ २०८
एक तु मोक्षयेत् किम	२ १८ ११०३	एकस्य समुद्रिण	२ २३ ३२८	एकमेवमिमागस्या [मान]	२ १४ २०८
एक एविकमेकोऽर्थ	२ २३ ८३८	एकस्यमोक्षवाचन	२ २६ २६३	एकमेवमिमागस्या [मान]	२ १४ २०८
एक गायत्रीकर्मिन्	२ ११ ४४३	एकस्यमोक्षित स्वात्मा	१ ३६ १६३	एकमेवमिमागस्या [मान]	१ ४६ ३६३
एक मत्त महारमा रमरत्त	२ ३४ २४८	एकस्यमोक्षित स्वात्मा	२ २६ १६३	एकमेवमिमागस्या [मान]	१ ४६ ३६३
एक भानुमती पुन	१ २० ७३	एकस्यमोक्षित स्वात्मा	२ २६ १६३	एकमेवमिमागस्या [मान]	१ ४६ ३६३
एक एवमेव कथं न	१ ११ ४६३	एकस्यमोक्षित स्वात्मा	२ २६ १६३	एकमेवमिमागस्या [मान]	१ ४६ ३६३
एक भानुमती पुन	२ २ ४२८	एकस्यमोक्षित स्वात्मा	२ २६ १६३	एकमेवमिमागस्या [मान]	१ ४६ ३६३
एव स निष्ठे सत्ता	२ २ ७२८	एकस्यमोक्षित स्वात्मा	२ २६ १६३	एकमेवमिमागस्या [मान]	१ ४६ ३६३
एव सन्तरो ह्यासा	२ ३७ १३३	एकस्यमोक्षित स्वात्मा	२ २६ १६३	एकमेवमिमागस्या [मान]	१ ४६ ३६३
एव भासोऽनुर्वेद	१ ४० १६३	एकस्यमोक्षित स्वात्मा	२ २६ १६३	एकमेवमिमागस्या [मान]	१ ४६ ३६३
एव एव महाभासा	२ ३ १३३	एकस्यमोक्षित स्वात्मा	२ २६ १६३	एकमेवमिमागस्या [मान]	१ ४६ ३६३
एव एव महाभासा	१ ४८ ७८	एकस्यमोक्षित स्वात्मा	२ २६ १६३	एकमेवमिमागस्या [मान]	१ ४६ ३६३
एव एव विज्ञेया	१ ४८ २३	एकस्यमोक्षित स्वात्मा	२ २६ १६३	एकमेवमिमागस्या [मान]	१ ४६ ३६३
एवकात्त चरेद र्भत [न प्रभ]	२ २६ २३	एकस्यमोक्षित स्वात्मा	२ २६ १६३	एकमेवमिमागस्या [मान]	१ ४६ ३६३
एवकात्त चरेद र्भत [दीप]	२ ३० १६३	एकस्यमोक्षित स्वात्मा	२ २६ १६३	एकमेवमिमागस्या [मान]	१ ४६ ३६३
एवकात्त द्विषा या	२ ३१ ४३	एकस्यमोक्षित स्वात्मा	२ २६ १६३	एकमेवमिमागस्या [मान]	१ ४६ ३६३
एवकात्तमुपन	१ ४ ३६३	एकस्यमोक्षित स्वात्मा	२ २६ १६३	एकमेवमिमागस्या [मान]	१ ४६ ३६३
एवकात्तमुपन	२ १४ १०८	एकस्यमोक्षित स्वात्मा	२ २६ १६३	एकमेवमिमागस्या [मान]	१ ४६ ३६३
एवकात्तमुपन	२ ४४ १२६३	एकस्यमोक्षित स्वात्मा	२ २६ १६३	एकमेवमिमागस्या [मान]	१ ४६ ३६३
एवकात्तमुपन	२ ४४ ७८८	एकस्यमोक्षित स्वात्मा	२ २६ १६३	एकमेवमिमागस्या [मान]	१ ४६ ३६३
एवकात्तमुपन	२ ४३ २६८	एकस्यमोक्षित स्वात्मा	२ २६ १६३	एकमेवमिमागस्या [मान]	१ ४६ ३६३
एवकात्तमुपन	२ ४३ ३८	एकस्यमोक्षित स्वात्मा	२ २६ १६३	एकमेवमिमागस्या [मान]	१ ४६ ३६३
एवकात्तमुपन	१ ११ २६८	एकस्यमोक्षित स्वात्मा	२ २६ १६३	एकमेवमिमागस्या [मान]	१ ४६ ३६३
एवकात्तमुपन	२ ४४ १२६८	एकस्यमोक्षित स्वात्मा	२ २६ १६३	एकमेवमिमागस्या [मान]	१ ४६ ३६३
एवकात्तमुपन	१ ३६ २३३	एकस्यमोक्षित स्वात्मा	२ २६ १६३	एकमेवमिमागस्या [मान]	१ ४६ ३६३
एवकात्तमुपन	२ २३ ७८	एकस्यमोक्षित स्वात्मा	२ २६ १६३	एकमेवमिमागस्या [मान]	१ ४६ ३६३

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एते सर्वे नृपय	१४० २१३	एवं सन्तोषितो यदो	१ १५ ११२३	एवमुक्त्वाऽपि विभेद्य	१ १ १३३
एतैरावरणैरप	१४४ १९८	एवं सत्सुखमसिक्तु	१ २३ ५५३	एवमुक्त्वाऽपि गा देवो	१ ११ २१३३
एनमेके वदन्ति	२४४ १९३	एवं सहायकारिणी	२ ४४ २४३	एवमुक्त्वास्तु मुनय	१ २५ ६०३
एभिर्गर्वैररीहन्ति	२ ३२ २०३	एवं बहुल्य भूयानि	२ ४४ २०३	एवमुक्त्वास्तु मुनयो	१ ३५ १३
एवम् परस्परं देवस्	१ १० ५०३	एवं स भयवानीशो	२ ३७ १२३	एवमुक्ते तु मुनय [समा ^०]	१ १५ ६५३
एत्येवमनेन स्मृता	२ ३६ ५६३	एवं स भयवान् कृष्णो	१ १९ २४३	एवमुक्ते तु मुनय [शा ^०]	२ १ २०३
एरुण्डमा सर्वदापालु	२ ४० २६३	एवं स भयवान् श्रद्धा	२ ३१ १७३	एवमुक्ते तु मुनय	२ ११ २१६३
एमापन सङ्गपति	१ ४० १०८	एवं स भयवान् व्यासो	१ ३३ १२३	एवमुक्ते महादेव	२ ३७ ३३३
एवं कृत्वा स दुष्टाणां	२ ११ ३२३	एवं ततोऽप्याचारो	२ ३५ १३३	एवमुक्तं मुमुक्षुर्दृष्टि	१ १५ १३३
एवं नृहरो दुष्कृतानां	२ ११ ७६३	एवं स बभूवदेवेन	१ २३ १०६३	एवमुक्तोऽपि रोनाह	१ १ ६६३
एवं गृहान्ते विरह्या	२ १७ १३	एवं साधनसामर्थ्य	१ २ ३६८	एवमुक्तो मययना [पार्थ ^०]	१ १७ १३३
एवं कपुदरीनामि	१ ११ २०२३	एवं सुखेनिरिचिचस्य	१ ४१ ३७८	एवमुक्तो जगन्ना [किरीटी]	१ २५ ५५३
एवं शाखा परी योनी	२ २५ १३८	एवं सुखेयमादेव	१ ४१ ५२	एवमुक्त्वा तु विप्रवि [सहा ^०]	१ १४ २५३
एवं शाखा दुरासिक्त	२ ४४ ११६३	एवं सुन्दरा सतीश्वरीन्	१ ११ १३	एवमुक्त्वा तु विप्रविर् [विर् ^०]	१ १४ ३३३
एवं दम्बादिभिर्मुक्त	२ १४ १३	एवं सुन्दरा महादेव [ब्रह्मा]	१ १० ७१३	एवमुक्त्वाऽपि मा देवो	१ २६ ६३८
एवं दम्बा तु तपोर्षे	१ २१ १७३	एवं सुन्दरा महादेव [ब्रह्म ^०]	२ ३७ १२०३	एवमुक्त्वा परी ज्ञान	१ २५ ५५३
एवं देवा नर-पक्षे	१ ४० १७३	एवं सुवर्ग भयवान्		एवमुक्त्वा महादेवो [परी]	१ ३३ ६३३
एवं माता सङ्गैः	१ ११ २१६३	[भूतनाम]	१ १ ७२३	एवमुक्त्वा महादेवो [ब्रह्मा]	१ २४ १०१३
एवं विद्याभिमुक्तानां	२ ११ ५७३	एवं शकुन्तल भयवान् [सुता ^०]		एवमुक्त्वा महादेवो	१ ३२ ३२३
एवं विरिणैश्च वैराग्य	१ ११ १०५३		१ १५ २०६३	एवमुक्त्वा ययो कृष्ण	१ ३० १४३
एवं वैराग्यं धर्म	१ ११ २०६३	एवं स्थापयच्छिन्ना	२ १६ १३	एवमुक्त्वा विप्र देवी	२ ४४ १२०३
एवं प्रसादो भयवान्	१ १० १०३	एवं हि भयया देवेन	१ २४ ७५३	एवमुक्त्वा स वराज्य	१ १६ ५७३
एवं ब्रह्मा च भूतानि	१ ३ १६३	एवं हि यो कैर मुहुरित्य पर	२ ५ १५३	एवमुक्त्वा स भयवान् [सुता ^०]	१ १४ ७५३
एवं भूतानि बुद्धानि	१ ५ १३	एवं हि यो कैर मुहुरित्य पर	१ १६ ५५३	एवमुक्त्वा स भयवान् [सुता ^०]	१ २५ ६३३
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[illegible]

श्लोकार्थसूची

[illegible]

सुमं पुराणवत्

[illegible]

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केलित्तपूर्वप्रतीकाश [अश]	२ ३१ ३३८	अमर्त्य मेव यद् दया	२ २२ २६५	अमिनी ताम्ये मायान्	१ ३५ १०५
केलित्तपूर्वप्रतीकाश [मोहो]	१ ३ ३६८	अमते मृतामिही	१ १० ३३	अमिनी ताम्ये मायान्	१ ३५ १०५
केलित्तपूर्वप्रतीकाश [अमा]	२ ३७ १५५	अमते अमर्त्य पुषो	१ २३ ११	अमिनी ताम्ये मायान्	१ ३५ १०५
केलित्तपूर्वप्रतीकाश	७ ३१ ७३५	अमर्त्य अमर्त्य विज्ञा]	१ ४७ २६८	अमिनी ताम्ये मायान्	१ ३५ १०५
केलित्तपूर्वप्रतीकाश	२ २० ४८५	अमर्त्य अमर्त्य विज्ञा]	१ ४७ ३२५	अमिनी ताम्ये मायान्	१ ३५ १०५
केलित्तपूर्वप्रतीकाश	१ १५ १६८	अमर्त्य अमर्त्य विज्ञा]	१ ३८ १५५	अमिनी ताम्ये मायान्	१ ३५ १०५
केलित्तपूर्वप्रतीकाश	२ १७ १२२८	अमर्त्य अमर्त्य विज्ञा]	१ ३७ २७५	अमिनी ताम्ये मायान्	१ ३५ १०५
केलित्तपूर्वप्रतीकाश	२ ३७ २४५	अमर्त्य अमर्त्य विज्ञा]	२ १७ १०८	अमिनी ताम्ये मायान्	१ ३५ १०५
केलित्तपूर्वप्रतीकाश	२ ३७ २६८	अमर्त्य अमर्त्य विज्ञा]	२ ३७ २६८	अमिनी ताम्ये मायान्	१ ३५ १०५
केलित्तपूर्वप्रतीकाश	१ २१ ७०५	अमर्त्य अमर्त्य विज्ञा]	२ ३७ १०१५	अमिनी ताम्ये मायान्	१ ३५ १०५
केलित्तपूर्वप्रतीकाश	१ १५ १६८	अमर्त्य अमर्त्य विज्ञा]	२ ३७ १०१८	अमिनी ताम्ये मायान्	१ ३५ १०५
केलित्तपूर्वप्रतीकाश	१ २८ ६३८	अमर्त्य अमर्त्य विज्ञा]	२ ३७ १०१८	अमिनी ताम्ये मायान्	१ ३५ १०५
केलित्तपूर्वप्रतीकाश	२ २० १६८	अमर्त्य अमर्त्य विज्ञा]	२ ३७ १०१८	अमिनी ताम्ये मायान्	१ ३५ १०५
केलित्तपूर्वप्रतीकाश	१ २२ ७५	अमर्त्य अमर्त्य विज्ञा]	२ ३७ १०१८	अमिनी ताम्ये मायान्	१ ३५ १०५
केलित्तपूर्वप्रतीकाश	२ ४४ ६८८	अमर्त्य अमर्त्य विज्ञा]	२ ३७ १०१८	अमिनी ताम्ये मायान्	१ ३५ १०५
केलित्तपूर्वप्रतीकाश	१ १ १५५	अमर्त्य अमर्त्य विज्ञा]	२ ३७ १०१८	अमिनी ताम्ये मायान्	१ ३५ १०५
केलित्तपूर्वप्रतीकाश	१ ११ १६८	अमर्त्य अमर्त्य विज्ञा]	२ ३७ १०१८	अमिनी ताम्ये मायान्	१ ३५ १०५
केलित्तपूर्वप्रतीकाश	१ ४५ २८८	अमर्त्य अमर्त्य विज्ञा]	२ ३७ १०१८	अमिनी ताम्ये मायान्	१ ३५ १०५
केलित्तपूर्वप्रतीकाश	१ ११ ८१८	अमर्त्य अमर्त्य विज्ञा]	२ ३७ १०१८	अमिनी ताम्ये मायान्	१ ३५ १०५

इच्छेसार्वभूमी

[illegible]

कुम्भपुराणस्य

[illegible]

श्लोकार्थसूची

[illegible]

शृङ्गापुराणस्य

[illegible]

श्लोकार्चसूची

[illegible]

•
मूँसपुसाणास्य

[illegible]

कुम्भपुराणस्य

[illegible]

श्लोकार्थसूची

[illegible]

पूज्यपुरुषाणां स्य

[illegible]

[illegible]

भूमापुत्राण्यस्य

[illegible]

इलोकार्थमुच्यते

[illegible]

कूर्मपुण्यस्य

तेज दामोदर प्रेक्ष	२ २२ ५०८	तेजा तद् नयन श्रुता	१ ११ १५३	तेजा स्वसार सतासन्	१ २३ ६५३
तेज धारपितम्बा वै	२ २६ ३५८	तेजा उत्सव सानुग्रह	१ ५० १७८	तेजा हि वसनापना	२ २ ५३३
तेज पुष्पा नदी सौम्य	२ ५० ५ ८	तेजा तु सज्जता वै	१ १२ १६८	तेजामयतामोसोकोन	२ १२ ५२८
तेज यायाग सता मर्त्य	२ १५ २०८	तेजा तु समवेताना २ २० ३०८, २ ५५ १३८		तेजामयवेने अवेन मुक्तिर्	१ ३० २६८
तेज वेदवते सर्व	२ ३ १५३	तेजा ददाति तद् स्थान	२ ५ १०८	तेजामयस्ताद् नरकात्	१ ११ २७०८
तेजामो करण मृदुति	२ २२ ८३८	तेजा ददाति परम	२ ३६ ३२८	तेजामयस्ताद् नरका []	१ ५२ २५३
तेजा शोभते सवित्र	१ ५ १७८	तेजा दान उपोयतो	१ २८ ५२८	तेजामयस्ताद् नरका []	१ ५६ २००
तेजाम सगता धारमा	२ २ १६३	तेजा देवावृषो राजा	१ २३ ३६३	तेजामयस्ताद् नरका []	१ ५६ २००
तेजामिक्तास्तस्मात्	२ २ १६३	तेजा नक्षत्र चन्देव	१ ५० ६३	तेजामयस्ताद् नरका []	१ ५६ २००
तेजाहारेण ता शीता	२ ५३ १५८	तेजा नक्षत्र तु पाप	१ २६ १०८	तेजामयस्ताद् नरका []	१ ५६ २००
तेजैव च सदीरेण	१ ३० १६८	तेजा नाशयते मक्तिर्	१ २६ १२८	तेजामयस्ताद् नरका []	१ ५६ २००
तेजैव च अमना ज्ञान	२ ११ १०३८	तेजा निवारयितुमर्था [मार्था]	१ २६ १२८	तेजामयस्ताद् नरका []	१ ५६ २००
तेजैवमुक्ता ब्रह्मण	१ २ ५१३	तेजा निवारयितुमर्था [मार्था]	१ २६ १२८	तेजामयस्ताद् नरका []	१ ५६ २००
तेजाद्वय तु सर्वज्ञ	२ ११ ६६८	तेजा निवारयितुमर्था [मार्था]	१ २६ १२८	तेजामयस्ताद् नरका []	१ ५६ २००
तेजाद्विष्टाणि सर्व	१ ७ १२३	तेजा निवारयितुमर्था [मार्था]	१ २६ १२८	तेजामयस्ताद् नरका []	१ ५६ २००
सर्वेण दायते दक्षिण	२ १० १५०८	तेजा निवारयितुमर्था [मार्था]	१ २६ १२८	तेजामयस्ताद् नरका []	१ ५६ २००
तेजैव वेदाविदेवे	२ ११ १२५३	तेजा निवारयितुमर्था [मार्था]	१ २६ १२८	तेजामयस्ताद् नरका []	१ ५६ २००
तेजैव मा प्राप्नुवत्येव	२ ५ २६८	तेजा निवारयितुमर्था [मार्था]	१ २६ १२८	तेजामयस्ताद् नरका []	१ ५६ २००
ते पुनर्वान् प्रतेज	२ १६ ५३८	तेजा निवारयितुमर्था [मार्था]	१ २६ १२८	तेजामयस्ताद् नरका []	१ ५६ २००
ते प्रत्यक्ष महात्मान	१ ३१ २३३	तेजा निवारयितुमर्था [मार्था]	१ २६ १२८	तेजामयस्ताद् नरका []	१ ५६ २००
ते भागवतो विभ्रा	२ ३० २५३	तेजा निवारयितुमर्था [मार्था]	१ २६ १२८	तेजामयस्ताद् नरका []	१ ५६ २००
स नम नृतामयेन	२ ५ ५३३	तेजा निवारयितुमर्था [मार्था]	१ २६ १२८	तेजामयस्ताद् नरका []	१ ५६ २००
तेज उद्यमिह जात	२ ३ १८	तेजा निवारयितुमर्था [मार्था]	१ २६ १२८	तेजामयस्ताद् नरका []	१ ५६ २००
तेज स्वभा मुता नते	१ १२ २०३	तेजा निवारयितुमर्था [मार्था]	१ २६ १२८	तेजामयस्ताद् नरका []	१ ५६ २००
तेजोमयस्तात् नरका	१ ३६ २०३	तेजा निवारयितुमर्था [मार्था]	१ २६ १२८	तेजामयस्ताद् नरका []	१ ५६ २००
ते मृता इत्येवमादि	२ ३६ २५८	तेजा निवारयितुमर्था [मार्था]	१ २६ १२८	तेजामयस्ताद् नरका []	१ ५६ २००
ते याति सत्वर स्वात	१ ३२ २८८	तेजा निवारयितुमर्था [मार्था]	१ २६ १२८	तेजामयस्ताद् नरका []	१ ५६ २००
ते याति नरकात् पोरम्	२ ३१ ११६८	तेजा निवारयितुमर्था [मार्था]	१ २६ १२८	तेजामयस्ताद् नरका []	१ ५६ २००
ते विद्वन्ति पर सोम	१ २८ ७१८	तेजा निवारयितुमर्था [मार्था]	१ २६ १२८	तेजामयस्ताद् नरका []	१ ५६ २००
ते विद्वन्ति पर सोम	१ २६ ५५८	तेजा निवारयितुमर्था [मार्था]	१ २६ १२८	तेजामयस्ताद् नरका []	१ ५६ २००
ते विद्वन्ति पर सोम	२ २५ १६८	तेजा निवारयितुमर्था [मार्था]	१ २६ १२८	तेजामयस्ताद् नरका []	१ ५६ २००
तेजा च प्रज्ञासुख	१ ५७ २५८	तेजा निवारयितुमर्था [मार्था]	१ २६ १२८	तेजामयस्ताद् नरका []	१ ५६ २००
तेजा च सत्यपात्रि	२ ३६ १५८	तेजा निवारयितुमर्था [मार्था]	१ २६ १२८	तेजामयस्ताद् नरका []	१ ५६ २००
तेजा च क्षोमासुख	१ ५७ १०८	तेजा निवारयितुमर्था [मार्था]	१ २६ १२८	तेजामयस्ताद् नरका []	१ ५६ २००
तेजा च्छेद नृपुत्रोऽपुत्र	१ १६ ११३	तेजा निवारयितुमर्था [मार्था]	१ २६ १२८	तेजामयस्ताद् नरका []	१ ५६ २००
तेजा च्छेदो नृपुत्रोऽपुत्र	१ २२ २३३	तेजा निवारयितुमर्था [मार्था]	१ २६ १२८	तेजामयस्ताद् नरका []	१ ५६ २००
तथा तद् परम नाम	१ २६ ५५८	तेजा निवारयितुमर्था [मार्था]	१ २६ १२८	तेजामयस्ताद् नरका []	

श्लोकार्थसूची

[41]

श्लोकार्थसूची

[illegible]

[illegible]

श्लोकार्घसूची

[illegible]

कुम्भपुराणस्य

[illegible]

श्लोकार्थसूची

[illegible]

कुम्भपुराणात्

[illegible]

श्लोकार्थसूची

[illegible]

श्लोकाधिसूची

[51]

कुर्मपुराणस्य

[illegible]

इलोवार्धमृषी

श्लोकार्थसूची

[illegible]

स्तेनार्थसूची

पदि नामनरेणानि	१ ११ २७४२	विश्वसितममोधि	२ ६ २६८	पुनस्तु पक्षिमाह	१ ११ ११२
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	२ २२ ६३३	वीरता लक्ष्मण दह	२ ३१ ७६३	पुनययममिहित	२ २० १०८
	१ २७ ४३८	वीरता लक्ष्मण दह	२ ४४ १२३	पुनययममिहित	२ ३३ ४६३
विजयमहाभारत	१ १६ ७०३	वीरता लक्ष्मण दह	२ ३७ ४२८	पुनययममिहित	१ ४६ २४८
विजयमहाभारत	२ ४४ ७१३	वीरता लक्ष्मण दह	१ ४६ २६८	पुनययममिहित	१ १६ ६४८
विजयमहाभारत	२ ४४ ६१८	वीरता लक्ष्मण दह	१ १० ६०८	पुनययममिहित	१ ४६ ४०
विजयमहाभारत	२ २४ १६३	वीरता लक्ष्मण दह	१ ६६ ११८	पुनययममिहित	१ १० ११३
विजयमहाभारत	२ २६ ४३८	वीरता लक्ष्मण दह	२ ३१ २३३	पुनययममिहित	२ २४ ६४३
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विजयमहाभारत	२ १२ २४३	वीरता लक्ष्मण दह	२ ६६ ६३	पुनययममिहित	२ २६ १६८
विजयमहाभारत	७ १४ १६३	वीरता लक्ष्मण दह	२ ३६ २३३	पुनययममिहित	१ १६ १०८
विजयमहाभारत	१ १३ ८६८	वीरता लक्ष्मण दह	१ ४४ ४०३	पुनययममिहित	१ १६ २४८
विजयमहाभारत	७ २४ ६८	वीरता लक्ष्मण दह	२ ३३ ६३३	पुनययममिहित	१ १६ २४८
विजयमहाभारत	२ ३६ १००८	वीरता लक्ष्मण दह	२ ३३ २०८	पुनययममिहित	१ १६ २४८
विजयमहाभारत	२ ३६ ६४८	वीरता लक्ष्मण दह	२ ३४ २४८	पुनययममिहित	१ १६ २४८
विजयमहाभारत	१ १६ ७८	वीरता लक्ष्मण दह	१ २३ २४८	पुनययममिहित	१ १६ २४८
विजयमहाभारत	२ ३६ २८३	वीरता लक्ष्मण दह	२ ३६ ८०८	पुनययममिहित	१ १६ २४८
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विजयमहाभारत	१ ४० २४८	वीरता लक्ष्मण दह	२ ३६ ८८	पुनययममिहित	१ १६ २४८
विजयमहाभारत	२ २३ ८७३	वीरता लक्ष्मण दह	१ ११ १४८	पुनययममिहित	१ १६ २४८
विजयमहाभारत	२ २७ ४२८	वीरता लक्ष्मण दह	२ ३६ २४८	पुनययममिहित	१ १६ २४८
विजयमहाभारत	१ ७ ४३८	वीरता लक्ष्मण दह	१ २७ २६८	पुनययममिहित	१ १६ २४८
विजयमहाभारत	२ २२ ७३३	वीरता लक्ष्मण दह	२ २० २४८	पुनययममिहित	१ १६ २४८
विजयमहाभारत	१ २४ ८०३	वीरता लक्ष्मण दह	१ ८ ६८	पुनययममिहित	१ १६ २४८
विजयमहाभारत	२ ४४ ४२३	वीरता लक्ष्मण दह	१ ६ २८	पुनययममिहित	१ १६ २४८
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पुनर्मुद्रणस्य

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श्लोकानुसूची

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श्लोकार्णवसूची

[61]

कूर्माधुपणस्य

[illegible]

श्लोकार्थसूची

[illegible]

श्लोकार्थसूची

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नृसमुदायस्य

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मन्त्रोद्दिष्टाणां	१ ३० ०२a	मित्रोत्तिष्ठताम्	१ ११ २१८	मुनस्य भगवान् दृष्ट	१ २१ ५१a
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मन्त्रि कदाचित्तन्मात्रो	२ ३१ ७३८	मित्रोत्तिष्ठताम्	१ ११ २१८	मुनस्य भगवान् दृष्ट	१ २१ ५१a
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मन्त्रो स मन्त्रो नृस	१ १६ ५६८	मित्रोत्तिष्ठताम्	१ ११ २१८	मुनस्य भगवान् दृष्ट	१ २१ ५१a
मन्त्रोऽसु मातृवत्त्व	१ १६ १८	मित्रोत्तिष्ठताम्	१ ११ २१८	मुनस्य भगवान् दृष्ट	१ २१ ५१a
मन्त्र मन्त्रमन्त्रा	२ २९ ६८	मित्रोत्तिष्ठताम्	१ ११ २१८	मुनस्य भगवान् दृष्ट	१ २१ ५१a
मन्त्र दक्षिण सर्व	१ ५३ ११८	मित्रोत्तिष्ठताम्	१ ११ २१८	मुनस्य भगवान् दृष्ट	१ २१ ५१a
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मन्त्रो तु निम दुःखो	१ ५३ २०a	मित्रोत्तिष्ठताम्	१ ११ २१८	मुनस्य भगवान् दृष्ट	१ २१ ५१a
मन्त्रावतरणाधीन	१ २२ २३८	मित्रोत्तिष्ठताम्	१ ११ २१८	मुनस्य भगवान् दृष्ट	१ २१ ५१a
मन्त्रावत्त्व साम्प्रतम्	१ ३१ १६८	मित्रोत्तिष्ठताम्	१ ११ २१८	मुनस्य भगवान् दृष्ट	१ २१ ५१a
मन्त्रा वाचनमन्त्रा	२ १७ २२८	मित्रोत्तिष्ठताम्	१ ११ २१८	मुनस्य भगवान् दृष्ट	१ २१ ५१a
मन्त्राविप्राय वैरा न	२ १७ १८	मित्रोत्तिष्ठताम्	१ ११ २१८	मुनस्य भगवान् दृष्ट	१ २१ ५१a
मन्त्रा उत्पत्त्या ना	१ २० २८	मित्रोत्तिष्ठताम्	१ ११ २१८	मुनस्य भगवान् दृष्ट	१ २१ ५१a
मन्त्रावत्त्व साम्प्रतम्	२ १८ १२८	मित्रोत्तिष्ठताम्	१ ११ २१८	मुनस्य भगवान् दृष्ट	१ २१ ५१a
मन्त्रावत्त्व साम्प्रतम्	१ ५ २a	मित्रोत्तिष्ठताम्	१ ११ २१८	मुनस्य भगवान् दृष्ट	१ २१ ५१a
मन्त्रो वेदविदुषा	१ ५० २५८	मित्रोत्तिष्ठताम्	१ ११ २१८	मुनस्य भगवान् दृष्ट	१ २१ ५१a
मन्त्रावत्त्व साम्प्रतम्	२ ३० २३८	मित्रोत्तिष्ठताम्	१ ११ २१८	मुनस्य भगवान् दृष्ट	१ २१ ५१a
मन्त्रावत्त्व साम्प्रतम्	१ १६ १३a	मित्रोत्तिष्ठताम्	१ ११ २१८	मुनस्य भगवान् दृष्ट	१ २१ ५१a
मन्त्रावत्त्व साम्प्रतम्	१ ५६ १६८	मित्रोत्तिष्ठताम्	१ ११ २१८	मुनस्य भगवान् दृष्ट	१ २१ ५१a
मन्त्रावत्त्व साम्प्रतम्	० ३० ५५८	मित्रोत्तिष्ठताम्	१ ११ २१८	मुनस्य भगवान् दृष्ट	१ २१ ५१a
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इतिहाससूची

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इच्छेयधंसूची

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मातृगाना रामायण	२ ३२ ३६३	माधविशाल देव	२ ७ ३८	मुक्ता करवर्णीकृत	१ २८ ६३८
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मायावैरव पदम	२ ७ २०८	मायावैरव मायवर्धन	१ ३८ ३८८	मुक्तवैरव पदितु शुद्धै	२ ३६ १८८
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मायावैरव पदम	२ ११ १६४८	मायावैरव मायवर्धन	२ ४ १८	मुक्तवैरव पदितु शुद्धै	२ ३६ ३८८
मायावैरव पदम	१ ११ २६४८	मायावैरव मायवर्धन	२ ३१ २८	मुक्तवैरव पदितु शुद्धै	१ ४६ १६८
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मायावैरव पदम	१ ३७ १३८	मायावैरव मायवर्धन	१ ३४ १३	मुक्तवैरव पदितु शुद्धै	१ ६ ४०३
मायावैरव पदम	१ २४ ७८८	मायावैरव मायवर्धन	२ ३४ ४०८	मुक्तवैरव पदितु शुद्धै	१ ६ ४०३
मायावैरव पदम	१ १६ ३७८	मायावैरव मायवर्धन	१ १ २०३	मुक्तवैरव पदितु शुद्धै	१ ६ ४०३
मायावैरव पदम	२ ३७ १०२८	मायावैरव मायवर्धन	१ ३४ ३४८	मुक्तवैरव पदितु शुद्धै	१ ६ ४०३
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मायावैरव पदम	२ ३७ १०२८	मायावैरव मायवर्धन	२ २१ ४२८	मुक्तवैरव पदितु शुद्धै	१ ६ ४०३
मायावैरव पदम	१ ६ २६३	मायावैरव मायवर्धन	१ १६ ३१३	मुक्तवैरव पदितु शुद्धै	१ ६ ४०३
मायावैरव पदम	१ १६ २७८	मायावैरव मायवर्धन	२ २१ ३६८	मुक्तवैरव पदितु शुद्धै	१ २२ ३६८
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मायावैरव पदम	१ १४ ४०८	मायावैरव मायवर्धन	२ १६ १६३	मुक्तवैरव पदितु शुद्धै	१ १४ ४४८

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मुपलभा नयमिमु	१ ३४ १७८	मोक्षदा पञ्चगुणा	२ १४ ८६८	य पञ्चगुणा द्विपि [पञ्च]	२ ३७ ११४७
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मुपलभा नयमिमु	२ २३ ४८७	मोक्षदा पञ्चगुणा	१ २० ३१७	य पञ्चगुणा द्विपि [पञ्च]	२ ३३ ३४७
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मुपलभा नयमिमु	१ ३४ ७७८	मोक्षदा पञ्चगुणा	२ १६ १०७	य पञ्चगुणा द्विपि [पञ्च]	२ ३३ ३४७
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मुपलभा नयमिमु	१ ३८ ६७	मोक्षदा पञ्चगुणा	१ १३ १६८	य पञ्चगुणा द्विपि [पञ्च]	२ ४२ ७०७
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[illegible]

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मयाविधि विमुक्त न	२ १७ ३५८	यदि निहृति प्रत	० २२ ४२३	मद्वज मयम मारी	२ २ १८
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मयावुत शास्त्रादि	२ १५ २४८	यदि वा विद्वेष्टावद्	१ २८ ११८	मद्वज मयम मारी	१ ११ २४६५
मयावुत शास्त्रादि	२ १८ ७३३	यदि स्वात् विपद्यता	२ १४ ७३३	मद्वज मयम मारी	१ १६ २८
मयावुत शास्त्रादि	२ २ २८३	यदि स्वात् विपद्यता	२ १८ १०३३	मद्वज मयम मारी	१ ११ १८
मयावुत शास्त्रादि	२ ४ २३३	यदि स्वात् विपद्यता	२ ३४ १२३	मद्वज मयम मारी	२ ३१ ०५३
मयावुत शास्त्रादि	२ २ २४३	यदि स्वात् विपद्यता	२ २३ २२३	मद्वज मयम मारी	२ ३१ ११८
मयावुत शास्त्रादि	२ २१ २५३	यदि स्वात् विपद्यता	२ २६ १६३	मद्वज मयम मारी	२ ३१ २०३
मयावुत शास्त्रादि	१ २६ ७०८	यदि स्वात् विपद्यता	२ १८ १०५३	मद्वज मयम मारी	२ ३७ ३३
मयावुत शास्त्रादि	२ २३ ६८	यदि स्वात् विपद्यता	१ २६ १६८	मद्वज मयम मारी	२ ३३ ६६८
मयावुत शास्त्रादि	२ २३ ७१८	यदि स्वात् विपद्यता	१ २६ ७३	मद्वज मयम मारी	१ ४ १६३
मयावुत शास्त्रादि	१ ४७ २४८	यदि स्वात् विपद्यता	२ ३१ १४३	मद्वज मयम मारी	२ ३१ १४८
मयावुत शास्त्रादि	२ २२ ३७३	यदि स्वात् विपद्यता	१ १० १७८	मद्वज मयम मारी	१ १६ १६३
मयावुत शास्त्रादि	२ २६ २४८	यदि स्वात् विपद्यता	१ २८ ३२३	मद्वज मयम मारी	० ४४ ०८
मयावुत शास्त्रादि	१ १४ २१३	यदि स्वात् विपद्यता	२ ३१ ८५३	मद्वज मयम मारी	२ ३७ ६१८
मयावुत शास्त्रादि	२ २ ३८३	यदि स्वात् विपद्यता	१ ११ २१३	मद्वज मयम मारी	२ ६ ०१८
मयावुत शास्त्रादि	२ २६ २४३	यदि स्वात् विपद्यता	२ २६ २१३	मद्वज मयम मारी	१ १० १८३

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यथो यत् उपलोक	१ २० ३०c	यस्मात् सद्योऽपि कृतम्	२ ४४ १६c	यायेष्टा सुविदा त	२ २४ १०c
यथो मरणाधीन	१ १७ ४a	यस्मात् सद्योऽपि कृतम्	१ ४ २६a	या य यो सर्वभूतानां	२ ६ ३१a
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यथो स तूर्णं गोवि दी	१ २४ २३c	यस्मात् महिष्कटा वेदाः]	१ १४ २६a	याचितं यचितं दाया	२ २२ १४c
यथो मरणाद् हरि स्वप्न	२ ३७ २०c	यस्मात् यथा न भूतानि [यथा]	१ १६ ३५a	यचित्वा वारि सद्योऽपि	२ २४ १०a
यथायु मातुर्विज्ञः च	२ १७ २३a	यस्मात् यथा न भूतानि [यथा]	२ २६ २३a	याचनं योनिताम् ध [सहाय]]	२ १६ १७a
यथा श्रीतुलसीदास	१ ७ २३c	यस्मात् यथा न भूतानि [यथा]	२ ४१ १७c	याचनं योनिताम् ध [सर्वदा]	२ ३० १०a
यथायिपनो यथोदा च	१ ११ १६६c	यस्मात् यथा न भूतानि [यथा]	१ ४६ १६a	याचनम्पापने मोनिन्	२ १६ २०c
यथायिपनो यथोदीति	१ ११ १६६c	यस्मात् यथा न भूतानि [यथा]	२ ११ ७७a	याचनम्पाप त कम्बो	१ २२ ४४c
यथायिपनो यथोदीति	२ १ २०a	यस्मात् यथा न भूतानि [यथा]	१ १० २२a	याचनम्पाप भूतानि	१ २१ ७६c
यथायिपनो यथोदीति	२ २४ १०a	यस्मात् यथा न भूतानि [यथा]	२ २१ ४०a	याचनम्पाप महावीरो	१ २४ ४४a
यथायिपनो यथोदीति	१ १२ १६a	यस्मात् यथा न भूतानि [यथा]	१ २ ४४a	याचनम्पाप विदुष्यति	२ २२ ४६c
यथायिपनो यथोदीति	१ ३७ ११a	यस्मात् यथा न भूतानि [यथा]	२ ३७ ६४a	याचनम्पाप विदुष्यति	२ २० १६c
यथायिपनो यथोदीति	२ ११ १४a	यस्मात् यथा न भूतानि [यथा]	२ २४ ११a	याचनम्पाप विदुष्यति	१ १४ ४०c
यथायिपनो यथोदीति	१ ११ १२६a	यस्मात् यथा न भूतानि [यथा]	१ ३२ १२a	याचनम्पाप विदुष्यति	२ ४४ १०१a
यथायिपनो यथोदीति	१ १४ ५६a	यस्मात् यथा न भूतानि [यथा]	१ १० ४७a	याचनम्पाप विदुष्यति	२ २२ ४०a
यथायिपनो यथोदीति	२ २३ ५७c	यस्मात् यथा न भूतानि [यथा]	१ १६ १५a	याचनम्पाप विदुष्यति	२ ११ ४७c
यथायिपनो यथोदीति	२ २६ २६a	यस्मात् यथा न भूतानि [यथा]	२ ३२ ४०a	याचनम्पाप विदुष्यति	२ २१ ४७a
यथायिपनो यथोदीति	२ ३६ ४७a	यस्मात् यथा न भूतानि [यथा]	१ १० १६a	याचनम्पाप विदुष्यति	२ ३० ६०c
यथायिपनो यथोदीति	२ २१ १२a	यस्मात् यथा न भूतानि [यथा]	२ ४ ४७a	याचनम्पाप विदुष्यति	१ ४४ ४७a
यथायिपनो यथोदीति	२ २६ १०a	यस्मात् यथा न भूतानि [यथा]	१ १० २६c	याचनम्पाप विदुष्यति	१ २६ ७४a
यथायिपनो यथोदीति	२ ११ १६a	यस्मात् यथा न भूतानि [यथा]	२ ३६ १७c	याचनम्पाप विदुष्यति	१ २१ ४०a
यथायिपनो यथोदीति	२ २७ १६a	यस्मात् यथा न भूतानि [यथा]	२ ३१ २६a	याचनम्पाप विदुष्यति	१ २४ २४a
यथायिपनो यथोदीति	१ ३१ १६a	यस्मात् यथा न भूतानि [यथा]	२ २१ २६a	याचनम्पाप विदुष्यति	१ ३४ १६a
यथायिपनो यथोदीति	२ २७ १६a	यस्मात् यथा न भूतानि [यथा]	१ १६ २०a	याचनम्पाप विदुष्यति	१ २१ ४०c
यथायिपनो यथोदीति	१ ३१ ४७a	यस्मात् यथा न भूतानि [यथा]	२ ३१ ३६a	याचनम्पाप विदुष्यति	१ ११ ५७a
यथायिपनो यथोदीति	२ २६ १६a	यस्मात् यथा न भूतानि [यथा]	२ ३१ २६a	याचनम्पाप विदुष्यति	१ ३० ६३a
यथायिपनो यथोदीति	२ २६ ७४a	यस्मात् यथा न भूतानि [यथा]	२ ३१ १६a	याचनम्पाप विदुष्यति	१ ४२ १०c
यथायिपनो यथोदीति	२ २६ ४७a	यस्मात् यथा न भूतानि [यथा]	२ ४ ४७a	याचनम्पाप विदुष्यति	२ ६ ३४c
यथायिपनो यथोदीति	२ २६ ४७a	यस्मात् यथा न भूतानि [यथा]	२ ३१ २६a	याचनम्पाप विदुष्यति	२ ६ ७a
यथायिपनो यथोदीति	२ २६ ४७a	यस्मात् यथा न भूतानि [यथा]	२ ३१ २६a	याचनम्पाप विदुष्यति	१ २० १४a
यथायिपनो यथोदीति	२ २६ ४७a	यस्मात् यथा न भूतानि [यथा]	२ ३१ २६a	याचनम्पाप विदुष्यति	१ २४ १६c
यथायिपनो यथोदीति	२ २६ ४७a	यस्मात् यथा न भूतानि [यथा]	२ ३१ २६a	याचनम्पाप विदुष्यति	१ २४ २४c
यथायिपनो यथोदीति	२ २६ ४७a	यस्मात् यथा न भूतानि [यथा]	२ ३१ २६a	याचनम्पाप विदुष्यति	१ २६ २१c
यथायिपनो यथोदीति	२ २६ ४७a	यस्मात् यथा न भूतानि [यथा]	२ ३१ २६a	याचनम्पाप विदुष्यति	२ २१ ७७a

श्लोकावलीसूची

[illegible]

श्लोकार्थसूची

[illegible]

कर्मसुखाय

सत्यार्थसूची

[illegible]

श्लोकार्थसूची

सुखं पुण्यं च

[illegible]

इच्छोकार्यसूची

[illegible]

[illegible]

श्लोकावलीसूची

[illegible]

इष्टोत्सर्गमुच्यते

[illegible]